

A NEW
METHOD
Of learning with greater FACILITY the
GREEK TONGUE:

Containing RULES for the
DECLENSIONS, || QUANTITY,
CONJUGATIONS, || ACCENTS,
RESOLUTION of VERES, || DIALECTS, and
SYNTAX, || POETIC LICENCE.

Digested in the clearest and concise Order.

WITH
VARIETY of useful REMARKS,

Proper to the attaining of
A Complete Knowledge of that LANGUAGE,
AND

A perfect Understanding of the AUTHORS who
have WRITTEN in it.

TRANSLATED *from the* FRENCH *of the*
Messieurs DE PORT ROYAL.

D U B L I N :

Printed by and for GEORGE FAULKNER, in *Essex-Street*.

M,DCC,XLVII.



P R E F A C E.

THE Merit of the following Work is so deservedly established in the learned World, as to need no Preface nor Preliminary Discourse to recommend it to the Public. The repeated Editions of it Abroad, and the several Abridgments and Extracts of it published in most Parts of Europe, are an incontestable Testimony of the superior Excellence of this grammatical Performance. That a Work, so universally admired, should have gone through so many Impressions in the Original, is not so much a Subject of Surprise, as that it has not as yet made its Appearance in our Language; it cannot but appear astonishing, that so valuable a Performance should, for so long a Time, have escaped the Vigilance of some able Translator. But how difficult soever this may be to account for, the present Scarceness of the Original, the great Success it has met with in the foreign Academies, added to the Desires of several Members of our own two learned Universities, have encouraged us to attempt the publishing of this Translation. Particular Care has been taken to render this Attempt serviceable, by the Fidelity and Accuracy of the Version. The only material Alteration herein made is, that the Rules are not thrown into Metre, as in the French; for certainly it must be allowed, that such trifling Versifications are intirely unnecessary in a Work not merely calculated for scholastic Rudiments, but designed as a complete System of the Greek Tongue. We flatter ourselves, that this Undertaking will be agreeable to the English Reader; especially as some late Essays towards a Greek Grammar in our Tongue have met with a favourable Acceptance, though of a much inferior Value to this celebrated Performance, which is generally allowed, by all competent Judges, to be the completest Introduction extant to the Greek Language.

With regard to the Author of this Work, though it goes under the Name of the Gentlemen of Port Royal, yet we think proper to acquaint the uninformed Reader, that it is the Production of the learned LANCELOT, a Member of that illustrious Community. This eminent Writer having dedicated his Studies intirely to the Acquirement of the learned Languages, published the following Work almost a Century ago, after having for many Years consulted, and drawn the most solid Observations from all the old and new Greek Grammarians. As the long Application he had made to this kind of Study led him into several useful Discoveries relating to the common Errors of Grammarians, so it enabled him to point out a new and easier System of Grammar, and to intitle his Work, such as you have it here faithfully translated, *A new Method of learning the Greek Tongue.*

P R E F A C E,

Concerning the RESTORATION of
GREEK LEARNING in EUROPE,
And those who have contributed thereto.

WITH SOME
GENERAL DIRECTIONS relating to the Method
of Teaching and Learning properly
The GREEK TONGUE;

AND
A CRITICAL ACCOUNT
of the most celebrated AUTHORS,
whether Sacred or Profane,
who have written in this LANGUAGE.

I. *Of the Antients, that have treated of the Greek Tongue;
and of the Difference there is between learning a living
and a dead Language.*

I PRESENT thee at length, dear Reader, with my NEW METHOD for the GREEK TONGUE, which, though demanded hitherto with so much Importunity, still (as I was desirous of rendering it at least as serviceable, as that of the Latin Tongue) I could have hardly been induced to publish yet a-while, if the repeated Entreaties which I have received from all Parts, had not compelled me to it. The Arduousness of the Undertaking, and the Consciousness of the Smallness of my Capacity, would have deterred me from attempting it, if I had not been engaged by a superior Authority. I should have been entirely silent, in order to make Room for so many learned Men, who have been, and are still employed on the same Subject; if I had not been persuaded, that this Work, though inferior in Merit to several others, would, notwithstanding, be perhaps attended with some Utility, as it is digested in a Method entirely new, and has been allowed by some particular Gentlemen, who have used it for some Years, to have been of very great Service to them.

THIS Language has been always in so great Repute, that there never have been wanting Men of very great Abilities, who have employed their Time and Study in illustrating it. It has this Advantage, above all others, that there is not one, which has been so variously and copiously treated of, having had Masters, who taught it regularly, and wrote Grammars



Grammars on it, a considerable Time before the Hebrew, which is, notwithstanding, the most antient of all Languages, and from whence the Greek itself derives its Origin. *Suidas* has transmitted to us a very honourable Character of a large Number of those Authors, the greatest Part of whose Writings, through the Injury of Time, hath perished. Among those, that have been rescued from Ruin, we may rank particularly *Apollonius* of *Alexandria*, called the *Difficult*, who flourished under *Marcus Aurelius*, about fifteen hundred Years ago, and *Herodian* his Son *, who is supposed to have been the very same Writer whose History is extant. To those we may add *Tryphon*, who is thought to be he, that lived in the Reign of *Augustus*; as also *Theodosius*, *Dionysius*, *Cheroboscus*, and some others.

BUT notwithstanding those Authors are valuable for their Erudition, and are considered as Streams that flow by so much the purer, as they are nearer to the Fountain Head; having wrote at a Time, when the Language subsisted still in its Vigour; nevertheless, we may venture to say, that they are defective in several Points, which regard the Method and Light that Things are susceptible of, in relation to us. There is an extreme wide Difference between the Manner of treating of a Language which is still living, and that of teaching a dead one; and the greater Perfection the Language is in, the less perfect is the Grammar; by reason, that Use and Practice are supposed to supply almost every thing, which Art is deficient in, concerning this Subject.

THUS we see, the *Romans* had no better Method of perfecting themselves in this Language, than that of sending their Children to study at *Athens*, in order to learn it there, in its full Purity and Delicacy: which Practice was still in Vigour, a long Time after the Ruin of their Republic. But no sooner was the Imperial Seat transferred to *Constantinople*, than this Language began to decline considerably in its Purity through the Mixture of *Romans* that flocked thither, and preserved not only all their own particular Names of Offices and Dignities, but even introduced several others. But at length, when, through the Inundation of *Barbarians* and *Turks*, Barbarism and Ignorance had invaded, and taken Possession of all *Europe*, without sparing even *Greece*, which had always been looked upon as the Parent of Learning, and the Source of all Sciences: This Language was so altered, and disfigured, as to become, in a Manner, a Stranger to all Nations, and even to the *Greeks* themselves, amongst whom, though it be not quite extinct, nevertheless it is hardly discernible.

II. *The Restoration of the Greek Tongue in Europe, and particularly in France and Italy.*

THE Destruction of the Eastern Empire, notwithstanding so tragical a Disaster, was attended with this Advantage for us, that by subverting this illustrious Monarchy, it forced the few Men of Letters, that were left, to fly for Refuge into the West, where they contributed to the Renovation of Polite Learning.

HISTORY remarks among others, *Emanuel Chrysoloras*, who having been sent into *Europe* by *John Palæologus*, Emperor of *Constantinople*, to implore the Assistance of Christian Princes, and having discharged his Embassy

* Thus Gesner in Bibl.

Embassy with a vast deal of Pains, settled afterwards in *Italy*, and taught at *Venice*, *Florence*, *Rome*, and *Pavia*: He left behind him several very eminent Pupils, such as *Philolphus*, *Gregory of Tifernes*, *Leonard of Arezzo*, *Poggius*, and others: And at length he went to *Constance*, and died there, during the holding of the Council, which ended in the Year 1418.

ARGYROPYLUS of *Constantinople* was Professor also at *Florence*, some Time after *Chrysoloras*, and was Preceptor to *Peter of Medicis*, and his Son *Laurence*. *Chalcondylus* succeeded him; but having been obliged to withdraw himself from the Persecutions of his Enemy *Politian*, he retired to *Milan*, whither he had been invited by *Lewis Sforza*, and was appointed Public Professor there.

GAZA of *Theſſalonica* came into *Italy*, after his Country had been wrested from the *Venetians*, which happened in the Year 1441. He flourished in the same Time with *George of Trebisond*, to whom Pope *Eugene* the IVth had committed the Direction of one of the Colleges at *Rome*. And *Gaza* had a Benefice in *Chalabria* conferred upon him, where he resided the greatest Part of his Time.

FRANCE, which has been always the Theatre of Men of Parts and Wit, had, much about this Time, the Pleasure of seeing this Language revived, that had been buried there under the Oblivion of so many Years; and for this she was indebted to the Arrival of several great Men, who flocked thither to display their Talents. *Gregory*, Native of *Tiferno* in *Italy*, one of the Disciples of *Chrysoloras*, was the first who paved the Way. He went to *Paris* as early as the Commencement of the Reign of *Lewis XI*. He met there with a very favourable Reception, from the Rector and the University, and was admitted to be a public Professor. The kind Usage he met with drew thither, a little after, *Jerom* of *Spartes*, who succeeded him, having had *Reuclin* or *Cagnion*, and *Budæus* for his Auditors: *Tranquillus* of *Andronica* came next, and he was the last of those, that arrived in the said King's Reign.

JOHN LASCARIS, who had all the Qualities of a Man, illustrious for Birth and Abilities, left *Italy* likewise to come into our Kingdom. But this did not happen till after the Death of *Laurence of Medicis*, who had entertained him very honourably, and employed him in erecting the famous Library of *Florence*, for which Purpose he travelled into *Africa*, and to the East, and enriched it with the choicest Manuscripts that could be found. He was beloved and respected by two of our Princes, *Charles VIII*. and *Lewis XII*. the latter of whom employed him as an Agent, to treat with the *Venetians*.

UNDER him *Budæus* perfected himself in this Language, to such a Degree, as to be looked upon as the Wonder of the Age he lived in, he having alone cleared up the obscurest Passages of all Greek Antiquity. He was in very great Favour with *Francis I*. who honoured him with the Post of Master of the Requests, at a time when there were only four; and at his Desire erected the Royal Library, which has been always considered as one of the first in *Europe*; and also founded the Chairs of Professors for the Languages and the Mathematics, as early as the Year 1530, so which the rest have only been added since.

THEN it was that the Greek Tongue began to be esteemed and cultivated throughout all the Provinces of *Europe*. The University of *Paris*, which has always been fertile in great Geniuses, was one of those that contributed



contributed mostly thereto. 'Tis she that first set in a proper Light the Merit of *Jerom Alexander*. Having seen him teach the Greek Language for some Time in her Schools, she judged him worthy of the Direction of one of her Colleges; and then coming to be known to *Leo X.* he was sent Nuntio into *Germany*, afterwards made Bishop of *Brindisi* by *Clement VII.* and at length by *Paul III.* created Cardinal. 'Tis she that has trained up the *Capnios*, the *Erasmus*s, the *Gesners*, who afterwards diffused their Learning through *Germany* and the *Netherlands*. 'Tis she that formed *Budæus* and *Henry Stephens*, who have chiefly promoted the Restoration of Greek Learning throughout all the World; the first by his Commentaries, and the second by his *Thesaurus*, from whence all those, that have afterwards handled the same Subject, have extracted whatever they have transmitted to us worthy of Notice or Consideration. 'Tis she finally, that, like unto an universal Nursery, has in past Times, and still continues to rear up Men, valuable, no less for the Knowledge of this Tongue, than that of all other Arts and Sciences.

III. *Of those who have written on the Greek Grammar in these latter Ages, whether in Greek or Latin.*

BUT, to trace Things a little higher, and to return to the Natives of *Greece*, whom I had quitted.

Chrysoloras was the first among those, that attempted to publish any Abridgement of the Precepts of the Greek Tongue in *Italy*, from whence it had been exiled for upwards of seven hundred Years, as is attested by *Leonardus Aretinus*, his Disciple, one of the most learned Men of his Time, and who has written his Life.

AFTER him *Gaza* obtained the Applause of all the Learned, by his Grammar, which he divided into four Books. But *Chalcondylus*, persuaded of its Obscurity and Difficulty, endeavoured to lay down some easier Rules for Beginners.

AND finally, *Constantine Lascaris* having had the Advantage of profiting by his Predecessors Labours, strove to render himself more copious and intelligible, in several Things, restoring a Part of the antient Glory of *Athens* at *Messina*, where he was Professor in the Year 1470.

SINCE that Time, *Europe* has never been without Writers on this Subject. Several, in Imitation of the native *Greeks*, who have left us, in Greek, their Precepts on the Greek Tongue, began to publish their Instructions in Latin; among whom those, that are most esteemed, are *Urbanus*, Preceptor of *Leo X.* and *Caninius*, who was Professor in the University of *Paris*.

Clenardus likewise acquired a very great Reputation, by his small Abridgment of Grammar, which he published in *Flanders*, in the Year 1536; but he had not Time to revise it, by reason, that very soon after he went to *Spain*, where he was Preceptor to the King of *Portugal's* Brother. From thence he crossed over into *Barbary*, to learn the *Arabic*, into which Tongue he was desirous of translating the Scripture, with a real Christian View of promoting the Conversion of the *Mahometans*; and at length, returning back to *Spain*, there he died, towards the Year 1542.

But

BUT soon after him succeeded *Ramus*, in whom the University of *Paris* may glory to have had a Man, who was, in a Manner, the Restorer of all human Sciences. He endeavoured therefore to give some Improvement to this Art, as he had done to all the rest, and, pursuant to this Design, he wrote his Grammar, which was published at *Paris* in the Year 1557, and afterwards in *Germany*, where it was immediately embraced by almost every School, whilst his Enemies endeavoured to decry him at *Paris*, where he was murdered in the Year 1572. We observe, that several learned Men have pursued his Method on the same Subject, as among others, *Henry Cranzius* and *Sylburgius*; with whom we may join *Alstedius* and *Sanctius*; though these last have turned a little out of the Road, which the former trod in.

WHEREFORE we may justly say, that if *Ramus* has not intirely discovered the true Manner of teaching methodically this and other Arts; he has been, at least, one of the first that has gone in Search of it, and has excited others, by his Example, to pursue the same Inquiry: Insomuch, that the Glory is all intirely due to the University of *Paris*, as to the Parent that produced so celebrated a Genius.

'Tis to her I now consecrate these my present small Endeavours, from whence, if any Profit or Utility may chance to arise, it is all owing to her. For having made a Declaration of saying nothing of myself, but only of searching and collecting carefully whatsoever I thought most curious among the Antients and the Moderns, I may ingenuously confess, that I am chiefly indebted for my Collection to *Caninius*, who was bred there, and to *Sylburgius* and *Sanctius*, whom we must consider as the Disciples of *Ramus*.

NOT but that I have made a proper Use of others, and particularly of *Vossius*. But as the greatest Part of those things which he has added to *Clenardus's* Grammar, in order to form that which goes by his Name, has been almost intirely extracted from that of *Sylburgius* and *Caninius*; I should rob those two learned Men of the Praise that is due to them, did I not thus bear Witness to their Ability, and ingenuously acknowledge the Assistance they have afforded me. I have likewise received some Help from *Crusius*, *Tschonder*, *Gualtper*, *Sarcin*, *Enoc*, *Gretser*, *Golius*, *Huldric*, *Alstedius*, and several others: Not to mention the great Etymologist, *Eustathius*, *Hesychius*, *Phavorinus*, *Budæus*, *H. Stephen*, *Gesner*, *Constantine*, *Scapula*, and other old or new Dictionaries, Scholiasts, Commentators, and Authors, which I have taken care to read with all the Exactness possible, and to consult as often as Occasion required.

IV. *What has been the Motive of Undertaking this new Method, and putting it into French.*

BUT if, after all this, any Body should be surprized at seeing me propose here a NEW METHOD for the Greek Tongue, after I had acknowledged that so many learned Men have already treated of the Subject; it is easy to answer, that, although this Language continues always the same and unvariable, nevertheless the Art of teaching it is always new. Taking the same Subject in the same Sources, we may infinitely diversify the Project of handling it. and therein we can incur no other Censure,

Censure, but that of giving the whole World a further Opportunity of admiring the Beauty of this Language, and the Fecundity of this Art, which is the Entrance and Passage to all others.

BUT 'tis moreover proper for me to observe, that *Clenardus*, who has hitherto obtained pretty much in the Schools, has never been judged sufficient. The Greek Language, as *Constantine Lascaris* very justly remarks, is like unto a vast expanded Ocean, and it is quite vain, to pretend to enclose the Knowledge of it within the Bounds of a simple Abridgment. I am not ignorant, that several have attempted to illustrate or enlarge this Author. But my Endeavours towards rendering this Language easy to those, who intend to make any Progress in it, ought to be so much the more acceptable, as that it seemeth proper, after there have been so many Books written in Greek and Latin, upon this Subject, there should be one attempted in French, for the Honour of this great Kingdom. No one, as I know of, hath undertaken yet to do it, in a Manner, that includes all the Rules necessary for the Knowledge of this Tongue; though it is unquestionable, that this is the most advantageous Method for comprehending them more readily, and recollecting them more familiarly.

IF this alone should be sufficient to justify my Design, it will certainly appear still more commendable, upon considering, that I not only propose those Rules in French, but also in French Verse: Which I have accomplished with all possible Exactness and Perspicuity: Those who have a Mind to try the Experiment, I leave to judge of the Ease, which hence will arise in imprinting and retaining them in their Memory.

V. *Disposition and Division of this whole Work.*

THE OEconomy I pursue is quite new: For having found by Experience, that *Clenardus's* Method was not the most useful; and that that of *Ramus* was somewhat intricate and incommodious, which *Sylburgius* had in part taken notice of, and *Sanstius* had a Mind to remedy, by following another Path: I have made therefore such a Use of all those Authors, that I have picked out what I judged most useful, omitting what seemed most intricate and remote from the common Method now received in *France*.

I HAVE divided this Work into nine Books, whereof the first treats of the Analogy of Letters, of their Pronunciation, and of the Changes and Relations they bear to each other, which is the Foundation of what follows. The second treats of Declensions, Nouns, and Pronouns. The third of the Conjugation of the Verbs in *ω*. The fourth of the Conjugation of the Verbs in *μ*. The fifth of Defective Verbs, and of the Investigation of the Theme. The sixth of undeclinable Participles; with a very useful Treatise of the Derivation and Composition of Nouns. The seventh of Syntax. The eighth contains curious Remarks on all the Parts of Speech. And the ninth treats of Quantity and Accents: with a Recapitulation of the Dialects, and of Poetic Licences.

I REDUCE all the Declensions to two; one Parisyllabic, and the other Imparisyllabic: but I subdivide the Parisyllabic again into two; one that follows the Feminine Article, and is intirely analogous to the first of the *Latins*: And the other following the Masculine Article, and bears a Re-

lation to their second Declension ; as the Imparfyllabic does to their third, and the Contracts to the other two, which, as we elsewhere observed, are properly no more than a Branch of the third.

I LIKEWISE reduce all the Conjugations to two ; one of Verbs in *ω*, and the other of Verbs in *μ* : But I also divide these Verbs in *ω* into two Sorts, *viz.* one of Barytonous Verbs, and the other Circumflexed ; which I have caused to be printed in different Colours, that the different Manner of conjugating these Verbs may immediately appear to the Eye, without any Danger of Confusion.

THE *Disposition of the Tenses* which I have pursued, as likewise their Formation, is also new. For having observed, that the Preterperfect and the Aorist depends in many things on the Future ; I thought it would be proper to place this last Tense before the two first : And having found, by Experience, as well as *Ramus, Sylburgius, Cranzius, Sanctius*, and several others, that this long Genealogy of Tenses, whereby they are made to descend successively the one from the other, is as inconvenient in Practice, as it seems plausible to those that have not well examined it ; because it fatigues the Mind in so tedious a Circumference, rendering it impossible for it to arrive with proper Expedition to the Theme of the Verb : I have therefore given here a Method of reducing them all immediately to the Future of the Active, which is equally familiar, and known to us, as the Present.

THUS, in whatsoever Tense or Mood, whether Active, Passive, or Middle, I find myself, I ascend commonly to the Theme of the Verb in two Steps, which is not sometimes compassed in six or seven in the ordinary Method.

IN each particular Place I have given all the Dialects, together with Observations proper for every sort of Nouns and Pronouns, or particular for each Tense of Verbs, knowing, by Experience, how troublesome 'tis to those who handle a Book, to be obliged to look out for what concerns the same Subject in two or three different Places. But I have distinguished these, in such a Manner, by the Difference of the Types, that there is no Danger of their retarding those who are willing to overlook them.

As for what regards the Nouns and Pronouns, having given at first the Manner of declining them according to the common Tongue, I have afterwards added Tables, which include the Terminations, with all the different Dialects ; infomuch that every thing that is necessary may be seen at one View

And concerning the Verbs, I give at first a Table for conjugating, either Active or Passive, chusing along with *Sanctius, τρω*, for an Example of the Barytonous Verbs, as one of the most simple, and to which the rest may be easier reduced. Afterwards I treat of each Tense in particular, leaving *τυρω*, for a Model, out of regard to those who are used to it : And underneath the common Tongue I place the Dialects to each Person underneath, and then I subjoin a short Discourse on those said Dialects, which explains their Analogy, and renders them more easy to retain. Wherefore I have not judged it necessary to comprize them all in Verses of the Rules, but have contented myself with including those that were most necessary, and that might easiest escape the Memory.

BUT

BUT having considered how useful it is for those who begin, to have a Knowledge of the *Investigation of the Theme*, I have comprized it all in very useful Rules, though, among those who have endeavoured to digest the Greek Grammar into Latin Verse, I know not one who has ever attempted it.

WITH regard to the Syntax, I have reduced it to a very small, but sufficient Number of Rules; supposing the Learner to be somewhat acquainted with the Rules of the Latin Syntax. If there is any thing particular to remark, I have reserved it either for the Annotations that are at the End of each Rule, or for the eighth Book, which consists intirely of curious and considerable Remarks; and I have pointed out every where the Reason of the Government, in order to be better prepared for the Reading of Authors, which is the chief Aim we are to set before us in the Study of this Language.

VI. *Three Things necessary for the Knowledge of a Language.*

I AM of Opinion, that it will not be improper to observe here three Things, which may particularly contribute towards forwarding this Design. The first is a competent Knowledge of Grammar; the second the Knowledge of Words; and the third, to be acquainted with the Phrase; without which Qualifications 'tis impossible ever to attain to a thorough Knowledge of any Language.

IF the Greek is somewhat more difficult than the Latin, with regard to the first two Parts, it has at least this Advantage, that 'tis much easier with respect to the last, which contains almost unconceivable Difficulties in the Latin. The Latin Tongue hath a Turn of Phrase much wider from ours than the Greek. Having fewer Words, it is obliged to supply this Defect by giving a greater Extent of Signification to the same Word, and by a Variety of Phrase, and by a various Connexion of Words. On the contrary, the Greek can very often express by one proper and particular Word, or by a compound Word of several Roots, all that can be desired.

As for what concerns the GRAMMAR, it will be perhaps a difficult Matter to find out a Method, whereby to acquire an exact Knowledge of it, in less Time, than by this NEW METHOD. I had discovered a long Time since, that this was what mostly prevented the Progress, that might be made in this Language; because the Abridgments, as I have already observed, are insufficient, and the universal Grammars of *Scot* and *Antesignanus*, though full of Erudition, are miserably digested, without Order or Principles, and stuffed with so many useless or perplexing Things, that a Person must have a great deal of Resolution to read them. Wherefore, I have endeavoured to give this Work all the Order possible: Whether by the Disposition and Alteration of the Letters; by the Division of the Books and Chapters; by the Titles which point out the Subject Matter in every Page; and by the Rules, which comprize in a very few Words whatsoever is precisely necessary to be known, and which are easily committed to Memory; or by reducing every thing, as much as possible, to general Principles, as well with regard to the Analogy of Nouns, Verbs, and Dialects, as to the Syntax, Accents, and all the rest.

For we must always make a Distinction between two Sorts of People, that apply themselves to the Study of Languages, *viz.* Children, and those that begin to study with Reflexion and Judgment. 'Tis chiefly for the first, that I have drawn up these Rules in Verse; and for the second I have settled Things by Reasons drawn from Analogy: Not but that the one and the other may make use of every Thing indiscriminately, as Inclination and Occasion will lead them.

AND not to mention any thing here, but what is known by many, after a repeated Experience, we have seen Children of a middling Capacity go through all their Rules tolerably well in less than two or three Months, by the Help of this Method. Some, even in less than the Space of six Weeks, have got over all the general Principles, and have set out directly on the practical Exercise of an Author.

BUT having afterwards remarked, that the Knowledge of Grammar would be of very little Service, if not followed by some Method of stocking the Memory with *the Knowledge of Words*; I have thought proper to publish at the same Time another little Work no less useful than this, which is, *The Greek Roots*, done in short French Verse, with their principal Derivatives underneath. 'Tis the properest and easiest Method, that Experience could furnish me with, for learning with Success the Words of this Language; concerning which I refer the Reader to the Instructions laid down in the Preface to that little Book.

As for the *Phrase*, I fancy that the greatest part of the Difficulties therein occurring, are pretty well explained and removed in the seventh and eighth Books, which contain the Syntax and the Remarks; and that nothing can contribute more towards solving and clearing up all the Intricacies of Speech, than the general Maxims, which I have there established and corroborated by a great Number of Examples, rendered into French, to make them more useful and more familiar. But if, notwithstanding all this, there should be still any thing wanting, either for the Understanding of the Phrase, or for the particular Explication of certain Words, I shall endeavour, with God's Assistance, to make that Part easy in another Work, which will be so much the less Burthen to the Memory, as it is to consist entirely of a continued Chain of *Etymologies*, and written in our Language.

VII. *Two Things that retard the Study of the Greek.*

The First, its being referred immediately to the French.

ONE of the Obstacles that retards us in the Pursuit of the Greek Language is, methinks, our not accustoming ourselves sufficiently to compare it immediately with our own Tongue, forcing our Thought to wind round about with a Latin Explication. Wherefore the same thing happeneth here, as that which I mentioned above with regard to the Formation of Tenses, which is to produce a perpetual Embarrassment in the Mind, through the Multiplicity of Things, which it must have all present at the same time, in order to arrive to the Place, where these Turns and Windings, which are commonly practised, propose to lead him,

WHEREFORE

WHEREFORE, if after having a Greek Grammar in French, such as this is, together with the Roots and Etymologies, which I promise the Public, some skilful Hand would attempt (which I don't despair of seeing) to publish Greek Writers, with a French Version in the opposite Page: I dare affirm, that the Greek Language would become not only more easy and more agreeable, but moreover more common by half, than what it is at present throughout this Kingdom.

VIII. *The Second, by departing from the right Pronunciation.*

I MUST mention here another thing, which would be no less serviceable towards the compassing of so happy a Design, which is to be a little more attached, than what some People are, to the true and ancient Pronunciation of this Language. I have therefore pointed it out very carefully in the first Book, though in very few Words, by reason that there are several who have written whole Treatises on this Subject; besides, I do not pretend to prescribe Laws here to others, but only to represent ingenuously a pure Matter of Fact, which I submit to every Body's free and impartial Judgment. Wherefore I have taken particular Care every where not to insert any thing in the Rules, which might prevent this METHOD from being no less serviceable to those who reject it than to those who embrace this Pronunciation.

NEVERTHELESS I cannot conceive that there is any one Person, who is not sensible of its Utility; and that does not plainly see, what Misery it is, not to understand any Thing in this Language, but by the Assistance of the Eye; and to be obliged upon a thousand Occasions, to ask whether what you hear be written with such or such a Letter, and the like, which causeth Confusion, even in the Mind of the Person that reads, who must be very well practised, before he can distinguish a great Number of Words, which are jumbled under the same Pronunciation. Those on the contrary, who use themselves to pronounce as it is written, find it an easy Matter to discriminate the Words; because they have two Masters instead of one, having the Eye and the Ear at one and the same Time for their Instructor.

AND 'tis certainly a very strange Thing, that, whereas the Greek Tongue hath, as we have observed, a far greater Difficulty than the Latin, with regard to the Words, still there has been so little Care taken to apply the Remedy, which the *Greeks* themselves have used, by inventing a Multitude of Marks, which contribute towards distinguishing the Words, and fixing the Pronunciation; such as long and short Vowels, rough and smooth Consonants, Breathings and Accents, which have been wisely, and by a very reasonable Analogy, introduced into this Language; whereas, being quite neglected in the Pronunciation, they become nothing more than an Obstruction in Writing, every whit as unprofitable, as of themselves they might be useful.

IF there had been Arguments of any Weight produced, to refute this ancient Pronunciation, I should be less surprized at its finding some Difficulty in making it's Way into the World. But there is scarce any Body, that, upon Reflexion, will not join issue with me in acknowledging its Utility.

Utility. Without it, says a learned Man of the past Century, the Dialects become a Labyrinth, Prose flags, and Verse itself loses all it's Gravity and Majesty. 'Tis therefore quite absurd to renounce the Advantage that may accrue from the Use of it, under Pretence of being afraid of offending perhaps the Ears of some prejudiced Persons, by pronouncing a Word in this Manner in their Presence ; because in case a Person had a Mind to avoid this Inconveniency, it would be much more eligible to humour them only upon these Occasions, and at other times conform to the right Pronunciation, than for so trifling a consideration to deprive one's self of a thing, attended with so vast an Advantage.

IX. *That the false Pronunciation is owing to the modern Greeks ; and that the Learned have constantly recommended the Ancient.*

CERTAIN it is, that this Proposition cannot incur the Censure of Novelty ; for it only recalls the Language to its Origin, and to the time of its full Perfection. For 'tis observable, that the Greeks, who fled for Refuge into *France* and *Italy* about two hundred Years ago, were the first that introduced this vicious Pronunciation, who, finding no Traces in the West of the ancient Knowledge of this Tongue, delivered us the Pronunciation which Barbarism had introduced into their Country : And *Gaza* himself acknowledges in some Parts of his Work, that it was not the true one.

WHEREFORE ever since that time there have not been wanting Men of Learning, who have pointed out the Advantages of this ancient Pronunciation, have sustained it by their Writings, and have endeavoured to make it prevail throughout *Europe*.

ANTONY, surnamed *Nebrissenfis*, from the Place of his Nativity in *Andalusia*, was one of the first, who, endeavouring to promote the Reinstatement of polite Learning in *Spain*, as early as the End of the fourteenth Century, used all his Interest and Authority in order to introduce this Pronunciation.

ABOVE a hundred Years ago *Erasmus*, being at that Time at *Louvain*, composed a whole Book to this very Purpose, wherein we find he has ascertained this Pronunciation.

CERATINUS did the very same thing in *Holland*, in a Treatise which he dedicated to *Erasmus*, and this Pronunciation hath since universally obtained throughout that Country.

CHEEK, the King's Professor in *England*, and Preceptor to the young King *Edward*, did his Country the very same Service, notwithstanding all the Opposition he met with from the Bishop of *Winchester*, Chancellor at that Time of the University of *Cambridge*, and now it is generally received by the English.

VERGERA, one of the best Grammarians of the last Century, who was Professor in *Spain* in the Year 1555, exactly a hundred Years ago, has condemned this new Pronunciation as vicious, and recommended the other as true and genuine.

ALDUS MANUCIUS, a *Roman*, has made the same Remark in the *Παρηγορί*, which is at the End of his Latin Grammar.

LIPSIUS

LIPSIUS has professed the same Doctrine in his Treatise of Pronunciation.

ERYCIUS PUTEANUS, who succeeded him in his Professorship at *Louvain*, and had taught publicly before at *Milan*, and in the best Cities of *Italy*, always conformed to this same Pronunciation, and gave his Advice to every body to follow the same Practice, as one of the most effectual Means towards making a Progress in this Language; as may be seen in his Oration on this Subject, pronounced at *Milan*, the sixth among his Works.

SANCTIUS, Greek Professor, and Head of a College in the celebrated University of *Salamanca* in *Spain*, hath established it likewise in his Greek Grammar, and in divers other Parts of his Works.

MECKERCHUS has endeavoured to promote the same Design in *Flanders*; *Sylburgius* in *Germany*; and *Andrew Hoi*, the King's Professor, in the *Netherlands*, at the Request of the learned and pious *Estius*, who was very eager for having this Pronunciation prevail, as being very sensible of it's Utility; and before him *Peter Tiare*, Professor at *Doway*, who introduced it into that University, as early as it's Foundation. To those I might add *Glareanus*, *Pierius*, *Camerarius*, *Scapula*, *Constantine*, *Vossius*, *Allstedius*, and others, who have all unanimously extolled this ancient Pronunciation, and recommended it as a very useful and serviceable Thing; and even some of them have left us very learned and curious Pieces to that Purpose.

NOR has *France* been without Men of Letters, who have encouraged, upon all Occasions, the same Design.

BUDÆUS was one of the first who laid the Foundation of it in sundry Parts of his Works.

POSTELLUS approves of this same Pronunciation, when in his Book of Origins he shews, that the Names of the Greek Letters are borrowed from the Hebrew. Full an Hundred Years ago *Caninius*, a Native of *Milan*, and Professor at our University, living in *Cambray-College* at *Paris*, in the Year 1555, wrote a Treatise on Hellenisms, which may be justly called one of the most learned, that hath ever appeared on the Principles of the Greek Tongue, in which Treatise he gives this Pronunciation the Preference.

ROBERT STEPHENS has done the same in his Greek Alphabet, printed at *Paris*, in the Year 1554.

HIS Son *Henry Stephen*, to whom this Language is indebted for his famous Thesaurus, has likewise established this Pronunciation.

RAMUS has followed his Example, not only in his Grammar, but also in the third Book of his Schools.

THE young Messieurs *Hurant de L'Hospital*, have maintained it, in a particular Treatise intituled *Philapappus*, which they wrote under the Direction of *Peter Chabot*, the learned Professor of the University of *Paris*, their Preceptor, and presented it to the Chancellor *de L'Hospital*, their Grand-father, one of the wisest Magistrates that ever was in *France*, to whom this Pronunciation appeared quite preferable, as may be seen at the End of this Book, in the *Paris* Edition in the Year 1580, and afterwards in the *Basil* Edition of the Year 1587.

THE learned *Lambinus* also, Professor at the University, practised it in his Time, as we learn from *Meckerchus* at the End of his Book on Pronunciation.

SIMON,

SIMON, Doctor of Physic, has likewise embraced it in his *Methodical History of the Greek Tongue*, dedicated to Cardinal du Perron, and applauded by the most learned Men of that Time. And Robinetus, also Doctor of Physic, who wrote the Advertisement to the Reader prefixed to this Book, justly complains of those, who, in Opposition to the Practice of Antiquity, and notwithstanding the Utility arising from it, would fain have France still stoop under the Weight of a barbarous Pronunciation, which all other Nations have got rid of.

FINALLY, we have seen in our Days the famous *Valesius*, the King's Greek Professor, who has constantly inculcated the same Practice. Which evinces, that this ancient Pronunciation was never disapproved of, no more by this learned University, than by any other.

AND so true it is, that the spreading of this corrupt vicious Pronunciation is to be attributed to none, but to the modern Greeks, who first introduced it; that *Mekerchus* assures us, he saw a Psalter of the Septuagint, written in the Year MCV, in a fine Latin Character, wherein the true Pronunciation is perfectly expressed, as *Ecclesia*, *Basileus*, *Aggelos*, *panta*, *uranu*, *autu*, *kyrios*, etc. (where it is to be observed, that the Latin *u* is sounded like the French *ou*, and *y* like the French *u*.) And that at the End of the same Psalter there was a Greek Alphabet written, with the Power of the Letters thus marked, *Alpha*, *Beta*, *Gamma*, *Delta*, *E brevis*, *Zeta*, *Eta*, *Theta*, *Iota*, *Cappa*, *Lamda*, *My*, *Ny*, *Xi*, *O brevis*, *Pi*, *Rho*, *Sigma*, *Tau*, *Y*, *Pbi*, *Cbi*, *Pfi*, *O longa*; which is exactly the Sound the Learned of this present Age maintain they ought to have, and which the greatest Part of *Europe* has latterly adopted.

WE likewise see in the Works of Pope *Innocent* the Third, who lived towards the Close of the twelfth Century, and the Commencement of the thirteenth, that in his Time they pronounced *Kyrie*, *eleeson*, *Chrise eleeson*; and that *S. Gregory*, commanded the Clergy to sing this *Kyrie eleeson*, which was sung by the whole Congregation amongst the Greeks. We find also in the Life of *S. Gertrude* of the Order of *S. Benedict*, written in part by herself, who lived about three hundred Years ago, that upon citing these very same Words of the Mass, she writes *eleeson* with an *e*, and not *eleison*. Moreover we see, that the *Ἀμήν* of the Septuagint, which is the *Amen* of the *Hebrews*, has been transmitted uncorrupted to us, notwithstanding the vicious Pronunciation of the modern Greeks, who read *Amin* with an *i* instead of *Amen*.

X. *That it is necessary to proceed from the Grammar to the practical Part: And whether it is proper to begin Greek before Latin.*

BUT we have spent too much Time upon a Subject so evident, as this is, which I should have touched more slightly, if I had not thought it proper to assemble such a Crowd of Authorities, in order to beat down the Difficulty which some People still have to conform. I shall only add, that if a Person will be at the Pains of accustoming himself betimes to this Pronunciation, and of following the Formation of Tenses, which I have marked out, together with the rest of this Method, I do not question, but he will in a very little Time find himself sensibly and considerably improved, provided he does not neglect, at the same Time,

Time, to exercise himself in the reading of Authors. For all Rules must be accompanied with the Practice, which is generally supposed to be the principal Foundation of the Knowledge of Languages.

QUINTILIAN long since declared his Opinion of the Expediency of making Children begin with the Greek, because the Latin being more common, it is learned with greater Ease, and, as it were, of itself: Which Reason will perhaps hold good, as well with respect to us, as to the *Romans*; for though the Latin is not our Mother-Tongue, nevertheless this last is a Dependance, and a Sort of Dialect of the Latin.

NOR that I think *Quintilian's* Advice is to be followed literally. For since things are to be done rationally, it is very proper to learn a little Latin, from whence the greatest Part of the Words of our Language are derived, before we enter upon the Greek, from whence the Latin is descended. Besides, it is certain, that the Rudiments of the Latin Tongue, the Declensions, Conjugations, and other Principles, are much easier, and more proportioned to the Capacity of Youth, than the Greek: not to mention, that there are several who only look for a little Latin, without ever caring to be concerned with the other Language.

BUT I believe, that *Quintilian's* Advice ought to be more diligently attended to, and that it frequently falls out that Children are neither seriously applied, and hence not sufficiently advanced in the Study of the Greek. For as this Language consists particularly in Words, and as it is easier than the Latin with regard to the Phrase, and the Use and Necessity of it is generally confined to the sole Understanding of Authors, without there being scarce ever any Occasion to speak or write it; nothing seems more natural, than that Children should be practised in it very early. As soon as they have just had a Tincture of the Latin, they should immediately enter upon the Greek, and be made to proceed in it, whilst their Memory is stronger than their Judgment. It will be then sufficient to let them manage what little Latin they have, and to defer to a riper and more judicious Age the forming them in the ornamental Part of Writing and Speaking, and all the Rules of Eloquence.

As for what relates to the entering upon this Practice; my Opinion is, that after the Grammar, whereof they should at least go through the Abridgment, which I shall publish shortly, and wherein is contained all that is necessary for declining and conjugating; they may then begin to exercise themselves in some Book accompanied with Scholia, such as some of *Æsop's* Fables, or some of *Lucian's* Dialogues, in order to see their Rules reduced to Practice, whilst they endeavour at the same Time to get thoroughly grounded in the Remainder of this METHOD.

I MUST only observe, that, as for interlined Versions, it is much better to be but little concerned with them. Nothing is more apt to ensnare the Mind, and fix it in a kind of mean Subjection, which debars it from ever elevating itself to the true Sense of the Author. Wherefore, I should be against recommending it even to Novices, unless it be at the very Beginning, when they are to learn something by Heart. Care must be taken afterwards to make them enter gradually of themselves, by a serious Application, into the Strength of the Words, and the Signification of the Phrase. A collateral Translation may be of more Service to them, supposing it clear and faithful: But they should endeavour to do even without this, as soon as possible.

IN order to arrive to this Pitch, nothing can be of greater Use in the Beginning, than to read the same Thing, either entire, or by Parts, over and over again, repeating it as often, as the Imbecillity either of the Mind, or of the Memory, or of the Capacity of the Scholar requireth, in order to be as familiar and perfect in it, as if it was written in our own Language. One Page studied in this Manner, is worth ten hurried over with Precipitation, not only because the Benefit reaped for the present is more considerable, but also by reason that the Dispositions, which ensue thereupon, towards a future Improvement, are vastly more advantageous. Whereto if we do but add the Care that is necessary, in collecting the strange Words, reducing them to their Roots, and in committing to Memory those Passages, which are most remarkable for the Subject, or most beautiful for the Phrase; it is almost incredible in what a short Time a considerable Progress may be made in this Language.

XI. *Of the Choice of Authors; and of Principles that are to be attended to in this Design.*

IT will not be amiss to remark here, how serviceable it is to observe some Order in the Choice of Books proper to be read, in Proportion to one's Advancement. I am very sensible it is a difficult Task to give an Advice thereupon, which is likely to please every body; and that there is no one thing whereon Opinions are more divided, than on the Censure and Judgment of Authors. However, methinks, we may safely adhere to three Principles or Maxims, which ought to be inviolably observed in the Instruction of Youth, which are, to begin with the most easy; to make a proper Use of the Agreeableness of some Books, in order to render the Reading of them more inviting; and to join as much as possible the Utility of Things, with that of Words, in order to form their Judgment, while they stock their Memory; and even to ease the Memory, by fixing the Words to Things, which always make a greater Impression on the Mind, than bare Words.

LUCIAN is one of those Authors, in whom these three Qualities are found in their full Perfection, and who has the same Advantage which *Quintilian* observed in *Cicero*, that he may be of Service to Beginners, and cannot but be useful to those who have made any Progress. He is pure in his Language, beautiful in his Words, agreeable in his Turns, clear in his Style, wonderful in his Narratives, and has a Fecundity sufficient to supply the driest and barrenest Capacities.

He handles a fabulous Subject in a manner very agreeable, and very proper to imprint it in the Memory, which contributes not a little towards the better Understanding of the Poets. In several Places he draws an admirable Picture of the Misery of human Life, of the Vanity of Mankind, of the Arrogance of the Learned, and of the Pride of Philosophers. Finally, he ridicules the Avarice of the Rich, the Pride of the Great, and the whole System of *Pagan* Religion: which contributes not a little sometimes towards raising the Mind to the only and sovereign Good.

NEVERTHELESS it is true, that a Choice and Discernment is requisite even in Reading this Author. For besides, that there are several Objections very dangerous to Youth, and entirely unworthy, not only of a Purity, but even of a *Pagan* Modesty; there are moreover several

several very useleſs Treatiſes. And perhaps, in general, his Turn of Writing might be of Prejudice to vicious Minds, who are of themſelves inclinable to Libertiniſm and Buffoonry.

THE Collection formerly made, and which is ſtill in the Hands of Children, might be of ſervice, were it not full of Errors in the late Impreſſions; beſides, I cannot conceive why the Editor has retrenched ſome things which are leſs hurtful, and at the ſame time left others that ſeem to me much more dangerous.

BUT there are ſtill ſeveral very uſeful Pieces, which might be added to that Collection, ſuch as *the Dream*; *the Trial of the Vowels*; *the Sale of the Life of Philoſophers*; *the Fiſhermen, or the Men raiſed to Life*; *the Men of Learning, that enter into the Service of the Great*; *Hermotimus, or the Sects*; *Herodotus, or Ebion, Zeuxis and Antiochus*; *the Tyrant Slayer*; *the Diſinherited*; *the tragical Jupiter*; *Alexander, or the False Prophet*; *the Maſter of the Rhetoricians*; *of thoſe, who have been long-lived*; *a Diſcourſe againſt Herodotus*; *and the Death of the Pilgrim*; (whether it be his or no) and ſome others, provided, as I obſerved, that Care be taken to expunge every thing that can be offenſive to Modeſty, which ſhould always be done in all Books whatſoever, that are deſtined for the Uſe and Service of Youth.

NEXT to *Lucian* there is nothing more entertaining, nor more uſeful than *Hiſtory*. *Poliænus*, who lived under *M. Aurelius*, towards the Cloſe of the ſecond Century, has left us a Collection of a vaſt Number of *Stratagems of the greateſt Men of Antiquity*, which are penned with a very great Eaſe, Clearneſs, and Purity.

THE *Hiſtories of Ælian*, who flouriſhed under *Adrian*, towards the Commencement of the ſame Century, are very agreeable, copious in Words, and very pure in Language, particularly his *Hiſtory of Animals*, wherein he has inſerted a great Number of Precepts, very uſeful towards regulating the Actions of human Life. His various *Hiſtories* are leſs poliſhed; and in ſeveral Places, ſeem to be rather a Collection of *Memoirs*, than a finiſhed Piece; though they may be read with ſome Profit.

HERODIAN is agreeable, by reaſon of the Smallneſs of the Volume, and the Beauty of the Latin Verſion, together with the Greek Elegance of his Style, which *Photius*, Patriarch of *Conſtantinople*, affirms to be clear, neat, and agreeable; always uniform, without Meanneſs or Affectation; and finally, ſuch as renders him, almoſt in every Thing, inferior to no Hiſtorian. His *Hiſtory* commences at the Death of the Emperor *M. Aurelius*, towards the Cloſe of the ſecond Century, and terminates with young *Gordian*, towards the Middle of the third. It is reputed to be very true, as the Author ſcarce wrote any thing, but what he had been an Eye-witneſs of; excepting what regards *Alexander* and *Maximinus*, where his Veracity is ſuſpected. He is ſomewhat more difficult with regard to the Phraſe, than the foregoing, and ſeems even to have been corrupted in ſeveral Places. But perhaps we ſhall give a new Edition of him very ſoon, compared with ancient Copies, and accompanied with ſhort Notes, which may be of Service to thoſe that are willing to peruſe him.

AFTER thoſe, ſome Books of *Plutarch* may be taken in hand, though he is ſomewhat obſcurer than any hitherto mentioned. However, there is one particular Advantage to be found in him, that he alone is worth a

Multitude of Authors, each Life being a separate and new Work, and there being so great a Variety of them, as to admit of Choice ; besides they contain the better Part of whatever is most remarkable and useful in the Greek and Roman Histories. His Moral Pieces are likewise incomparable, though some Treatises might be left out, which are either difficult, or less useful, or even dangerous. But his *Essays of the Instruction of Children* ; (though there is some room to question, whether this be his) *of the reading of Poets* ; *of the Manner of giving Attention* ; *of the Difference between a Flatterer and a Friend* ; *of the Benefit that may accrue from Enemies* ; *of Vice and Virtue* ; *his Consolation to Apollonius* ; *of Superstition* ; *of Passion* ; *of the Tranquillity of the Mind* ; *of brotherly Friendship* ; *of evil Shame* ; *that Vice is sufficient to make Men unhappy* ; *which Passions are most dangerous, those of the Mind, or those of the Body* ; *of Garrulity* ; *of the Love of Riches* ; *of the Slowness of the Divine Vengeance* ; *of Usury* ; *against ignorant Princes* ; *Political Precepts* ; *and whether old Men should concern themselves with State Affairs* ; *his Apophthegms* ; *of the Fortune of the Romans* ; *of the Success of Alexander* ; *his Roman Questions* ; *which Animals are most cunning, terrestrial, or water-ones* ; and perhaps some others, are all Master-pieces in their Kind, and inestimable both for the Subject and the Figures, and the great Copiousness of Words ; as also the Thoughts, the Metaphors, the Comparisons and Examples wherewith he abounds. Which made *Gaza* say, that if he was to be confined only to one Book, he should chuse the Works of *Plutarch*. Whence he was in so great Esteem among the Antients, as to be caressed by three Emperors successively, among whom, *Trajan*, who lived in the Beginning of the second Century, raised him to the Honours of the Consular Dignity.

XII. *Order to be observed by those who are willing to read Authors, according to the Series of Time. Judgment on the Historians.*

THOSE, who are once Masters of this Author, may safely venture afterwards upon all the rest, and go through them gradually, according to the Order of Time, as *Josephus*, *Herodotus*, *Diodorus*, *Thucydides*, *Xenophon*, *Dionysius Halicarnassensis*, *Polybius*, *Appian*, *Dion*, and others.

JOSEPHUS, who lived toward the Close of the first Century, wrote the History of the Old Testament, and that of the War of the *Jews*. He presented this last, which he had divided into seven Books, to *Vespasian* and his Son *Titus* ; and it gained him so great an Esteem at *Rome*, as to have had a Statue erected there to him, and to have obtained the Applause of all the World. He wrote his Antiquities some Time later, which were not finished till the thirteenth Year of the Reign of *Domitian*. They are comprized in twenty Books, beginning with the Creation, and ending at the twelfth Year of *Nero*. His Diction is pure, says *Photius*, and proper to represent distinctly and agreeably, whatsoever is most nervous and majestic in Discourse. He is eloquent and persuasive in his Harangues, as full of Sentences as any Author, artful in his Insinuations,
copious

copious in his Arguments, and a thorough Master in moving the Passions. Which made St. *Jerom* call him the *Titus Livius of the Greeks*.

HERODOTUS flourished toward the eighty-third Olympiad, viz. upwards of four Hundred and forty Years before the Birth of *Christ*, under the Reigns of *Xerxes* and *Artaxerxes*, Kings of *Persia*. He is looked upon as the *Father of History*, a Title given him by *Cicero* in his second Book of *Laws*; and to him we are particularly indebted for the History of the *Persians*. He wrote in the Ionic Dialect, nevertheless he is very easy and pure. He is clear, agreeable, and flowing, according to *Quintilian*: and *Cicero* says, he rolls always uniform, with all the Majesty of a great River. *Athenæus* calls him, ὁ δαυμασιώτατος καὶ μελίγγνος, most admirable and honey-voiced. His Books were in so great Repute, as to be called the *Nine Muses*. They begin with *Cræsus*, and the Empire of *Cyrus*, by whom *Cræsus* was defeated, and are continued down to *Xerxes*, the fourth *Persian* King after *Cyrus*.

DIODORUS is useful, by reason of his Universal History, wherein he treats of the *Egyptians*, *Assyrians*, *Medes*, *Persians*, *Greeks*, *Romans*, *Carthaginians*, and others. He has borrowed a great many Things from *Berosus*, *Theopompus*, *Ephorus*, *Philistes*, *Callisthenes*, *Timæus*, and other Authors, who have perished through the Iniquity of Times, which even some of *Diodorus's* Books have been subject to. For out of forty, which he had written, and wherein he comprized the Universal History down to *Julius Cæsar*, under whom he flourished, having died advanced in Years, towards the Middle of the Reign of *Augustus*, there remain only fifteen, which come down as low as the four Hundred and fifty-second of the Foundation of *Rome*. *Photius* says, his Phrase is clear, but a little too much studied, his Style middling, and very proper for an Historian.

THUCYDIDES was Cotemporary with *Herodotus*, and was excited to undertake his History, by having seen that Author read his with so great Applause at *Athens*, during the Feast of *Minerva*. He has only given us the first twenty Years of the *Peloponnesian War*, though he takes his Subject from a higher Date. But he is vastly esteemed for his Veracity, and has conformed so scrupulously to the Laws of History, that several have thought him proper to be proposed as a Model.

He is one of the most difficult Authors, and so very obscure, particularly in his Harangues, that *Tully*, in his Book of *Illustrious Orators*, says, he is sometimes unintelligible: Nevertheless, in his second Book *De Oratore*, he commends him extremely, and affirms that he surpasses all others in his Art; that almost every Word is a Sentence: that he is so proper and expressive in his Language, that it is a difficult Matter to determine, whether his Discourse sets off the Subject, or the Subject the Discourse. *Demosthenes* had so great an Esteem for him, that he transcribed him eight Times himself, in order to be thoroughly acquainted with him: And in these latter Times, the Emperor *Charles* the Vth, is reported to have made him his Master in the Art of War, and the constant Companion of all his Enterprizes. But it requires a good deal of Application to understand him well; and the *German Edition*, with the *Scholia*, and *Commentaries of Portus*, will contribute very much to this Design.

XENOPHON, to whom we are obliged for the Works of *Thucydides*, because it was he that published them, flourished a little while after him,

viz.

viz. according to *Eusebius*, in the ninety-fifth Olympiad. He has pursued in his Works, a Turn of Writing quite different from the last Author. He is clear, pure, and familiar in his Style, but elegant withal, and pretty much resembling *Cæsar*, except that *Cæsar* is sometimes more grave, and *Xenophon* smoother. His Language is so sweet, that *Quintilian* says, it seems as if it came from the Graces. *Tully* affirms he is sweeter than Honey, and that the very Muses seem to speak through his Mouth : whence, according to *Laertius*, he was called the *Attic Muse*, or, according to others, the *Attic Bee*. *Dion Chrysostomus* recommends very much the reading of this Author, assuring us, that he is sufficient, not only to qualify a Man in Elegance and Purity of Language, but moreover, to instruct him in the finest Maxims of Policy.

THE Opinions of the Learned vary, as to his *Cyropædia*, viz. the Book he wrote of the Education, and illustrious Actions of *Cyrus*, *Tully* says, he wrote, *non ad Historiæ fidem, sed ad effigiem veri imperii*, which Passage has been by several abused : and *Joseph Scaliger* has ventured so far as to say, that he found nothing true in it, except the Siege of *Babylon*. However, I am of Opinion, that the History is really true, and that 'tis very difficult to fill up properly the ancient Chronology, without taking several Things, as *Usher* has done, from this Work. 'Tis at the same Time probable, that *Xenophon* has inserted some Things to embellish it ; which was the Reason of *Cicero's* giving the above-related Judgment of him. And we see he is no more reserved in the taking of *Babylon*, than any where else, for there he paints his Hero in the Colours of a Prince of extraordinary Clemency, whereas the Scripture gives us a most formidable Idea of the Destruction of this City. Be it as it will, the Reading of this Treatise cannot but prove vastly entertaining. Wherefore he might perhaps be ranked among those, whom we mentioned in the Beginning, whose Writings are to serve as a proper Preparation and Introduction to the promiscuous Reading of others.

DIONYSIUS HALICARNASSENSIS, who, as *Strabo* and *Photius* observe, lived in the Reign of *Augustus*, has taken the Roman History from its Commencement, and carried it down, in the twenty Books, which are extant, to the Year three Hundred and twelve, of the Foundation of *Rome*, those which we have lost, continued it to the Year four Hundred and ninety, where *Polybius* begins. *Photius* calls him *καλωπρεπής*, as much as to say, *endowed with a new Grace, and Beauty of Style*, and says, that his Elegance besides his being particular in his Narratives, and judicious in his Digressions, softens any Roughness that might occur in his Discourse, or Tedioufness in his History.

OUT of forty Books, which *Polybius* wrote, there are only five extant compleat, with some of the rest abridged, which comprized the Roman History, from the Commencement of the second Punic War, down to the Subversion of the *Macedonian* Empire. This Writer was an intimate Acquaintance of *Scipio Africanus*, the Younger, whom he accompanied into *Afric* ; and *Brutus* had so great a Value for his Writings, as to have Recourse to them for Comfort in all his Troubles, though his Style is somewhat rough, and discovers the Soldier. He died in the Year of the Foundation of *Rome* Six Hundred thirty-one, one Hundred and twenty Years before *Jesus Christ*.

To these we may add *Appian*, especially his five Books of the Civil Wars, where he is very much esteemed for his Veracity. He was a Native of *Alexandria*, and coming to *Rome*, where for some Time he professed the Law, he wrote his History there, under *Antoninus Pius*, towards the Beginning of the second Century.

DION CASSIUS flourished toward the Close of this same Century, under the Reign of *Commodus*, in whose Time he was honoured with the Dignity of a Senator, and lived to be created Consul, by *Alexander Severus*. To this Period he carried down his History, in fourscore Books, beginning from the coming of *Aeneas* into *Italy*. But the first thirty-four Books are lost, and the greatest Part of the thirty-fifth. The following five and twenty, which are extant, begin with the Wars of *Lucullus*, and come down to the Death of the Emperor *Claudius*; and the rest have all perished. *Photius* thinks his Style majestic, and that he rises in Proportion to the Grandeur of his Subject. His Phrase is a little upon the ancient Order, and very much like that of *Thucydides*, though he is more clear and intelligible. His History is very faithful and agreeable, except that he is a little too prolix in his Speeches, and talks less respectfully, than is becoming, of some great Men, such as *Cicero*, *Brutus*, and some others.

XIII. *Judgment of the Poets, Philosophers, Orators, and others.*

IF we intend to attain to a perfect Knowledge of this Tongue, we must not neglect the Poets, but particularly *Homer*, who has been always looked upon by the Learned, as the Rule and Model of it. For notwithstanding that several do not find in him all the Beauties, which the Ancients remarked in his Writings, and that great Numbers join Issue with *Scaliger*, in preferring *Virgil* to *Homer*; nevertheless it is certain, that it is absolutely necessary to be acquainted with him, not only by reason that he alone contains all the Words and Dialects, but moreover, because all the Greek Authors abound with Quotations from this Poet, and Allusions to his Verses, which it is difficult to understand, without having previously read them.

ARISTOPHANES might be rendered very serviceable, if he was properly purged of his Obscenities; being so full of agreeable Sallies, and that *Attic Urbanity*, that is, ingenious Subtleties, in which *Quintilian* allows the *Greeks* to have far surpassed the *Latins*.

EURIPIDES abounds in beautiful Sentences, which made *Cicero* say, that all his Verses were so many Rules and Maxims.

FINALLY, those of better Capacities may afterwards go through the Philosophers, Orators, Physicians, and those who have treated of the Arts or Sciences, to which they intend to apply themselves.

THE Sovereignty of human Reason is found in *Plato*, together with all the Beauty of the Greek Language.

THE Eloquence of *Demosthenes* is admirable, though the Forms of the Bar at *Athens*, which we are not so well acquainted with, render him somewhat obscure, and less agreeable.

ISOCRATES shines in the Harmony and Beauty of his Periods, and is easy as to his Language; but his first Discourses especially are worthy of being read, for the Excellency of his Sentences, and moral Instructions.

XIV. *Of the inspired Writings; and of the Fathers.*

I HAVE omitted mentioning hitherto the sacred Writings, or the Works of the Fathers, because I can hardly join Issue with those, who recommend the sacred Text for the Study of a Language, which is not always looked upon in so serious a Light; though at certain Times it may be allowed, in proportion to the Advancement of particular Persons in Years and Piety.

AND with regard to the Fathers, though their Writings are very beautiful and eloquent, I do not however think them proper to be read by young People, till after having gone through the profane Authors. Some select Pieces indeed may be singled out; only by way of a devout Entertainment on particular Days. But as for Reading them for any Continuance, that must be reserved for a maturer Age, when the perusing of them is more likely to be attended with Profit and Advantage.

HOWEVER if, this notwithstanding, some devout Persons, who have no great Occasion for the profane Sciences, should be desirous of attaining to a Knowledge of this Language by reading the Fathers, we might point out to them even here as easy a Road, as that which we have shewn in treating of the profane Authors.

ST. CHRYSOSTOM, for Example, is easy as to his Diction, even to Beginners, and has writ with a Purity and Eloquence, that has been by all Ages admired.

ST. BASIL is a little closer; his Style is pure, and, in the Judgment of *Budeus*, inferior to none of the ancient Greeks.

The Style of St. *Gregory of Nazianzum*, is still more studied: His Thoughts are all refined, searched, and full of Points, his Diction is pure, his Style elegant, his Eloquence more marvellous than that of *Demosthenes*, and his Verses beautiful, and much more pompous, and more majestic in the Subject than those of *Homer*.

FINALLY this Language has this Advantage of the Latin, in that the great Men of the Church have preserved its Purity with as much Care as the profane Writers, and have raised it in a Manner infinitely more sublime and eminent by the Grandeur of the Mysteries they treat of, and by the divine Subjects comprized in their Writings. Wherefore 'tis proper to reserve them for the very last, and to make young People first go thro' the profane Authors, and not till afterwards set before them so substantial a Nourishment.

XV. *Of the Labour and Time necessary for the perfect Attainment of a Language: and of the Defect of Translations.*

I CAN positively affirm, without advancing any thing but what I have had the Experience of myself, that it is no hard Matter to make them acquainted with, and go through a great Number of the abovementioned Authors, especially considering, as I have observed, that this Language ought to be the principal Object of their Occupations, during three or four Years Study, when their Minds are not yet capable of the Solidity of Eloquence.

FOR 'tis, methinks, a great Error, which several are apt to fall into, to imagine, that a Person can acquire a thorough Knowledge of this Language, by only giving it an Hour's Study every Day, or five or six Months constant Application. Languages are only learnt by a long and assiduous Practice, if we are willing to be perfect Masters of them. And as it is no longer in our Power to converse with Greeks, that speak the Language in its Purity, we must therefore confine our Acquaintance to Books, and be thoroughly conversant with those illustrious Deceased, in order to discover their Beauties, their noble Expressions, the Purity of their Words, their Turn, their Phrase, their Style, their Thought, and enter into an entire Familiarity with them.

'Tis true, that the Principles of Grammar afford great Helps, and shorten the Time to Beginners; which has induced me to use my utmost Efforts in rendering these Principles easy in the Methods I have published of the Greek and Latin Tongues: but to attain to the Beauty, Ease, and Purity of a Language (a thing not so easy as some People imagine) a great deal of Time, Practice, and Pains is absolutely requisite.

BUT I can't imagine, that there are many who will refuse to be at some Trouble in this Study, if they do but reflect on the great Advantages which accrue to us from possessing with Ease a Language, from which we are obliged to extract all the Arts and Sciences, if we are willing to trace them to their Source, and to understand an infinite Variety of Words, which frequently occur therein: which we may likewise say contains in itself all the Beauty and Advantage of all other Languages, whether for its Perspicuity, Strength, or Sweetness: and which may be called Holy, since it comprizes a great part of the inspired Writings, and of the Learning and Doctrine of the Church.

I MUST only take notice, that 'tis a very weak Pretence for exempting one's self from the Labour necessary for so useful and so glorious a Design, to say that the greatest Part of the Greek Writers have been translated into Latin. For, besides that the Art of Translating has been very imperfect in former Times, and that Translators have very seldom been careful, or able to transpose into their Copies the Beauties, Figures, or Elegancies of those noble Originals: we may moreover venture to say, that several things are to be met with in the Originals, which they have not rightly understood; and where they lead us astray, attempting to instruct us. Wherefore, as the learned *Gesner* very well observes, the Ancients were so curious in studying this Language, and so fond of admiring its Beauties in the Source, that they expressed an utter Contempt for all Translations, which afterwards became the Employment of low weak Capacities, utterly disqualified for so arduous an Undertaking.

NOR that I intend here, to bring equally into Disrepute all Latin Versions, or to defraud some worthy Persons, who have performed this Task, of their merited Applause; but, methinks, it may without Temerity be affirmed, that those Performances are exceeding few, which are no way defective; and that, as I observed before, it would be of singular Service to this Language, as well as Advantage to this Kingdom, if these incomparable Originals were accompanied with a French Translation, which might be an exacter Copy of them, and might represent to us, with greater Proportion and Fidelity, their Figures, Elegancies, and Beauties.

XVI. *Conclusion of this Preface.*

BUT I perceive, though too late, that I have driven this Discourse out to too great a length by attempting to write, at the same Time, of Grammar, and of the Greek Authors; and together of the Method of studying and understanding properly this Language. However, I flatter myself, that some Things will occur herein, which may serve for some particular Person's Entertainment and Instruction. What remains now, *My Dear Reader*, is to intreat you to excuse the Faults you may possibly meet with in the Sequel of this Work, and to assist with your Prayers him, who has no other View in this Attempt, but to contribute in some Measure to your Ease by his own Fatigue and Labour. Which End, if it be, as it really is, particularly attainable in assisting Beginners, I dare persuade myself, that you will find some Ease from this Book, and the Abridgment thereof, which you shall have very shortly; where having inserted only what is most necessary for Beginners, you will be able to see, as in a contracted Model, the Design of this Enterprize, and what Advantage may be reasonably expected from this NEW METHOD,

August, 1655.



E R R A T A.

*In the VIIIth General Direction, Page xii of the Preface, for
The First, its being referred immediately to the French.*

Read,

The First, its not being referred immediately to the French.

A
 N E W M E T H O D
 for Learning with greater Facility
 The Greek Tongue.

B O O K I.
 Of LETTERS and SYLLABLES.

C H A P. I.
The general Division of this Work.

THIS new Method containeth an easy Manner of Learning the Principles of the Greek Tongue and Grammar.

The Greek Grammar is the Art of Writing and Speaking correctly the Greek Language.

This Language is either to be considered generally, according to the common Practice of the various Nations that spoke it ; which is called the Common Tongue : Or particularly, according to the manner of speaking peculiar to separate People, which manner we call DIALECTS.

Those Dialects are principally four ; viz. the ATTIC, the IONIC, the DORIC, and the ÆOLIC, to which we may reduce some others less known, as the Bœotian, Cyprian, and the like, adding thereto the Poetical Licences, as we shall more particularly observe in the ninth Book.

Of these four the ATTIC Dialect is the most considerable, as the most elegant, and that which is most diffused thro' the common Tongue, which last makes no distinct Dialect, but is compounded principally of the Attic, with a Mixture of the rest.

The Parts of the Greek Grammar, whether considered in general with regard to the common Tongue, or examined in particular according to its several Dialects, are two, viz. Etymology and Syntax. Etymology treats of separate Words ; and Syntax considers the Connexion and Structure they form in Discourse.

Words are compounded of Letters and Syllables.

Letters are the smallest parts of Words. The Greeks call them στοιχεῖα, viz. *Elementa*, or γράμματα, *litteræ*, whence cometh the Word Grammar : As from *Littera* the Latins have sometimes also called it *Litteratura*, as may be seen in Quintilian, and even in St. Augustin in his second Book of Order, chap. 12.

In the Letters, we are to consider their Number, Figure, Name, Power, Pronunciation, and Division. At the same time we shall also treat of the Change that is made of one Letter into another, according to their mutual Analogy.

BOOK I.

CHAP. II.

Of Letters in general.

THE Greeks have 24 Letters, whose Figure, Name, and Power are as followeth :

	Figure.		Name.	Power	
1.	A α	ἄλφα	Alpha	a.	
2.	B β β̄	βῆτα	Bêta	b.	
3.	Γ γ Γ̄	γάμμα	Gamma	g.	
4.	Δ δ	δέλτα	Delta	d.	
5.	E ε	ἒ ψιλόν	E parvum	e <i>short.</i>	
6.	Z ζ ζ̄	ζῆτα	Zêta	z <i>ds.</i>	
7.	H η	ἦτα	Eta	e <i>long</i>	
8.	Θ θ θ̄	θῆτα	Thêta	th.	
9.	I ι	ιώτα	Iôta	i <i>vowel.</i>	
10.	K κ	κάππα	Cappa	k, c.	
11.	Λ λ	λάμβδα	Lambda	l.	
12.	M μ	μῦ	Mu	m.	
13.	N ν	νῦ	Nu	n.	
14.	Ξ ξ	ξῖ	Xi	x.	
15.	O ο	ὀ μικρόν	O parvum	o <i>short.</i>	
16.	Π π π̄	πί	Pi	p.	
17.	Ρ ρ ρ̄	ῥῶ	Rho	r.	
18.	Σ σ σ̄	σίγμα	Sigma	f.	
19.	T τ τ̄	ταῦ	Tau	t.	
20.	Υ υ	ὕ ψιλόν	U parvum	u.	
21.	Φ φ	φῖ	Phi	ph.	
22.	Χ χ	χῖ	Chi	ch.	
23.	Ψ ψ	ψῖ	Pfi	ps.	
24.	Ω ω	ὦ μέγα	O magnum	o <i>long.</i>	

A N N O T A T I O N.

Of these Letters Cadmus introduced 16, from Phœnicia into Greece, where he settled as early as the time of the first Judges of Israel; and these Letters are;

A, B, Γ, Δ, E, I, K, Λ, M, N, O, Π, P, Σ, T, Υ.

which alone are sufficient to express all the different Sounds of the Greek Language: the other eight were invented afterwards more for Convenience than Necessity.

Of these eight Palamedes invented four at the Siege of Troy, viz. in the Year of the World 2800, according to Petavius, and upwards of 250 Years after the Arrival of Cadmus; and these Letters are Ξ, and the three Aspirates, Θ, Φ, Χ; tho' there are those who attribute Θ and Χ, to Epicharmus.

Simonides, whom Eusebius placeth in the 61st Olympiad, which is near 650 Years after the Trojan War, invented the remaining four, viz. Η, Ω, and Ζ, Ψ; but the Addition of these Letters shall hereafter be better accounted for.



C H A P. III.

Of the Division and Mutation of Letters.

L E T T E R S may be considered either Alphabetically or Arithmetically.

Letters taken Alphabetically are divided into Vowels and Consonants ; into φωνήεντα (sup. γράμματα) and σύμφωνα : which is done by certain Ranks, according to which the Letters are easily changed, one for the other.

Vowels are those which form a compleat Sound of themselves : and those may be considered either separately, or conjunctively. Vowels taken separately are divided into long, short, and doubtful.

R U L E I.

Of Vowels long, short, and doubtful.

The long Vowels are	η, ω.
The short are	ε, ο.
The doubtful	α, ι, and υ.

E X A M P L E S.

The Greeks reckon seven Vowels, viz.

2 long, μακρὰ	η ω	} which are analogous, and are often changed one for the other.
2 short, βραχέα	ε ο	
3 common, κοινὰ	α ι υ.	

These last are so called not only because they are long in some Words, and short in others, but because they can be sometimes either long or short in the same Word.

A N N O T A T I O N.

The Greeks formerly had but five Vowels as in English and Latin, viz. A, E, I, O, U, the η and ω were afterwards added to mark the Difference in the Quantity.

This is easily proved from Plato in his Cratylus, where having said, that the ancients wrote ἐμῆρα for ἡμέρα ; he adjoins, οὐ γὰρ η ἰχρώμεθα, ἀλλὰ ε το παλαιόν, *For formerly we did not make use of η but only of ε.* The same is further evinced from Plutarch in his Book of εἶ. And in the Farnesian Columns brought to Rome from the *Via Appia* we see E for η, ΔΕΜΕΤΡΟΣ for Δήμητρος, ΚΟΡΕΣ for Κόρης, and such like. As also ο for ω, ΛΟΙΟΝ for λώιον, ΘΕΟΝ for Θεῶν, and the like.

Terentian has very clearly expressed the Nature of these two Vowels η and ω in these Verses.

*Litteram namque E videmus esse ad ἦτα proximam,
Sicut ο and ω videntur esse vicinæ sibi :*

Temporum momenta distant, non soni nativitas.

He says that they differ only in the Quantity, and not in their natural and essential Sound, tho' the long ones have a fuller Pronunciation than the short.

The Pronunciation of ἦτα.

ἦτα being a long E ought to be pronounced full and open, as e in the French Words *bête, fête*, &c. whereas εἶλον should be short and close as e final in the French Word, *netteté*. The Sound therefore of ἦτα ought to be

be middling betwixt the ϵ and the α , as there is a mutual analogy between it and the other two Vowels, as we shall often have Occasion to observe.

Thus Eustathius, who lived towards the close of the twelfth Century, says that $\beta\tilde{\eta}$ $\beta\tilde{\eta}$, is a Sound made in Imitation of the bleating of Sheep, and quotes to this Purpose this Verse of an ancient Writer called Cratinus ;

Ὁ δ' ἡλίθιος, ὥσπερ πρόβατον, βῆ, βῆ, λέγων βαδίζει :
Is fatuus perinde ac ovis, bé, bé, dicens incedit.

And the same is attested by Varro.

St. Augustin in his second Book of the Christian Doctrine says that BETA under the same Sound and same Pronunciation signifieth a Letter amongst the Greeks, and an Herb among the Latins.

And it is thus also that Juvenal hath called this Letter :

Hoc discunt omnes ante ALPHA & BETA puellæ.

This is still further demonstrated by the Term Alphabet, which is used to this very Day in almost all vulgar Languages. And these Arguments are sufficient to ascertain not only the Pronunciation of η , but also that of β . And they are both yet further proved from Antiquity by the Word *Beel*, which is the same as $\beta\tilde{\eta}\lambda\omicron\varsigma$, *Belus*, father of Ninus King of the Assyrians, who had divine Honours paid him by the Babylonians.

The Pronunciation of ω .

Ὠμέγα ought also to be distinguished from $\omicron\mu\epsilon\gamma\alpha$ in the Pronunciation : this last being pronounced on the Extremity of the Lips, and the other in the hollow of the Mouth, as being of a fuller Sound. Caninius and Sylburgius are both of this Opinion : And Terentian, who lived before St. Augustin, teacheth expressly the same in these Verses :

Ω Grajugenūm longior, altera est figura,
Alter sonus, atque temporum nota variata,
Igitur sonitum reddere, cum voles, minori,
Retrorsus adactam modicè teneto linguam :
Rictu neque magno sat erit patere labra.
At longior alto tragicum sub oris antro
Molita rotundis acuit sonum labellis.

This difference of ω long and short is also found in the French Tongue, where *il saute*, *salat* is pronounced differently from *une sotte* (*stulta*) : *coste* (*colta*) from *une cotte*, &c.

The Pronunciation of υ .

Υψίλον was heretofore pronounced like a French *u*, whereas the Latin *U* was sounded like the French *ou*, as has been shewn in the new Method of the Latin Tongue. For the Greek Υ according to Capella Terentian, and Priscian had a middle Sound betwixt *ou* and *iōta*. Whence Capella saith, that it ought to be pronounced by blowing softly and at the same time closing the Lips. And Aristophanes in his *Plutus* designing to express the Sound a Man makes at the Smell of any thing, while at the same time he draws his Breath very fast, puts $\tilde{\upsilon}$, $\tilde{\upsilon}$, $\tilde{\upsilon}$, $\tilde{\upsilon}$, $\tilde{\upsilon}$, &c.

By this it appears that the Pronunciation of this Letter was different from that of ι . And those who pronounce it in that manner, and who also give one Sound to five or six other Vowels or Dipthongs, viz. ι , υ , η , $\omicron$, ϵ , υ , introduce a strange Confusion into the Greek Tongue ; as there are a vast many different Words, which it would be then impossible to distinguish in the Pronunciation.

CHAP. IV.

Of Diphthongs.

Diphthongs are formed from Vowels joined together : the Name is entirely Greek, διφθοῖνοι, *double sounding*. These are generally reckoned twelve ; six proper and six improper.

RULE II.

Of Diphthongs proper and improper.

1. Diphthongs proper are αι, αυ, ει, ου, οι, υι.
2. Improper α, η, φ, ηυ, ωυ, υι.
3. These Diphthongs are often changed, resolved, or cut off.

EXAMPLES.

The six proper are,

αι Μαῖα	Maia
ει Εἶα	Eia
οι Τροῖα	Troia
ου αὔρα	Aura
ου Εὐγε	Euge
ου οὖρον	urina

The six improper,

α Θραῖσσα	Tbrassa.
η Τρεῖσα	Tbressa.
φ Ἡρώδης	Herodes.
ηυ ἡὺς,	bonus.
ωυ αὐτός,	for ὁ αὐτός, ipse.
υι Ἀρπυια	Harpuia.

All Diphthongs end with an *i* or an *u* : hence these two Vowels are called *Subjunctives*, or *Subsequents*, and the others *Prepositives*.

1. The proper Diphthongs are formed from α, and the two short Vowels *e* and *o* joined each with *i*, and afterwards to *u*. The Greeks call them *Εὐφωνοί*, *benè sonantes*, because in them the distinct Sound of the two Vowels is plainly distinguished.

2. The improper are derived from the proper, as may be seen in the Examples above ; but there are two sorts : The one silent, *ἄφωνοι*, viz. the three under-pointed, α, η, φ, which have an ῑωτα written under them, to shew that, according to the received Opinion of the Learned, it was to be omitted in the Pronunciation ; for which Reason it has been often also neglected in writing. It used however to be frequently joined to the side of Capital Letters, as Αι, Ηι, Ωι, tho' afterwards the Custom has prevailed of subscribing them to the Capital as well as to the smaller Letters.

The others are called *malè sonantes*, *Κακόφωνοι*, viz. which are more difficult to pronounce, especially ηυ and ωυ, by reason of the long Vowel that is before *u*. For as before the last Diphthong υι, it seems to have been placed in this Rank, only to make an Equality in the Division ; since it may well pass for a proper Diphthong, as Ramus, Crantzius, and several others have ranked it. But it is never used in any other Place, save only before a Vowel, as Herodian the Grammarian has rightly observed.

3. These Diphthongs are oftentimes changed, either the proper into improper, or vice versa, according to their reciprocal Analogy : or in other particular Manners, whereof we shall have Occasion to treat hereafter. They are often also resolved, either when the Subjunctive being marked with two points on the Top, forms a separate Syllable, as *παῖς* for

for *παῖς*, *puer*: *Ληϊό* for *Λητοῖ*, *Latona*; which is called *Diæresis*, or *Division*: or when the Diphthong is changed into two simple Vowels according to its Value, as *η* into *εε*, or into *εα*, and the like.

They are often also cut off; either in part, losing their Prepositive, as *λείπω*, *linquo*, *ἔλιπον*; *φευγω*, *fugio*, *ἔφυγον*: or else their Subjunctive, as *κλαίω*, *κλαῶ*, *fleo*; *χρóa*, *χρóa*, *color*: or quite intirely, as *ἀγείρω*, *ἀγω*, *Att. congreo*. And it is enough to remark this here in general, to refer thereunto what we shall in the sequel more particularly consider.

The Pronunciation of proper Diphthongs.

The Pronunciation of these Diphthongs is pretty well expressed in the Examples above added to the Rule. They must have a double Sound, so as to convey unto the Ear the Sound of the two Vowels, otherwise they are no longer Diphthongs; but this should be all of a Breath, and without dividing the Voice: else they would be two separate Vowels.

All the vulgar Languages have their Diphthongs, wherein the double Sound is heard in the same Syllable, without offending the Ear, as in French *Payens*, *ciel*, *cieux*, *beau*, &c. Wherefore the Greek Tongue ought not to be deprived of those which are peculiar to it.

Of αι.

The Diphthong *αι* therefore requires both Letters to be expressed in the Sound, and not like an open French *e*, which would confound it with *η*.

The Romans, according to Quintilian, formerly pronounced this Diphthong with an *α* and *ι*, in the same manner as the Greeks. The same is likewise attested by Scaurus an ancient Grammarian, who says, that the Latins having borrowed this Diphthong from the Greeks, and having afterwards changed it for *ε*, they still however pronounced it, so as to express the sound of the two Vowels. The Authority of the Poets, who divided *αι* into two Syllables, is sufficient to prove, that the Sound of these two Letters was expressed in the Diphthong, otherwise they could never have found the Sound of an *α* and an *ι* in the Pronunciation of a single *ε*.

The Interjection *αιῖ*, *αιῖ*, which is used as a sign to express Pain among the Greeks, as may be seen in Aristophanes, Sophocles, Lucian, and others, hath also the same Signification in French, having retained the same Sound and Pronunciation.

Wherefore the right Pronunciation of this Diphthong is that which has still remained in *Maia*, *Grains*, *Naiades*; and which is pretty near the same as in those French Words, *payance*, *Mayance*, *payen*, *ayant*, &c. with this Exception that in French the Sound of a silent *ε* is expressed after the Diphthong, for which reason it never precedes a Consonant, but always another Vowel; whereas in Greek it is used indiscriminately, as well before Vowels, as before Diphthongs, because the Sound of the *ι* is shorter, having no Affinity with the Sound of the French silent *ε*: So that to pronounce it exactly, it is requisite to sustain the Voice upon the *α*, and finish short upon the *ι*, in order to give the two Letters their distinct Sound, as Quintilian remarks, without making two Syllables.

Of υ.

Ε was formerly pronounced with two Vowels, the Sound whereof was fuller than that of *ἰτα*.

Hermogenes treating of the final Cadence of Periods, saith, that *Diphthongs* were generally ornamental, when at the end of Words; but that to this Rule it was an Exception: But if they ended with a single *ι*, as that Vowel closes rather the Mouth than fills it, the Discourse then has nothing in it grand or sublime. Whereby he manifestly shews, that if the Sound of *ι* is less full than that of other Diphthongs, it is still however different from that of a single *ι*, since he makes so particular a Distinction.

Of *αι* and *ευ*.

The other Diphthongs are easy; *αι* was pronounced as in *aurum*, *autem*, only giving it a little more of the Sound of the *α*, as is practised in several Counties in France.

Aristophanes intending to express the barking of a Dog, makes him say *αι αι αι*; and this Pronunciation should be observed in *Παῦλος*, as well as in *Paulus*, since the Greek Word has been borrowed of the Latin.

Ευ is pronounced as in *Euge*, *Eucharistia*, wherein the Sound of the *ε* is always a little expressed.

The opinion of those who pronounce *ιυ* as *ef*, *αι* as *af*, is almost universally exploded, not only because there is no Diphthong compounded with a Vowel and a Consonant, but also because there is no such Letter as *f* in the Greek Alphabet. Moreover for the same reason, if the foregoing Pronunciation stood good, *ου* ought to be pronounced as *of*; which would be quite absurd and ridiculous.

Of *οι* and *ου*.

Οι ought to be pronounced as in *Oileus*; *βοι* for *bei* in Terence; *quoi* for *cui* in old Authors; *proinde*, of two Syllables in Virgil, and such like. Ramus, whose Opinion has been by several adopted, says, that it ought to be pronounced as the French *moy*, *toy*, *foy*. But the other Pronunciation seems sweeter and more natural, and is more generally received.

As for *ου* most People seem to agree in pronouncing it correctly; but the *ο* should be sustained a little to express the double Sound: else it would have only the Sound of a Latin *u*, which was pronounced as the French *ou* with a simple Sound. The Sound of this Diphthong cannot be better represented than by the Noise of Things falling to the Ground, *pou*.

CHAP. V.

Of Consonants.

CONSONANTS are Letters unable to form a Sound, unless they be joined to Vowels. They are divided into Mutes, (*ἄφωνα*) Liquids or Immutables, (*ὕγδα, ἀμετάβολα*) and Duplicates or double Consonants (*διπλαῖ*), whereto we may add *σ*, of which the double are compounded.

RULE III.

Of the Division of Mutes.

1. There are three smooth Mutes, *ω, κ, τ*.
Three intermediate, *β, γ, δ*.
Three rough, *φ, χ, θ*.
2. These according to their Ranks are easily exchanged for one another.

E X A M P L E S.

1. The Mutes are nine,
- | | |
|---|---|
| { | 3 smooth $\psi\lambda\alpha$, |
| | 3 intermediate, $\mu\acute{\iota}\sigma\alpha$, |
| | 3 rough, $\delta\alpha\sigma\acute{\epsilon}\alpha$, |

1	2	3
π	κ	τ
β	γ	δ
ϕ	χ	θ

2. Those Mutes ought to be considered according to their Rank perpendicularly, in which those of the first Rank, for Example, are easily changed the one for the other : as in the like manner those of the second and third ; for instance $\chi\iota\tau\acute{\omega}\nu$, $\kappa\iota\tau\acute{\omega}\nu$, *tunica* ; $\acute{\alpha}\chi\acute{\alpha}\nu\theta\iota\omicron\nu$, $\acute{\alpha}\kappa\acute{\alpha}\nu\tau\iota\omicron\nu$, *spinæ genus*, etc.

This Change is made very naturally : for the Intermediate become insensibly smooth, when they are pronounced too softly ; as on the contrary they become Aspirates, when they are uttered with greater Vigour.

Pronunciation of Aspirates or rough Mutes.

This Difference should not be omitted in the Pronunciation, for in French the Aspiration of the *H* is soon perceived, there being a wide Difference in the Pronunciation between *hauteur* and *auteur*, *hache* and *ache*, a sort of Herb, etc.

Φ therefore ought not to be pronounced like a simple *f*, because *f* has no Aspiration. Quintilian remarks, that Cicero rallied a Greek, who used to pronounce *Fundanius* like Φundanius ; viz. *Psfundanius* according to Lipsius, or rather *Fbundanius* according to Sylburgius.

Pronunciation of β.

The Pronunciation of β, which was formerly controverted, several saying *Vita* instead of *Beta*, seems now to be universally agreed upon ; and what we have already advanced concerning η is sufficient to establish it.

The old Syrians called it also *Beta*, whereas the Hebrews called it *Beth*. And the old Greeks used to write *Beta* with an ε, whence the Latins have taken only the first Syllable *Be*. Which made Aufonius say :

Dividuum Betae, monosyllabum Italicum B.

Wherefore if the Greeks had pronounced *Vita*, or even *Bita* with an *i*, the Romans in all Appearance would have been to blame not to follow the same Denomination of this Letter.

Nor will it avail to object, that they have sometimes used β instead of *V* consonant, as Σεβηρος for *Severus* ; for this is no Proof that β was pronounced like *V* consonant, but only sheweth that the Greeks lacked a Character capable of expressing the Latin *V* consonant ; because the Æolic Digamma, which supplied its room, was never universally adopted by the Greeks, and was even but of a very short Duration among the Æolics. Hence it is that we oftner find Σεουηρος than Σεβηρος ; the first being upwards of a dozen times in Goltzius's Medals, whereas the other is not to be found there above three times. They used also to write ουηρος, ουάραν, ουεργίλιος, ουεσπασιανός, etc. as may be seen in Suidas, and other Authors.

Gaza translating this Passage of Tully on old Age ; *Turpione Ambivio magis delectabatur*, has it thus, ἐπὶ Τυρπίωνι Ἀμβιβίῳ ἡδελαι. Where having used β promiscuously for *b* and *v*, it is evident, that he used it for the latter

latter merely through Necessity, since its natural Pronunciation was perspicuous in the first. Plutarch writes sometimes Σέβειος, and other times Σεβούιος.

They have also made use of γ to express the same V consonant, as CΕΥΕΡΟC, *Severus*, ΤΕCΠΙΑCΙΑΝΟC, *Vespasianus*, (where another sort of Sigma is used, whereof we shall treat in its proper Place.) Hence it is, that *David* in some Editions of Scripture is written with a β, Δαβιδ, and in others with a υ, Δαυιδ.

Pronunciation of Γ.

γ is to have every where the same Pronunciation, as in French, *g* before *a*, *e*, and *u*, as *Galant*, *Fagot*, *Aigu*. It is therefore wrong to pronounce ἀγγελος, with a soft *g* in the middle, as in the French Word *Ange*.

R U L E I V.

Of Liquids or Immutables.

Liquids or Immutables are Λ, Π, Μ, and Ν.

E X A M P L E S.

These four Letters are called Liquids, because they run smoothly in the pronouncing of them, and Immutables, because they are not so easily changed. Wherefore when they are in the Nominative Case, they continue in the other Cases; and when they are in the Present Tense of a Verb, they remain in the Future, and oftentimes in the Perfect.

Nevertheless they are sometimes changed in Words, one for the other, especially as we have ranged them, viz. λ for ε, and μ for ν, or vice versa.

Pronunciation of the other Consonants.

The Pronunciation of all the other Consonants is quite easy, each of them receiving the Sound its Power gives it: as for the Opinion of those, who maintain that ν is to be pronounced like a μ before β, π, μ; for Instance, *tom bion*, the Authority of Quintilian is enough to condemn it, who says that no Greek Word ends with a μ; because it is unquestionable, that in the above-cited Case *tom* would end with a μ.

True it is, that as ν is changed into γ before κ, γ, χ, this γ assumes a new Sound like that of the French *n*, ἀγγελος being pronounced in the first Syllable as *Angelus*, *Angel*. And so in ἐγγείω, *ungere*, ἐνέγγειν, *πείσασθαι*, *apparui*, and ἐγγος, *hastia*. But in this Case it does not so much supply the Place of a γ, as that of a new Character, that is requisite to express this Sound, which is neither that of a *Gamma*, nor that of a Greek ν, as the Reader may see in the Treatise of Letters in the new Method of the Latin Tongue, to which I refer him.

It is moreover to be observed, that ν is changed into μ in Compounds before the first Rank of Mutes, π, β, φ, as also before μ, as for Instance συμφλέγω, *comburo*, from σύν *with*, and φλέγω *to burn*: but in this Case it is not a ν Final, because the Particle together with the Verb constitutes one Word: nor is it a ν pronounced like a μ, but a real and true μ; though produced by the Change of ν, which cannot in the same Word precede these Letters: as shall be further observed in the Sixth Book, Chap. 2.

R U L E

RULE V.

Of Double Letters, and the Letter σ.

The Double Letters are ψ, ξ, ζ,
Which are resolved by σ.

EXAMPLES.

The Double Letters are three, which include all of them the Letter σ with one of the Mutes to which they are analagous, according to the following Order :

ψ,	ξ,	ζ,
πσ	κσ	δσ
βσ	γσ	
φσ	χσ	

ANNOTATION.

The Double Letters are nothing more than Abbreviations of the Letters they contain. The Utility of this Observation will appear as well in the Formation of the Genitive of the imparisyllabic Declension, as in the Formation of the Future Tense of Verbs.

ζ is equivalent to δσ, whence the Dorics by Transposition have taken their σδ, writing, σδενς for ζενς, σδυνς for ζυνς.

This Letter seems even to have had formerly some sort of an Analogy with γ : As may be seen in the Treatise of Letters in the Method of the Latin Tongue.

Of Σῖγμα.

Though σ be alone in the Division of Letters, we can join it nevertheless with the double Letters, not only because it is a Part of them, but also because in the Pronunciation they have all, like σ, a sort of a hissing Sound.

This Letter should be taken Notice of as having a particular Relation to the last rank of Mutes, τ, δ, θ, which is the Reason, that Nouns ending in σ, and increasing in the Genitive, require for the Formation of their Cases one of these three Consonants. Moreover Verbs, that have for their Characteristic one of these three Letters, admit a single σ in their Future, as we shall hereafter observe in the second and third Book.

Σ had formerly the Figure of a Latin C, as Terentian hath observed ;

I similiter iωτα, credi & C potest quod Sigma fit.

It is seen thus figured in several ancient Inscriptions, ΔΙΟΚΚΟΡΟΣ, *Dioscorus*; ΣΑΡΑΠΙΔΟΣ, *Sarapidos*; ΦΛΑΥΙΟΣ, *Flavios*, &c.

Thence it is, that the Name of *Sigma* denoted formerly whatever was in the Shape of a Crescent or Half-moon, as in the Description of Constantinople, *Porticum semicirculatum, quæ ex similitudine fabricæ Sigma, Græcorum vocabulo, nuncupatur.*

Pronunciation of σ.

The Pronunciation of σ ought to be rough and hissing, as well between two Vowels, as in any other Place. Wherefore it is to be pronounced in Χρῆσς in the same manner as in σῆς, *tux* : though the French pronounce *Chryses* differently from *fes*.

CHAP. VI.

Of Letters considered Arithmetically.

LETTERS are taken Arithmetically, when they are used for Figures to express Numbers: Which is done in two different manners, one natural, the other artificial.

The natural Manner is, when the Letters mark the Numbers according to the alphabetical Order; thus A signifies 1; B 2; and Ω 24. as may be seen in Homer and other Authors.

The artificial Manner is twofold; one by the Letters divided all into their several Ranks or Orders; the other by some particular Letters.

The Division of Letters by their Ranks is threefold: The first is of Unites, which consists of the eight first Letters with this other Character ς, which signifies 6, and is therefore ranked in the sixth Place. It is called *ἐπίσημον* *Faũ*, or *ἐπίσημον* only.

The second consists of Tens, which is formed of the eight following Letters with this Character Ϟ or ϙ, which is ranked in the ninth Place to signify 90, and is called *κόππα*.

The third Rank is of Hundreds, containing the eight last Letters with this other Figure Ϸ, which is in this ninth Place to signify 900: it is called *Sanpi*, because it is made of an old inverted *Sigma* with a *π* in the Middle.

These numerical Figures may be represented thus according to their Ranks.

I. Units.	II. Tens.	III. Hundreds.
A α 1.	I ι 10.	P ϑ 100.
B β 2.	K κ 20.	Σ σ 200.
Γ γ 3.	Λ λ 30.	T τ 300.
Δ δ 4.	M μ 40.	Υ υ 400.
E ε 5.	N ν 50.	Φ φ 500.
ς 6.	Ξ ξ 60.	X χ 600.
Z ζ 7.	O ο 70.	Ψ ψ 700.
H η 8.	Π π 80.	Ω ω 800.
Θ θ 9.	Ϟ ϙ 90.	Ϸ 900.

These Letters are all marked with a small Point on the Top: but to signify a thousand and so on, the Point is to be placed underneath; so that α signifies a thousand, β, two thousand; thus ι, also signifieth ten thousand; and ς, a hundred thousand, and so on.

As for the Combination of these Numbers, there is no Difficulty in it; for if, for Instance, you write ια, that makes 11: κβ, 22: λγ, 33: εδ, 104, &c. And if αε is written with a Point underneath the first Letter, and another on the Top of the last, it stands for 1005, &c. Thus αχϑε makes up the current Year, 1655. But it will not be amiss to give here a particular Table of the Combination of Numbers.

Table

Table of the Combination of Numbers.

	ά	β	γ	δ	ε	ς	ζ	η	θ
	1	2	3	4	5	6	7	8	9
1	ιά	ιβ	ιγ	ιδ	ιε	ις	ιζ	ιη	ιθ
10	11	12	13	14	15	16	17	18	19
κ	κα	κβ	κγ	κδ	κε	κς	κζ	κη	κθ
20	21	22	23	24	25	26	27	28	29
λ	λα	λβ	λγ	λδ	λε	λς	λζ	λη	λθ
30	31	32	33	34	35	36	37	38	39
μ	μα	μβ	μγ	μδ	με	μς	μζ	μη	μθ
40	41	42	43	44	45	46	47	48	49
ν	να	νβ	νγ	νδ	νε	νς	νζ	νη	νθ
50	51	52	53	54	55	56	57	58	59
ξ	ξα	ξβ	ξγ	ξδ	ξε	ξς	ξζ	ξη	ξθ
60	61	62	63	64	65	66	67	68	69
ο	οα	οβ	ογ	οδ	οε	ος	οζ	οη	οθ
70	71	72	73	74	75	76	77	78	79
π	πα	πβ	πγ	πδ	πε	πς	πζ	πη	πθ
80	81	82	83	84	85	86	87	88	89
ι	ια	ιβ	ιγ	ιδ	ιε	ις	ιζ	ιη	ιθ
90	91	92	93	94	95	96	97	98	99

100. 200. 300. 400. 500. 600. 700. 800. 900. 1000.

έ σ τ υ φ χ ψ ω θ δ.

The manner of computing by particular Letters, consists in the use of these capital Letters, I, II, Δ, H, X, M, which import that Number whereof they are the respective Initials.

Thus I signifies one, because it is taken from *μία*, which was used for *μία, una*.

II signifies five, because it comes from *πέντε*, *quinque*.

Δ stands for ten, as coming from *δέκα*, *decem*.

H implies a hundred, because as it stood formerly for an Aspiration, it was the initial Letter of the Word *HEKATON*, *centum*.

X is a thousand by reason of *χίλια*, *mille*.

M signifies ten thousand, because of *μύρια*, *decies mille*.

These Letters may be all four times reduplicated, (excepting *ω* which is never doubled) or multiplied one with another to form all sorts of Numbers; as II, 2. III, 3. IIII, 4. ΔΔ, 20. ΔΔΔ, 30. ΔΔΔΔ, 40. Thus ΔI, 11. ΔΔI, 21. III, 6. ΔII, 15. &c.

But if these Letters are inclosed in a great II, (excepting I, which is never inclosed, because an Unite can't be multiplied) in that Case the Number of the Letter inclosed, is to be repeated five times. Thus, $\overline{\text{II}}\text{I}$ is five times ten, viz. 50. $\overline{\text{II}}\text{H}$ five times a hundred, viz. 500. $\overline{\text{II}}\text{X}$ five times a thousand, viz. 5000, &c. In the same manner proceeds the Combination of Numbers $\overline{\text{II}}\text{ΔI}$, 51. $\overline{\text{II}}\text{ΔII}$, 55. $\overline{\text{II}}\text{ΔΔ}$, 60. And so on with the rest.

CHAP. VII.

Of Syllables in general.

AFTER having treated of Letters, we proceed now to Syllables. The Word *Syllable* comes from the Greek συλλαβήν, *to assemble or put together*: consequently it is a Junction of two or more Letters. Nevertheless there are not only Syllables, but even intire Words of a single Letter, as in Latin *i*, *go*, the Imperative of *eo*; and in Greek, *ἰ hic*, the Masculine Article, &c.

Syllables therefore may be divided into simple and compound: the Simple is that which consisteth of a single Letter, viz. a Vowel, as in the Examples above cited: the Compound is that which includes two or more Letters, such as Diphthongs, or Consonants joined to Vowels or Diphthongs, whether the Consonant beginneth or endeth the Syllable. Upon which we have some Observations to make.

1. A Syllable in Greek may begin with two Consonants, as *εἶλλω*, *mitto*: or even with three (which cannot happen in the Hebrew) as *σφαγξ*, *gutta*.

2. But the same Consonant repeated cannot commence a Syllable in Greek; as it can in the Hebrew.

3. An Aspirate never ends a Syllable; hence it is, that when *ξ* is doubled in the middle of a Word, the first is uttered with a smooth Breathing, because it closes the preceding Syllable.

4. The same Aspirate is never doubled in the same Word, because in that case they must either both commence the subsequent Syllable, contrary to the second Observation; or the first must end the preceding Syllable; contrary to the third.

5. In the Connection of Syllables it is to be minded, that the Consonants which can be together in the Beginning of a Word, are to be joined also in the Middle, as *ἔθνος*, *nation*, in the same manner as *δύσσω*, *to dye*. But concerning this I refer the Reader to the Latin Method in the Treatise of Letters, chap. 14. n. 13.

6. When two Mutes commence a Syllable, they must either be both smooth; as *τέτυπται* *verberatus est*, and not *τέτυπται*, though it comes from *τέτυπα*, *verberavi*: or both intermediate, as *ἑβδομος*, *septimus*, and not *ἑβδομος*, though it be derived from *ἑπτα*, *septem*; or else they must be both Aspirates as *ἑτύφθην*, notwithstanding the Grammarians deduce it from *τέτυπται*.

The Mutes of the last Rank *τ, δ, θ*, are never placed before the rest. Thus for Instance, we say *τίκτω*, *pario*, and not *τίττω*, though it comes from *τίκω*, and the *κ* remains always the Characteristic: and on the contrary we say *πίπτω*, *cado*, not *πίττω*, notwithstanding it is derived from *πίτω*: and here it is to be observed, that the Letter added, which is *π*, goes before *τ*, according to its Rank; whereas in the other Example, the Letter added, which is *τ*, follows *κ*, for the same Reason.

It is rare that two Syllables begin successively with an Aspiration, for fear of occasioning too great a Roughness in the Language. Hence it is that the rough Consonants are often changed into smooth, as we have observed above: thus we say *τρέχω*, *curro*, instead of *δρέχω*, whence cometh the future *δρέξω*: from *δύω*, *percutio*, we say *τίθασα*, and not *δέθασα*.

Σίθαρα, and the like. There are nevertheless some Examples of the contrary, ἀμφιχυτο, *circumfusus erat*, in Homer for ἀμφιέχυτο from ἀμφιχέω. Nay sometimes we meet with three successively, as ἀμφιχυθείς in the same Author; though this happens but seldom.

C H A P. VIII.

Of the Properties of Syllables.

THE Properties of Syllables are three: Quantity, Accent, and Breathing.

Quantity is the Measure of Time in pronouncing a Syllable, according to which some are long, and others short.

The Rules of Quantity may be divided into two Branches: the one general, the other particular.

The general Quantity depends upon the Analogy of Letters, and consisteth in knowing the two short Vowels ε, ο; the two long η, ω; the three common α, ι, υ; and the Diphthongs.

So that when a Syllable is to be lengthened, the short Vowels are then turned into long ones, according to the Analogy they bear: and when a Syllable is to be shortened, then the long ones are to be changed into short.

As for the Diphthongs, they are commonly long, save only sometimes at the end of Words.

The particular Quantity includes other Rules, which require a completer Knowledge of the Language, and are therefore to be reserved for another Place.

Of Accents.

Accents, by the Greeks called τόνοι, *tones*, are the rising or falling of the Voice in pronouncing: Which may be considered either separately in distinct Syllables, or conjunctively in the same Syllable.

Wherefore there are two sorts of Accents; two simple, viz. the Acute, ὀξύς, figured thus (´), which denotes the Elevation of the Voice; and the Grave, βαρύς, shaped thus (̀) to signify the falling or depression of the Voice; and another Compound, viz. the Circumflex περισπωμένος, which was formed first of these two Lines or Points joined together thus (ˆ), and afterwards was changed into a round sort of a Figure like an inverted Upsilon thus (ο) but at length came to be figured like an s drawn cross-way thus (˘).

The Rules of Accents are either general or particular. The particular suppose a Knowledge of Quantity, and are therefore to be treated of in another Place.

The general Rules regard the Nature, Difference, and place of Accent: whereof 'tis proper to treat here.

RULE VI.

Of Syllables capable of being accented.

The Acute Accent can be on three Syllables, short, or long.

The Circumflex takes place only upon a long Syllable, which must be either last, or penult, that is to say, last but one.

The Grave is never but on the last Syllable.

EX.

E X A M P L E S.

The Accents in Greek, as well as in Latin, cannot be drawn further back than to the Antepenultima, or last Syllable but two.

1. The acute may be placed upon any of these three last Syllables, whether they be short or long; and if the final be short, it is generally on the Antepenult: On the contrary, if the final be long, the Antepenult is but very seldom accented.

2. The Circumflex is never upon any other Syllable but the last and the penult, which must be always long by Nature.

The Grave is only on the last Syllable, and not in the end, but in the series of a Period, and upon Words that would be otherwise acuted.

A N N O T A T I O N.

The Grave Accent is only a falling of the Voice. Wherefore after having raised the Voice upon one Syllable, in the following Syllables it must fall of course: these Syllables are called *grave* or *barytons*, though they be not accented; for the Grave Accent is never marked but in the series of a Period, and in *Oxytons* or Words acuted on the last, as *Θεός*; which in the middle of a Period change their Acute into Grave, as *Θεός ἡμῶν*, *Deus noster*, to prevent leaning upon the last Syllable, which in that Case would bear so hard upon the following Word, as to have the same Effect upon it as upon an Enclitic, which is to join it with the preceding Word.

Of Breathings.

The Grammarians call Breathing (*πνεῦμα*) the manner of breathing a Syllable in pronouncing it.

These Breathings are twofold; one soft and smooth *ψιλον*, which is figured like a little Comma on the Top of a Word, thus *ἐγώ*, *ego*.

The other rough and hard *δασυ*, which is shaped like a little *c*, thus *ἑμα*, *simul*.

Every Vowel in the beginning of a Word is marked with one of these Breathings. *υ* hath always the rough Breathing, *ὕδωρ*, *aqua*; the others commonly the smooth, as we shall more particularly observe in the last Book.

But the Mark of the smooth Breathing seems to be quite unnecessary, since where there is not a rough Breathing we must suppose the smooth.

A N N O T A T I O N.

Formerly H was the Mark of Aspiration among the Greeks, as it is still in Latin. For they wrote *HEKATON* instead of *ἑκατόν*, and *ΠΗ*, *ΚΗ*, *ΤΗ*, for *φ*, *χ*, *θ*. And these Breathings, which are now in Use, are the Remains of the old H, which being split into two, the first Part was used to signify the rough Breathing, and the second to mark the smooth, as we see them marked in ancient Books. And in process of time these two demi-figures came to be rounded a little, to fashion them in the shape they are now used in *cc*.

The Ancients used the Aspiration sometimes in the middle of Words, *πρῆξις*, *mitis*, just as we use the H, in the Latin *mibi*.

CHAP. IX.

Of the change, addition, and the cutting off of Syllables.

DIVERS are the Changes that Syllables are subject to, which Changes are included by the Grammarians in certain Figures, whereof it will suffice here to mention the Names, as the Examples will occur of themselves to us frequently in the Sequel of this Work, intending to treat of them more amply in the ninth Book, in the Chapter of Poetical Licences, as they are most commonly used by Poets.

Mutation or Metathesis, *μετάθεσις*, is a Transposition of Letters, or of Syllables, as *ἀπερείσια* for *ἀπέριεσια*, *infinita* : *δράσος* for *δάρετος*, *audacia*. So in Latin *decus* from *κῦδος* ; *cito* from *ταχύ* ; *meus* from *ἐμός* ; *rego* from *ἄρχω* ; *parvus* from *παῦρος*, whence also is derived the French Word *parure* ; *ἀκόλεθος*, in French, *laquais*, *quasi*, *λακόμβος*, &c.

Addition or Pleonasm *πλεονασμός*, is either in the Beginning, the Middle, or the End

That in the Beginning is called Prosthesis *πρόθεσις*, as *βαῖον*, *ἡβαῖον*, *paululum* ; *ἄικοι*, *ἱεκοι*, *viginti* ; and in Latin *natus*, *gnatus*, &c.

That in the Middle, Epenthesis *ἐπένθεσις* ; *ἄγω*, *ἦγον*, *ἦγαλον*, *egi* ; in Latin *religio*, for *religio*.

That in the End, Paragoge, *παραγωγή* ; *λόγοις*, *λόγοισι*, *sermonibus* ; *Μίνω*, *Μίνωο*, *Minois* ; in Latin *amarier* for *amari*.

The Retrenchment or cutting off is also made in three Places.

In the Beginning it is called Aphæresis, *ἀφαίρεσις*, as *ἄτρεση*, *τρεση*, *fulgur*.

In the Middle it is called Syncope, *συγκοπή*, as *ἦλθον* for *ἦλυθον*. *veni* or *venerunt* ; *ἐκάτεθεν* for *ἐκατέρωθεν*, *utrinque* ; in Latin *amarit* for *amaverit* ; *ulto* for *pulsito*, Ter. &c.

In the End it is called Apocope, *ἀποκοπή*, as *δάκρυ* for *δάκρυον*, *lachryma* ; *τέροφι* for *τέροφιμον*, *magnum*, *plenum* ; *δῶ* for *δῶμα*, *domus* ; *παῦ* for *παύσαι*, *file*, *tace*.

CHAP. X.

Of the Contraction of Syllables.

CONTRACTION is the Union of two Syllables, so as to make but one. This Union is either simple, when two Syllables by Union become one, without any Change made in writing, as *τείχεϊ*, *τείχει muro*, which is called *Synæresis* ; or mixt, when upon the Junction of the two Vowels there results a new Sound, as *τείχεος*, *ους*, *muri* ; *τείχεα*, *η*, *muri* ; which is called *Crasis*, or Mixture.

This Crasis is as natural as the Synæresis, because it follows the Nature of the Letters, as we have explained it ; and frequently the weakest Vowel is dissolved into the strongest in Sound or Quantity.

The contracted Syllable, whether it be by Synæresis or Crasis, is always long, because it includes two ; and generally it is one of these three Vowels *α*, *η*, *ω*, or else one of these five Diphthongs *ει*, *η*, *οι*, *ω*, *ου* ; which the following Rule will render easy to retain, wherein I shall include only the most general Contractions, reserving those that are uncommon for their proper Place.

R U L E

RULE VII.

General for all Contractions.

A comes from αε, αη, αα.

As H from εε, εη, εα,

Ω from αω, οα, αο.

As OY from οο, οε, εο.

H from εη : EI from εε, εει.

OI from εοι, οοι : Ω from αοι.

EXAMPLES.

A comes from { αα: κέραα, κέρα, cornua.
αε: κρέαε, κρέα, carnes; βόαε, βόα, clama.
αη: βοάητον, βοᾶτον, clametis ambo.
αι: γήραϊ, γήρα, senectuti.
εα: χοέα, χοᾶ congium.
οα: διπλόας, διπλᾶς, duplicitates:

And by the same Analogy:

A comes from { αη: βοάη, βοᾶ, clamet.
αι: βοάει, βοᾶ, clamat, because ι is underneath.

And by the same Analogy

H comes from { εη: Ἀπελλῆς, ἥς, Apelles: ποιήητον, ποιήητον, ambo faciatis,
or faciant.
εε: ἀληθῆς, ἀληθῆ, veri: ἱππῆες, ἥς, Att. Equites
εα: ἀληθία, ἀληθῆ, vera.

And by the same Analogy.

Ω comes from { εω: ἀληθίων, ἀληθῶν verorum: ποιέω ποιῶ, facio.
οω: νόων, νῶν, mentium: χευσῶ, ῶ, inaurō.
οα: Λητόα, Λητῶ, Latonam. But if it precedes a Con-
sonant, 'tis changed into ε, βόας, βῆς, boves: some-
times it is turned into α; διπλόας, διπλᾶς.
αω, κρέαος, κρέως, carnis; βοάων, βοῶν, clamans.
αω: κρεάων, κρεῶν, carniū: βοάω, βοῶ clamo.
αε: βοάε, βοῶ clameris. Here υ is cut off and con-
tracted into ω.

And by the same Analogy.

Ω comes from { οοι: κρεάοιν, κρεῶν, carniū: βοάοις, βοῆς, clamares.

OI comes from { εοι: χρύσειοι, χρυσοί, aurei: ποιεῖοις, ποιοῖς faceres.
οοι: νόοι, νοῖ, mentes: χευστόις, οῖς, inaurares.
οει: χευστοίς, χρυσοῖς, maurus,
οη: χρυσόης, χρυσοῖς, inaurēs.

OY comes from { εε: χρυσίως, χρυσῆς, aureos: ποιέουσι, ἔσι, faciunt.
οε: χρυσός, χρυσῆ, inaureris.
οο: νόος, νῆς, mens: χευστόμεν, ἔμεν, inauramus.
εο: ἀληθείος, ῆς, veri: ποιεόμεν, ποιῶμεν, facimus.
οε, νῆ, mens: χρύσοι, χρύσων, inaurā: ὀπί, supra.
ἐπί, Aristoph.
οει: ἀμαθόεις, ἀμαθῆς, arenosus: χευστοῖν. χρυσῶν, inau-
rare: here ι is cut off, before the Word is con-
tracted.
οα: βόας, βῆς, boves.

EI comes from $\left\{ \begin{array}{l} \text{EE} : \text{ποίηε, ποίει, fac: ἀληθείες, ἀληθεύς, veri.} \\ \text{EEI} : \text{πλέεις, πλεῖς, navigas} \\ \text{EO} : \text{only in this Word πλέων, πλεῖν plus; for δεῖν, oportere, is a true Infinitive.} \end{array} \right.$

These are the most general Contractions, to which the following may be added.

I comes from $\left\{ \begin{array}{l} \text{ii} : \text{ὄφει, ὄφι, serpenti: δῖφιλος, δῖφίλος, Jovis amicus.} \\ \text{ia} : \text{σινήπια, σινηπι, sinapi.} \\ \text{ie} : \text{πόλεις, πόλεις, urbes: ιερὸς, ιερὸς, sacer.} \end{array} \right.$

Υ comes from $\left\{ \begin{array}{l} \text{ues: βότρυες, βότρεις racemi.} \\ \text{uas: ἰχθυες, ἰχθύς, pisces} \end{array} \right.$ The Barytons only are capable of this Contraction.

CH A P. XI.

Of the Change of the last Syllables on the Meeting of the two Words.

THIS Change is often made to prevent the Concourse of Vowels; which is usually effected among the Greeks, by Apostrophe, or Crasis, or Composition, or finally by placing a Letter between the two Words, as will further appear in the following Rules.

R U L E VIII.

Of the Apostrophe.

1. Apostrophe denotes the cutting off of a short Vowel or Diphthong.
2. An Aspirate following the Apostrophe requires an Aspirate to precede it.

E X A M P L E S.

1. An Apostrophe (ἀπόστροφος, *aversio*) is form'd of a small Comma, which is put on the Top of a Word to denote the cutting off of a short Vowel or Diphthong in the Concurrence of Words or Diphthongs of two different Manners: One ordinary, when the first Word ending with α, ε, ι, ο, or with αι, or οι, (these two Diphthongs being deemed short with regard to Accents or Apostrophe) the final of this Word is cut off. So instead of saying πάντα ἔλεγον, we say πάντ' ἔλεγον, *omnia dixi*.

The other extraordinary, and used only by the Attics and Poets, who often cut off these very Vowels or Diphthongs in the beginning of the second Word. Thus they say ὦ γὰθι, for ὦ ἀγαθι, *o bone: ἡ γὰθι bona illa*, for ἡ ἀγαθὴ: πῶ γι' & μὴ γι' for ποῦ ἐστι, *ubi est: μὴ ἐστι non est: τῷ μὲν, for τῷ ἐμῷ, meo*. It is true that Apollonius in his second Book of Syntax calls this a Crasis, because the Words may coalesce into one, so as to make a Compound, as we shall observe in the following Rule.

2. When the Vowel beginning the following Word is marked with an Aspirate or rough Breathing, the Lenis or smooth Consonant preceding is changed then into an Aspirate, because it assumes the Breathing of the Vowel to which it is joined, it being impossible to pronounce it otherwise: Thus instead of saying ἀπὸ ἔ, we say ἀφ' ἔ, *a quo, &c.*

A N N O T A T I O N.

It sometimes happens that the Apostrophe does not take place, notwithstanding the Concurrence of Vowels.

1. In *πρὸς* & *πρὸ* : *πρὸς αὐτὸν*, *ad ipsum* ; *πρὸς αὐτὸν*, *produco*.

2. In other particular Circumstances, as to avoid a harshness of Sound, or Obscurity, or upon such other Occasion, which must be learned by Practice. The Ionics even affect this meeting of Vowels, and therefore seldom use the Apostrophe. Agreeable to this are some Examples in Scripture. *ἐπὶ ἐν* Luc. xv. 7. for *ἐφ' ἐν* ; *over one*. *Κατὰ ἀποκάλυψιν*. Rom. xvi. 25. & Gal. ii. 2. according to the Revelation, and some others.

Sometimes an Apostrophe takes place, without any Concourse of Vowels ; as *παρ' Θεῶ* for *παρὰ Θεῶ*, *apud Deum*, &c.

R U L E IX.

The Union of two Words is also made by Crasis and Composition.

E X A M P L E S.

The two Vowels which meet at the End of one Word and the Beginning of another are sometimes joined by Crasis, and then there results but one Compound of the two Words ; as *ἐγὼμαί*, *ἐγὼδα*, for *ἐγὼ οἶμαι*, *ego puto* ; *ἐγὼ οἶδα*, *ego novi* ; *μηυρῶ* for *μὴ εὕρω*, *non invenero*, *πρὸς ἐργον*, *ante*, &c.

A N N O T A T I O N.

This Union is frequently made with the Conjunction *καὶ* and the following Word : And if the Word begins with an *α* or an *ε*, the Crasis is made into *α* sometimes under pointed, and sometimes not, as *καὶδικα* or *καὶδικα*, for *καὶ ἀδικα*, *et iniqua* ; *καὶγὼ* & *καὶμοί*, for *καὶ ἐγὼ*, *et ego*, *καὶ ἐμοί*, *et mihi* ; *καὶκεῖνος* for *καὶ ἐκεῖνος*, *et ille* ; *καὶκεῖ* for *καὶ ἐκεῖ*, *et illic* : Thus *καὶκ*, *καὶς*, *καὶν*, *καὶπ*, are used instead of *καὶ ἐκ*, *καὶ ἐς*, *καὶ ἐν*, and *καὶ ἐπὶ* : But *καὶν* stands for *καὶ ἄν*, *et si*.

Before the Diphthong *ει* the Contraction is always in *α* under-pointed, as *καὶτα* for *καὶ εἶτα*, *deinde*.

But before *ο* the Contraction is in *ω*, and if there is an *ι* along with it, the *ω* is then under-pointed ; as *καὶων* for *καὶ οἶνον*, *Aristoph. et vinum*. But *καὶων* comes from *καὶ ὄνον* *et asinum*.

If the subsequent Syllable begins with an aspirate Vowel, *κ* then is changed into *χ*, for the Reason abovementioned ; as *καὶὄτι*, *et quod* ; *καὶὄπως*, *et ut*.

This Crasis is very common with the Masculine and Neuter Articles. as *ὁκαὶ*, *ὁκαὶ*, for *ὁ ἀνὴρ*, *vir* ; *ὁκαὶ*, *homo* ; *τὸκαὶ*, for *τὸ ἀρχαῖον*, *antiquum* ; *τὸκαὶ*, for *τὸ ἀμπέχονον*, *indumentum*.

But with the Neuter Article, *ο* and *α* are sometimes contracted in *ου*, contrary to the common Rule of Contraction ; as *τὸκαὶ*, *τὸκαὶ*, for *τὸ ἄλλο*, *alterum*, *τὸκαὶ*, *artculus*, and sometimes a Syncope is used instead of a Crasis, as *τὸκαὶ*, for *τὸ ἀνάφορον*, *vectis*, *bajulus* ; *τὸκαὶ*, for *τὸ ἀργύριον*, *argentum*, &c.

We find also in the Plural *τὰκαὶ*, *τὰκαὶ*, for *τὰ ἀληθῆ*, *vera*, *τὰ ἀρχαῖα*, *antiqua*, etc.

Ὁκαὶ, *alter*, admits of a particular Kind of Crasis ; for though *Herodotus* hath *ὄκαὶ* in the Masculine, and *ὄκαὶ* in the Neuter ; nevertheless we generally say *ἀκαὶ* in the Masculine, and *ὄκαὶ* in the Neuter. And so in the Genitive *ἀκαὶ*, the Dative *ἀκαὶ*, in the Plural *ἀκαὶ*, *alteri* ; and *ὄκαὶ*, *altera*. The Remainder both of Singular and Plural is seldom contracted.

Whoever

Whoever has a Mind to see this Subject more amply discussed, may read Sylburgius, Page 279, etc.

RULE X.

Of ν added to Words ending in ε, or ι.

When Words end in ε or ι, they often require ν to be added.

EXAMPLES.

The Greeks have still another Method of avoiding the meeting of Vowels, that is, by adding an ν to the End of Words, especially if they terminate in ε or ι; as for Instance, εικοσιν ἄνδρες Demosth. *viginti viri*: λίσσιν, ἢ ἄλλοις τισὶν ἀγέοις, Galen. *leonibus vel aliis quibuspiam agrestibus*: παντὶ πασιν ἀγαμαί, Plato: *provsus admiror*: δέδωκεν αὐτῷ, *ipfi dedit*, etc.

'Tis for this Reason Words compounded with the Particle α require an ν along with it, when it is followed by another Vowel, as ἀνάξιος for ἀάξιος, *unworthy*; ἀνόδης for ἀόδης, *one that has no Teeth*. For the same Reason also the negative Particle ε non, takes a ν, when a Vowel followeth, εἰ ἴδον, εἰ παύθωμην, Hom. *non vidi, non audiui*. But if an Aspirate Vowel follows, instead of a ν it requires a χ; οὐχ ἦνδανε, *non placebat*; by the same Analogy as that explained above in the Apotrophe.

This ν is moreover added by the Attics to the End of the three Persons of Verbs in ε and in ι, even when a Consonant follows; τύπτεσιν, or ἔτυπεν τῶτον, *they strike, or he has struck at him*. Whereas the Ionians instead of adding this ν, cut off the ε or ι final, to avoid the meeting of Vowels; τύπτες' αὐτόν, *they beat him*; agreeably to the Rule of Apotrophe abovementioned.

This is pretty near all that occurreth worthy of Notice in the Consideration of Letters. Those who have a mind to see this Subject more copiously handled, may see the Treatise of Letters in the Latin Method. But as the Mutations of Letters are the first Foundation of the Dialects, I have inserted here an alphabetical List of them; extracted chiefly from Caninius, and illustrated with familiar Examples taken from the Latin and French Tongues.

CHAP. XI.

A List of the Letters with their most considerable Changes.

A.

Α ΛΦΑ comes from the Hebrew Aleph, as much as to say, ἀλεφα; or rather from the old Syrian Alpha.

It is put for E, μέγεθος, Ion. μέγαθος, *magnitudo*; τέχω, Dor. τεάχω, *curro*; ἔγωγε, ἐγώγα, Pindar. *egomet*. ὀπισθεν, Æol. ὀπισθα, *retro*, where moreover the ν is cut off.

Thus in French ἐλευσις, *alleure, incessus*.

It is also put for H, especially among the Æol. and Dor. φήμη, φάμα, whence the Latin fama is derived; πωληγή, πωλαγά, *plaga*; μηχανή, *machina*; μήτηρ, μάτηρ, *mater*. For, as Quintilian observeth, the Latins have particularly affected to follow these two Dialects.

Hereto may be reduced the Poetical Resolution of η into εα, as ἦγην, *fractus sum*, etc.

A is likewise used for O among the Dor. εἰκοσι, εἰκασι, *viginti*. Thus the Latins from ἄροτρον have taken *arattrum*, though with a long α; from κασιγὰ, *cor*.

As

As also finally for Ω, πρώτος, Dor. πρῶτος, *primus*; θυρῶν, θυρᾶν, *portarum*; ἐπῆξω, ἐπάξα, *fixisti*; γελῶν, γελᾶν, *ridens*, Ποσειδῶν, Ποσειδᾶν, *Neptunus*.

It is sometimes contracted from EA; εὐφυνᾶ, εὐφυνᾶ Attic. *ingeniosum*; but in this Case it requires a Vowel before it, for we can't say εὐγενᾶ, *ingeniosum*.

'Tis added to the Beginning of Words, σαφῖς, ἀσαφῖς, *nova passa*; σάχυς, ἀσαχύς, *spica*. But this is chiefly practised by the Attics. Thus from *percipere* the French write *apercevoir*.

Other times it is cut off, ἀμαυρόω, μαυρόω, *obscuro, hebetō*. Thus from ἀμέλγω cometh *mulgeo*; from ἀρουρα, *rus, rura*; from ἀμάω, ἄμπος, *messis* and *meto*. For frequently the Latin Verb is derived from the Greek verbal, as from φημί *dico*, φατός, *dicendus*, cometh *fateor*, I confess; from γευστός, *gustabilis*, taken from γούμαι, *to taste*, comes *gusto*; and so λέγω, *dicere*, λόγος, *dictio*, and thence *loquor*.

The French also cut off *a*, as from *Apotheca, boutique*.

The Poets sometimes add it to the middle of words; πυλωρός, πυλαωρός, *janitor*; κέρατος, κερᾶτος, *cornu*; μανιάκης, μανιαάκης, *manica, a Sleeve*; μουσῶν, μουσαῶν *Æol.* whence comes *musarum*; ὄραν, ὄρααν, *videre*.

They also cut it off; γαλακτοφάγοι, γλακτοφάγοι, *qui lacte victitant*; ἑλάσας, ἑλσας, *profectus*. So from βαλανίον comes *balneum*; from παλάμη, *palma*; from γάλως, *glos*; and in French from *Companionus, compagnon*.

Ἄνᾱ, καλᾶ, παρᾶ, and ἄρα, frequently lose their *a* final; ἄρ, *itaque, igitur, utique, nempe*; ἄν, *cum*, παρ, whence cometh the Latin *per*. Hence also is it, that their final Vowel is subject to several Changes in Compounds, as we shall observe in the fourth Book.

B.

Βῆτα comes from the Hebrew *Beth*, or from the old Syrian *Betha*.

The *Æol.* use it instead of Δ. δελφῖνες, βελφῖνες, *dolphins*; δέλας, βέλας, and by Syncope and Crasis βλήρ, *esca*. Thus from δις comes *bis*, twice; from *duellum, bellum*.

M is changed in β, ἐπισομεῖν, ἐπισοβεῖν, *calumniari*. Thus from *scamnum* comes *scabellum*; from *marmor*, the French *marbre*. So from μέλι, *mel*, μελίτιω, proceeds βλίτιω, *mel ex favis aufero*; from μύρμηξ comes βύρμαξ, *akos, βύρμακα*, whence *formica*, etc.

B is added to μ in Words formed by Syncope; γάμος, νύμφη; γαμηρός, γαμβρός, *gener, sponsus*; μεσημερία, μεσημβρία, *meridies*; παραμεμόληκε, or παραμεμέληκε, παρμεμέλωκε, *adest, manfit*. Here there is moreover a Change of η into ω, and a Syncope of α in παρᾶ; μέλομαι, μεμέλομαι, μέμολομαι, *curo*; ἡμαρτες, ἡμεροτες, *peccasti*. Thus the Latins say *com-buro* for *conuro*; and in French *chambre* from *camera*; *nombre* from *numerus*, etc.

The Pamphylians used to put β before all Vowels, which Practice prevailed also among the Cretes and Lacedæmonians; φᾶος, φάβος, *lumen, lux*; αἶλιος, βαβίλιος, *sol*; ἀνθινός, βένθινος, *floridus*, where the α also is changed into ε.

The *Æol.* never put β before ε, but when the succeeding Syllable had κ, δ, ζ, or τ. ξάκος, βράκος, *pannus vilis, vestis lacera*; ἐυτήξ, βρυτήξ, *habena, flagellum*.

Γ.

Γάμμα Ion. *Gemma*, from the Hebrew *Gimel*, or from the old Syrian *Gamla*. The

The Attics put it for Β ; βλήχων, γλήχων, *pulegium* ; βλήφαρα, γλήφαρα, *palpebræ*. Thus the French of *rubus* have made *rouge*, of *rabies*, *rage*.

The Bœotians on the contrary ; βανῆκες, for γυναικες, *mulieres* ; where moreover an η is substituted for αι.

It is also used instead of Δ, κρήνουν, κρήδουν, *verum, bonum, placitum, idoneum*. Thus in French from *mandere, manger* ; *rodere, ronger* ; *viridarium, verger* ; and the Ital. *diurnum, giorno*. Somewhat akin to this is the Change the French make of *d* into *j* consonant ; *dies, jour* ; by reason of the Likeness between it and *g* in the Pronunciation.

The Attics put it for Δ, μόλις, μόγεις, *vix, tandem, ægrè* ; thus from μάλλον comes *magis*, from σιγάω, *fileo*.

Γ is also added : γλάμων, *lippus*, from λήμη, *lippitudo* ; γνόφος, *nubes*, from νέφος, *nubilum*. Thus in Latin, *natus, gnatus, natus, gnatus* ; and in French *rannunculus, grenouille* ; *rinxare, grincer* ; *vadium, gué* for *vé*, whence the Normans still say, *le grand vé, le petit vé* ; *vespa, guespe*.

As also cut off ; γαῖα, αῖα, *terra* ; ἰγώ, Bœot. ἰώ for ἰώ, whence the Italians have taken their *io*, the Spaniards *yo*, and the French *je*.

Δ.

Δέλτα from the Hebrew *Daleth*, or *Deleth*, whence *Deleta*, and by Syncope *Delta* ; or from the old Syrian *Delta*.

It is put for Γ, γνόφος, δνόφος, *caligo* ; γῆ δᾶ, *terra* ; οὐ δᾶν, that is to say, οὐ μὰ τὴν γῆν *non per terram*. Thus from γλυκύς comes *dulcis*, and in French from *jungere, joindre*, from *fulgur, foudre*, etc.

'Tis also put for Ζ, Ζεύς, δεύς, *Jupiter*, whence cometh διός, *Jovis* ; unless you have a Mind to derive it from δῖς : Ζορκᾶς, δορκᾶς, *caprea*. The Spartans and Bœotians write it double in the room of the said Ζ, μάζα, μᾶδδα, *massa farinacea* ; χερῖζω, χερῖδδω, *indigeo* ; χᾶζω, χᾶδδω, *cedo*.

For Σ, ὀσμῆ, ὀδμῆ, *odor* ; ἴσμεν, ἰδμεν, *scimus* : κεκασμένος, Hom. *κακαδμένος*, Pind. *instructus*.

For Ν, τίνω, Æol. τίνω, and thence *tendo*. 'Tis added, ὕω, *pluo*, ὕδωρ, *pluvia* ; πῖω, *bibo*, πίδαξ, *fons* ; αἰέρος, ἀνδρός, *vir*. Thus in Latin from *prosum* comes *prodes* ; and in French from *tensor, tendre* ; from *cineres, cendres*, etc.

'Tis also omitted, δεινός, αἰνός, *gravis, vehemens* ; μόλιςδος, μόλιςος, *plumbum* ; κάδδος, *cadus*.

Δ is changed into Λ in some Latin Words derived from the Greek : Ὀδυσσεύς, Æol. Ὑδυσσεύς, *Ulysses* ; Πολυδεύκης, *Pollux*, quasi *Poldux* ; δαής, *levtr* for *devir* ; δάκρυον, *lacryma*.

Ε.

Ἐψίλον, ε short.

'Tis put for Α τίσσαρα, τίσσειρα, Ion. *quatuor* ; κέρα, κέρεα, *cornua* ; εἶτα, εἶτε, *postea, adhuc, nunc* ; ἕλος, Att. ἕλος, *vitrum* ; κράτος, Æol. κρέτος, *robur, vis, potentia*. And in the Plural Passive adding ν, λεγόμεθεν, for λεγόμεθα, *dicimur*, etc. Thus from *τάλαντον, talentum* ; from *mando, commendo* ; from *ἄντα, ante* ; from *πάλλω*, or *elie* from *βάλλω, pello* ; and in French from *ἄλς, sel* ; *du sel*.

For Η ; ἑσσων for ἥσων, or ἥτων, *minor* ; whence ἑσώω for ἥσώω, *inco* ; πινθήσης, Æol. πινθήσας, *lugebis* ; ἀσκηθῆς, ἀσκειθῆς, *sanus, illaesus*.

Thus

Thus in Latin from κρηπίς, ίδος, comes *crepida*, and *crepido*; from μῆδω, *medeor*, and *remedium*.

For Ο ὀδόντες, Æol. ἰδόντες, *dentes*; ὀδύνη, ἰδύνα, *dolor*. Thus from ἐρίω, *reigo*; γόνυ, *genū*; ποροπόρω, *proporo*. And in Latin *vortices*, *vertices*, etc.

It is added; ἔης for ἤς, *misisti*; ἦνδανεν, ἰήνδανεν, *placuit*; δάπειδον, Æol. ἰδάπειδον, *solum*. Thus in French from *spiritus*, *esprit*; from *spero*, *esperer*, etc.

Also in the middle of Words; μουσῶν, Ion. μουσίων, *musarum*, etc. from κενός, κενεός, *vacuus*; from χρώμενος, χρεώμενος, *utens*, etc.

But this is mostly usual among the Poets, γενέσθαι, *esse*; μεμνέωτο, *recordatus est*; θειώσω, *fulphure purgabo*; Deo *sacrificabo*, &c.

It is sometimes omitted, προσωπίει, προσωπίον, *ante faciem*; ἐρήκω, *persto*; ἐκεῖθεν, κείθεν, *illinc*; ἐκεῖνος, κείνος, *ille*; ἐορτή, ὄρτη, *festum*. So from ἐρίζω, *rixor*; from ἐρεύγω, *rusto*.

It is likewise left out in the middle, especially in Verse, ἐγένετο, ἔγεντο, *fuit*; ἔπειλε, ἔπλε, *erat*; ταχέα, τάχα, *cito*; ἐρίνεος, ἐρινός, *caprificus*. Thus from ὤλενη, *ulna*; νέμω, νυο; πύεθω, *puto*, etc.

And at the End of Words, ἰλόεε, λόε, *laṣabat*. Thus in Latin *fac* for *face*, etc. But the Latins change it also into a short *u*, σκόπελος, *scopulus*; ἔλκος, *ulcus*; Βρεντήσιον, *Brundisium*; and sometimes into a long *u*, ἐν, *in*; ἑνός, *unus*; ἴθω, *utor*.

Z.

Ζῆτα, from the old Syrian Zetha, or Dseta, for it is not to be pronounced like an *z* between two Vowels, as when the French say *misere*, and the English *miser*, nor like a double *sz*, but like *dz*, which is what Quintilian calls a very soft Sound.

The Dor. change it into σδ, σφρίσσω, for σφρίζω, *sibilo*.

The Æol. change Δ into Ζ, ζαλάλλειν, for διαβάλλειν, *calumniari*; whence ζάβαλος, for διάβαλος, *calumniator*; or else they melt it to δσ, Ζεύς, δσεύς, *Jupiter*.

The Tarentines changed it into two ΣΣ, πλάσσω, for πλάζω, *plasma*, *compono*, *formo*. And the Bæot. and Lacedæm. into δδ, μάδδα, for μάζα, *massa hordeacea*; χάδδω, for χάζω, *cedo*.

It is sometimes added to Verbs in ω pure, ἐρπύω, ἐρπύζω, *serpo*; τρύω, *tero*, *corrumpto*; τρύζω, *strido*, *gemo*.

The Latins change it into *j* consonant, ζεύγος, *jugum*.

H.

Η̃τα, Eta, comes from the old Syrian Hetha, which is equivalent to Heth, the strongest Hebrew Aspiration; wherefore it signified formerly, as we have observed already, the Aspiration in Greek, as H among the Latins. Thus we see ΗΟ ΕΣΤΙΝ, on the two Farnesian Columns, for ὃ ἐστίν, *quod est*, and Simonides is supposed to have put it for a long *ē*, for no other reason, but because being obliged before to write two E E for that purpose, these two Letters turned face way one towards the other ΕΕ form pretty near the same Figure as H.

The most common Changes of η are in putting it for α and for ι, as σοφία for σοφία, *wisdom*; ἥν for ἔν, *well*.

It is also used in Derivatives instead of ο, as κόλος, *ira*, κολήεις, *iratus*.

G

It

It is added sometimes to the Beginning, βαῖον, ἡβαιόν, *paullulum*; ἴσαν, ἥϊσαν, *ibant*; sometimes to the End, ἱπειῖν for ἐπει, *quandoquidem*; ὅτιν for ὅτι, *quia*; πρηνῖ for πρην, *priusquam*.

Hence the Dor. say ἐγώνη, τόνη, for ἐγώ, σὺ, *ego, tu*, etc.

It is cast off in the Optative Plural, φαίημεν, φαῖμεν, *dicebamus*, etc. Agreeably to this the Latins say *audibam, lenibam*, etc. And the French of ἐρημίτης make *Ermite*.

©.

Θῆτα, *Thêta*, and not *Thita*, from the Hebrew *Theth*, or from the old Syrian *Theta*.

The Dor. and the Æol. put it for Δ, ψεύθος, ψῦθος, *falsum*; μῆδω, μῆδῶ, *suadeo*; δάσος, δάσος, *densitas, locus sylvestris*.

It is put for Σ, δυσμή, δυμή *solis occasus*; μνησιμός, μνηθμός, *iracundia*; δεχησμός, δεχθμός, *saletio*.

It is added, ῥχη, ῥχθη, *ripa*; χαμαί, *humī*; χθαμαλός, *humilis*; ἄχος, ἄχθος, *sarcina, gravitas*; μαλακός, μαλθακός, *mollis*. Thus from ἴφι, *fortiter*, comes ἴφθιμος, *potens, fortis*, and not from θυμός, *animi confidentia*, as some imagine.

So from διχῆ or δίχα, comes διχθα, *bifariam*; from τριχῆ or τρίχα, τριχθα, *trifariam*, etc.

So from ἐγρηγόρασιν comes ἐγρηγόρεθασιν. Il. x. *wigilaverunt, experrecti sunt*.

Sometimes 'tis cast off; ἰσθλός, ἰσλός, *bonus, strenuus*. Thus from ἄσθμα, *difficultas respirandi*, the Ital. make *asma*, &c.

Ι.

Ἰῶτα, *Iota*, trissyllable, from the Hebrew *Iod*, or from the old Syrian *Iota*. It is always a Vowel among the Greeks, but in Hebrew Words it is a Consonant. Whence Caninius censures Claudian for making four Syllables of *Judæus*; adding, that Ἰηῶς should be a Dissyllable in Greek, as it is in Hebrew.

The Ion. put it for Ε, ἐστία, ἱστία, *focus, lares, domicilium*; whence ἐπίσιος for ἰπείσιος, *domesticus, familiaris, supplex, hospitalis sedes*. Thus in Latin from πλέκω, *plico*; from τίβω, *tingo*; ἱνδύω, *induo*, etc. On the contrary they wrote anciently *leber, Menerua*, etc. See Meth. Lat.

The Æol. use it for Υ, ὑψόθεν, ἰψόθεν, *desuper*; ὑπαρ, ἱπαρ, *visum, visio vera*; βύβλος, βίβλος, *papyrus, codex, liber*; whence comes the Word *Bible*. Thus from φρύγω, *frigo*; from σῦφω, *stipo*, from φύω, *fio*; and anciently they used to write, *optumus, maxumus*, etc.

The Syracusians casting off υ add an ι to ε to form a Diphthong, ἱνατος, ἱνατος, *nonus*, etc.

ι is sometimes the Contraction of two ιι, διφιλος, διφιλος, *Jovi amicus*, and sometimes of ιε, ἱερός, ἱεός, *sacer, magnus*; ἱεραξ, ἱεηξ, *accipiter*.

It is often added in Verse, either to make a Diphthong with ε and ο; as ἔριον, ἔριον, *vellus*; εἶα, *facile*, εἶα: γιλόω, *rideo*, γιλείωντες, Od. v. for γελεύωντες, *ridentes*; or to constitute a Syllable apart, λοισθός, λοισθός, *ultimus*; ἀθλα, ἀθλα, *certamina, præmia*; ἱπποχάρμης, *equis gaudens*, from ἵππος, *equus*.

Thus from ἔσθω, ἔσθω, *comedo*; from μινῶ, *mina*; from ἄλλος, *alius*; from ναύς, *navis*; from ναύτης, *nauta, navita*.

It

It is also added to the beginning and end of Prepositions, ἐν, ἐν, ἐν, ἐν, *in, per.* Which happens even in Compounds, ἐνὸδος, *compitalis*; ἐνιχεῖον, *leviter vulnere.*

Thus from πρὸς comes πρὸς, Dor. for πρὸς, *ad, ab, apud, etc.* And in Homer πρὸς, casting off ρ.

This Preposition is frequently in use among the Dor. but in Composition it loseth: when another Vowel follows, as πῶτωπον from ποτίωπον for πρὸσωπον, *persona, vultus, species*: So, ποτάγω for προσάγω, *adduco, admoveo, admitto*; ποθόρω for προσορῶ, *aspicio, observo*; ποτίθει in Theoc. for προσίθει, viz. προσίθει or προσίθει, from τιθῆω, ῶ, *arponne, compone, imputa.*

Joined to the Article, it loses ι, and of the two there results but one Word; ποτίῳ for ποτί τῷ, instead of πρὸς τοῦ, *per hunc*; ποτίον for πρὸς τῶν, *ad hunc*; ποτίαν for πρὸς τήν, *ad hanc*; ποτίως for πρὸς τῆς, *ad hos*; ποτίως, *ad has*; ποτία, *ad hæc.*

From ἀπὸ comes ἀπαῖ Nicander, ἀ, *ab, ex, de*; from ὑπὸ, ὑπαῖ, Hom. ἀ, *ab, sub*, ο being changed into α, before the Addition of ι. As of πρὸ the Latins have not only made *pro*, but also *præ*; ὑπείρεχε for ὑπερίχεν, *supereminebat*; ὑπείροχος, *excellens.*

Ι is also added, in Pronouns, ἄτος δυτοσί, *hic*; to the Datives Plural, λόγοις, λόγοισιν, *sermonibus*; to Participles in the first Aor. τυψας, τυψαίς, *qui verberavit*; to imparisyllabic Nouns in long ας, μέλας, μέλαις, *niger*; to the Accusatives of the Plural Feminine in ας, σοφὰς, σοφαῖς, *prudentes*: And then they agree in Termination with the Dative Plural ὤμφαις, *sponsas, et sponsis*; to Adverbs νῦν, νυνί, *nunc, etc.*

Ι is often left out in the Diphthongs αἰ, εἰ, οἰ; καίω, κᾶω, *uro*; μέζων, μέζων, *major*; ποῖω, ποῶ, *facio*; τετραμοῖρος, τετραμορος, *quadripartitus*. Thus in Latin *audaciter, audacter*; *calidum, caldum*; *lamina, lamna*; etc. And even at the End of Words, μέλι, *mel*; ἐστὶ, *est, etc.*

K.

Κάππα, Καρρα, from the Hebrew *Cap* or *Caph*, or rather from the ancient *Kappa*.

It is pronounced always, and in every Place, as in English *C* before *a*.

The Ion. put Κ for Π in Relatives and Interrogatives, πῶς κῶς, ὅπως, *quomodo*; πῇ, κῇ, *quâ*; πόσος, κόσος, *quantus*, etc. So, σκαίρω, *tripudio*, for σπαίρω.

Thus in Latin from σπινθήρ comes *scintilla* for *spintilla*; from λείπω, λήμπω, *linquo*. So in French from *rupes* comes *rocher*, the *c* which is all one as *κ*, taking an Aspiration.

On the contrary we meet with Π for Κ; πύαμος for κῶαμος, *faba*. As in Latin *lupus* is derived from λύκος; *lepus* from λαγώς; and *magalia* from μαγᾶλια; for γ being akin to κ, is subject to the same Change.

The Dor. put it for Τ in some Adverbs, πότε, τόκα, *quando*; ἄλλοτε, ἄλλοκα, *interdum, alibi*; τότε, τόκα, whence *tunc*: So from τίς comes *quis* in Latin; and from *turma*, *ciurma* in Italian.

It is sometimes added to Verbs derived from the future, ἀξέσω, ἀρισκω, *placeo*; and elsewhere among the Poets, ὄχος, ὄχος, *vehiculum, rota, funis*; ὄκα, ὄκα, Pind. *quando*.

It is cut off, καύχημα, αὐχνημα, *gloria, jactantia*. Thus in Latin, κάπρος, *aper*; τηλίκος, Æol. τάλικος, *talis*.

It

It is also added to prevent an *hiatus*; *μηκέτι* for *μη ἔτι*, *ne amplius*; as in Latin *scubi* for *si ubi*.

Λ.

Λάμδα, from the Hebrew *Lamed*, or from the old Syrian *Lambda*.

The Attics put it for ν, *νίτρον*, *λίτρον*, *nitrum*; *πνεύμων*, *πλευμών*, whence the Latins have taken *pulmo*. Thus *ἀδμολῆ*, *ignorantia* comes from privative α, and *ἰδμῶν*, *oros*; *peritus*; *νεογνός*, *nuper natus* from *νεογνός*. Thus from *λύμφη* comes the Latin *lympba*; from *Πάνορμος* comes Palermo a Town in Sicily; from *Ναίπακτος*, Lepanto a City in Achaia; and from *πηνίκη*, the French *peruque*.

Μ.

Μῶ, according to the Ionics *μῶ*, from the Hebrew *Mem*, or from the old Syrian *Me*, the Vowel being changed in all Probability to correspond to the following Letter ν.

The Æol. use it for Π; *πατῶ*, *ματῶ* *passundo*, *lædo*, *ambulo*; *παθῶσα*, *μαθῶσα*, *supplicio affecta*. Thus in Latin from *ὑπνός* comes *somnus* for *sopnus*.

It is added; *ὄχος*, *ὄχημα*, *vehiculum*; *λείχω*, *λεχμάζω*, *lingo*. The Poets double it, *ἔμαθεν*, *ἐμμαθεν*, *didicit*; *ἡμεῖς*, Æol. *ἄμμες*, *nos*. See the Pronouns in the following Book.

It is sometimes rejected, *μία*, *ἴα*, *una*; *μιμῆμαι*, *imitor*; for *mimitor*; *σκίμπων*, *scipio*, *a flaff*.

Ν.

Νῦ from the Hebrew *Nun*, which has not changed its Name either among the ancient or modern Syrians.

The Dor. use it for Λ, when this last Letter precedes a τ or a θ; *ἦθον*, *ἦθον*, *veni*; *βέλτιστος*, *βέντιστος*, *optimus*; *φίλτατος*, *φίντατος*, *amicissimus*; *φίλτις*, *φίντις*, *auriga*; Pind. *ἐκέλετο*, *κέετο*, *jubebat*, Alcman. *ἐίλετο*, *έλετο*, *έετο*, and adding γ, *γέετο*, *cepit*.

The People of Crete used it for Σ, whence cometh *ἐν* for *ἐς*, *in*, *ἐν χορόν*, *ad chorum*; and afterwards turning ε into ι, *ἐν* for *ἐς*, *ἐν φάος*, Hefych. from whence the Latin *in*, *in lucem*.

It is added to Verbs in *ω*, *υω*, and others; *τίω*, *τίνω*, *solvo*, *pendo*, *ἴω*, *honorō*; *θύω*, *θύνω*, *sacrifico*, *ρυό*, *curro*, etc.

And the Poets inserting ν, of a Baryton make a Circumflex; *ἴκω*, *ικέω*, *ικνῶ*, *venio*, *emitto*; *ἄγω*, *ἀγνέω*, *ἀγνῶ*, *ago*, *duco*; and assuming also an α, *ἀγίνω*, *veho*, *comporto*; *πέρω*, Hom. (for *περῶ* from *περάω*) *περνῶ*; hence *πέρνημι* and *πέρνασκεν*. Iliad. v. *transseo*, *transfigo*, *emetior*.

It is often added only to render the Sound clearer and fuller; thus from *μινύθω*, *minuo*, *μίνυνθα*, *paullulum*, *μινυνθάδιος*, *brevi durans*; *ἀκαμαλὸ-χάερης*, *rugna infatigabilis*, from *ἀκάμαλος*, *indefessus*; and thus in Latin from *δασύς*, *densus*, *λείχω*, *lingo*.

Instead of a ν, γ is put before γ, κ, χ, ξ, because it keeps then the Place of ν; as *πλάζομαι*, *πλάζομαι*, *erro*, *errabo*; Od. α. *πλάγχθη*, *seductus est*. Od. α. *παλιμπαγχθέντας*, *iterum errantes*; where it is to be observed that κ is changed into χ, by reason of the other Aspirate; *πλαγίων*, *purpa cerea*, from *ἐπλεγον*, *percussi*; *λέλογχα* for *λέλοχα* comes from *λέληχα*, *fortitus sum*; or else from *λέγω*, *λέλοχα*, *legi*.

Moreover μ is put in the room of ν before β, π, φ, ψ, μ; as *βροτός*, *mortalis*; *ἀμβροσία*, *ambrosia*; *ἀμπνύθη* for *ἀνενπνύθη*, *respiravit*. Hence the Ionics say, *λάμβομαι* for *λήφομαι*, *accipiam*; *ἐλάμβον* for *ἐλήφον*, *acceptus sum*, and the like.

The

The Inhabitants of Crete and Argos frequently from the Diphthong *ei* removed *i*, and took a *v* in its Place; as from *σπέιδω* (from whence comes *σπειρομαι*) *σπίνδω*, *libo*; from *ἐνέκω* (whence cometh also the first Aor. *ἤνεκα*) *ἐνέκω*, *fero*. In like manner from *αἰεῖ* they make *αἰέη*, and *αἶ*, *semper*; whence *αἰέναιος* and *αἰέναιος*, *semper fluens*; *τιθεῖς*, *ponen*, in the Neuter *τιθῆν*, etc. *εἰδέναι*, *scire*, *εἰδέναι*, *Helych. φάειν*, *Æol. φαινός*, *lucidus*, *speciosus*; *δεινός*, *denos*, *convicium*, etc.

In like manner the Latins of *δασύς* have made *densus*; of *λείχω*, *lingo*; of *κηπός*, Dor. *καπός*, *campus*, etc. And the French of *laterna*, *lanterne*; of *cucumis*, *concombre*; of *pavitare*, *éprouvanter*.

The Lacedæmonians and Cyprians rejected the Subjunctive of *av* and inserted *v* in its stead; *αῦλη*, *αῦδα*, *ipsa*; where moreover there is a *δ* for a *τ*; *αὐχὴν*, *ἀμφὴν*, *cervix*; where there is a *φ* for a *χ*; *τῷ αὐτῷ ἔτει*, *autēti*, *ejusdem anni*.

v is also inserted after an *ε*, or an *ι*, according as we have elsewhere observed. Thence it followeth, as Caninius remarks, that we say in the Vocative *ὦ ἄντα*, *o amice*, instead of *ὦ ἔταν* from *ἔτης*, *ἔτι*. Though others are of Opinion, that it's a Noun derivative, as from *Ἑρμῆς*, *Ἑρμῶν*, *Mercurius*.

A double *ε* is changed into *η* in the imperfect, and *v* is assumed for a final; *ἔπλεε*, *ἔπλην*, *navigabat*; *ἔρρεε*, *ἔρρην*, *fluebat*; *ἔε*, *ἦν*, *Eust. erat*; which enters into the Analogy of the Verbs in *μι*.

v is cast off sometimes; *σύζυγος* for *σύνζυγος*, *conjux*, *maritus*. Thus from *παλίω*, *iterum*, *retro*, comes *παλίωξις*, *iterata persecutio*; *παλίσκεος*, *umbrosus*: So from *προσθεν* comes *πρόσθε* in Verse, *ulterius*, *anterius*; as from *ἐκατέρωθεν*, *ἐκάτερθε*, *utrinque*, by Syncope. In like Manner the Latins of *Πλάτων* have made *Plato*; of *Σίμων*, *Simo*, etc.

Ξ.

Ξι is equivalent to *κσ* or *γσ*, as appeareth by the Declension of *φοίνιξ*, *ικος*, *parma*; *τέτλιξ*, *ιγος*, *cicada*.

The *Æol.* transpose these two Letters, resolving *ξ* into *σκ*; *ξίνος*, *σκένος*, *hospes*, *πονος*, *absurdus*; *ξιφίας*, *σκιφίας*, *piscis*. Thus the Latins of *ἀξίνη* have made *ascia*, a Saw.

The *Bæot.* change *κ* into *ξ*; *ἐκασιν*, *εἴξασιν*, *Aristoph. iuverunt*; *ἱκον*, *ἔξον*, *pervenerunt*, *Hom.* though others chuse to say, that from the Future of *ἵκω*, *ἔξω*, another Present is derived, whose Aor. is *ἔξον*.

The Latins vice versa use *κ* for *ξ*; *μύξα*, *mucus*.

The old Attics used to change *σ* into *ξ* in the Preposition *σύν*; *σύμμαχος*, *ξύμμαχος*, *commilito*; but this seems to have been disused since the Time of *Thucydides*.

The Dor. use the same Change in the Futures and first Aor. *κλείω*, *disco*, *celebro*, *κλείσω*, *κλαξῶ*; *καθίσω*, *καθιζῶ*, *ἐκαθίζα* from *καθίζω*, *sedeo*, *insideo*. Thus from *κλείς* comes *κλάξ*, *clavis*; from *ὄρνις*, *ὄρνιξ*, *avis*, *ales*, *oraculum*, etc.

The Ion. change two *σσ* into *ξ*; *δισσός*, *διξός*, *duplex*. In like manner the Latins of *πάσσαλος* have made *paxillus*; of *πίσσα*, *pix*, etc.

Ο.

Ὅμικρον, little *o*, so called to distinguish it from the great *ω*, *omega*. The old Syrians called it *Οε*, and the ancient Greek *οῦ*.

It has a great Affinity to α; μαλάχη, μολόχη, *malva*; τράτος, τρέτος, Æol. *exercitus*; ἄνω, ὄνω, *supra*, etc. So in Latin from δαμῶ, *domo*.

It is used for ε; λέγω, *dico*, λειοχα, *dixi*; τρέμω, τρομέω, *tremō, timeo*; δρέμω, curro, παλιπδρομέω, *recurro, recido, reciproco*. In like manner in Latin, *pendo, pondus, pondero*; σπένδω, *libo, spondeo*; tego, *toga*; and in French *motte* from *meta*; *crote* from *crsta*.

The Æol. use it for ω, changing the imparisyllabic Nouns into parasyllabic; ἔρω, ὠτος, *amor*; ἔρος, ου, *idem*. And elsewhere in the same manner, ὥρα, ὄρα, *hora*; and among the Poets, εὐρύχωρος, εὐρύχορος, *spaciosus, capax, amplus*; ἴομεν, *eamus* for ἰωμεν, Hom. etc.

It is sometimes added to the Beginning; μοργνῶ, ὁμογνῶ, *abstergo*. Thus in Latin πλάγιος, *obliquus*. It is also inserted in the Middle, ὄρῶ, δέῳ, *video*; ἄλῶ, Od. ε. for ἄλῶ, the Imperat, of ἀλάομαι, *erro, palor*; ἀντόχωνος, ἀντοχῶνος, *per se fusus*; Φῶς, Φῶς, *lumen*; ἔ, ὅα, *cujus*, Il. β.

It is sometimes rejected by the Dor. Ἀκουσίλαος, Ἀκουσίλας; Νικόλαος, Νικόλας; Μενέλαος, Μενέλας; Λαοδίκη, Λαδίκη. Thus the Latins of πῶος have made *pūs*; of μόρος, *mors*; of de ποῦο, *denuo*; of ὄνομα, *nomen*; of ὀπισθε, *post*; of ὄρου, *ruo*; of ὄραμος, *ramus*; of ὀκέλλω, *cello*.

And the Æol. say, ἱμεθεν, σίθεν, ἔθεν, for ἱμίοθεν, σίοθεν, ἑοθεν, of the Genitives ἱμέο, σίο, ἑο, formed by Resolution from ἱμοῦ, σοῦ, ὅυ, *mei, tui, sui*.

By the same Analogy it is that we say, τίπτε, *cur*, instead of τίποτε.

Π.

Π, from the Hebrew *Phe*.

The Æolians use it sometimes for μ; ὀμματα, ὀππατα, *oculi*; μετ' ἱμῶ, πετ' ἱμῶ, *tecum*; μετέρχομαι, πεδέρχομαι, *prætereo, appello, quæro*; μετάρσιος, πεδάρσιος, *sublimis, volans*. And sometimes they put it for τ, σολή, σπολή, *sola, amictus*; σαλεις, σπολεις, *missus, pulsus*; τέτραπλαι, πέτραπλαι, *convexus est*; πέντε, πέμπε, *quinque*; ἔχον πεμπάβδολα χερσὶ, Od. γ. *habebant præ manibus hastilia in quinque cuspides divisa*.

The People of Crete in like manner used to say σπάδιον, *stadium*; and πίσσυρες, *quatuor*. Thus in Latin from σάχυς comes *spica*; from ταῶς, *paucō*. And in French from *tignum, pignon d'une maison*.

Several Adverbs assume a π to mark the Interrogation; ὅθι, *ubi*, indefinitely; πῶθι, *ubi*, by Interrogation; οἷ, *ubi*, indefinitely; ποῖ, *quo*, or *ubi* by Interrogation; ἦ, *ubi, quo*, and *quâ*, or *ea ratione*, indefinitely; πῇ, *quâ ratione* by Interrogation, signifying also *quo*; ὅθεν, *unde, ex quo loco, quare*, indefinitely; πῶθεν, *unde, quare*, in Interrogation.

Likewise several that are Interrogatives, casting off π, and assuming an Aspirate become Relatives; then reassuming their π with an ο before it, return to be Interrogatives; ποτὲ, *quando*? ὅτε, *qui*. ὁπότε, *quando*? ποῦ, *ubi*? ὅυ, *cujus*. ὁπῶ, *ubi*? πῶθεν, *unde*? ὅθεν, *quare*? ὁπῶθεν, *qua hora*? etc.

Ρ.

Ρ, from the Hebrew *Resch*, or from the old Syrian *Roe*.

It is often changed into σ, as we have observed in the Method of the Latin Tongue. It is often reduplicated, but then the Æolians make a Transposition, changing σ into ρ; κόπεια, κόπερρα, *stercus*; ἀλλότεις, ἀλλότεις, *alienus*, and thence *alter*.

ε is sometimes lost ; αἰσχρὸς, αἰσχ'ων, ἴσος, *turpis, ior, iſſimus* ; μακρὸς, μακρίων, ἴσος, α moreover being changed into η, *longus, ior, iſſimus*. Thus the Dor. ſay σκᾶπλον for σκῆπτρον, *sceptrum*, and hence σκηπτῖχος βασιλεὺς, *rex ſceptrifer*, in Hom. μικρὸς for μικρὸς, *parvus* ; ποτὶ for πρὸς or πρὸτι, *ad* ; μαπεῖν from μᾶρπῳ, *capio*, Aor. 2. ἔμαρπον, *Infin. μαρπεῖν, μαπεῖν*, Ion. μαπέειν.

In like manner the Latins of ἄρθρον make *artus* ; of λέκτρον, *lectus* ; of μετρεῶ, *metior* ; of κέντρωνες, *centones*, etc. And perhaps of ἀτάξ, *at*.

Σ.

Σῆγμα, from the Hebrew Samech. The Dor. according to Herodotus call it *San*.

It is used sometimes by Syncope for δ ; ἡδῆμεν, ἥσμεν, *ſciveramus*.

The Lacedæmonians use it for θ : Θεός, σιός. In like manner the Athenians, ἀγαθός, ἀγατός, *bonus* ; θαμνᾶ, σαμνᾶ, *crebro* : As also the Ion. βυθός, βυσσός, *profundum, gurgis* ; and hence ἄβυσσος, *bottomless*. Which moreover further establiſheth the Correspondence we have ſo often remarked between σ and the laſt Claſs or Rank of Mutes.

It is used for ν ; δελφῖν, δελφίς, *delphinus* ; μῆν, μείς, *menſis*. The Æol. of the Infinitive νοεῖν, make νόεις, *intelligere* ; γελᾶν, γέλαις, *ridere*. And the Dor. in the firſt Perſons Plural, τύπτομες, *verberamus* ; εἰρπομες, *ſerpebamus*. See the Conjug. Book III.

By the ſame Analogy thoſe of Crete uſed ἦς for ἦν, *erat* ; αἰς for αἶν, *ſemper* ; μές for μὲν, *quidem* ; καλᾶς for καλῆν, *pulchram*. And the Latins from πλέον, *plus* ; from πρὶν, *prius*, etc.

σ is often added to enforce the Senſe of the Word ; as φάω, φάζω, σφάζω, *juzulo, maſto, immolo* ; μῶ, σμῶ, *quæro* ; μέρω, σμέρω, *video*. The ſame Practice obtained among the old Latins ; for they uſed *ſlites* for *lites* ; *ſlocum* for *locum*, etc. And from εἰ they have made *ſi*, from εἰμι, *ſum*, etc. as the French from *umbra, ſombre*.

On the contrary the Ion. and Æol. frequently rejected it ; as σμίλαξ, μίλαξ, *hedera, taxus* ; μικρὸς, μικρός, *parvus* ; σκεδάζω, κεδάζω, *diſſipo, diſpergo* ; σφιν, φιν, *fibi*. A Practice that has been ſometimes followed by the Latins ; σφάλλω, *ſallo* ; σφενδόνη, *funda*, etc.

The Lacedæmonians and thoſe of Pamphylia, Eubœa, and Argos, rejected it, ſubſtituting an Aspirate in its Place ; μῆσα, μῆᾶ, *muſa* ; πᾶσα, πᾶᾶ, *omnis* ; βουτόα, βουῶα, *boum cuſtos* ; εὖ σοι, εὖ οἱ, *bene tibi ſit* ; from whence comes *Euoë*, an Exclamation of Joy. Hence alſo ὅς for *ſus* ſtill remains in the common Tongue.

The Latins vice verſa have often turned the Aspirate into σ, ὑπὸ, *ſub* ; ὑπὲρ, *ſuper* ; ἑξ, *ſex*, etc. And even ſometimes they have put it for a ſmooth Breathing, as εἰ, *ſi*.

Thoſe of Crete and Megara uſed to join it to the End of Words ; οἰκαδε, οἰκαδες, *ad domum* ; ἄγε, ἄγες, *duc, age*. And this perhaps may be the Reaſon of ſaying in the Imperative, σχῆς, *tene* ; ἐπιſχῆς, *intende* ; θῆς, *pone* ; φέρε, φές, (by Syncope) *fer*, etc. which are the Imperatives of σχῆμι, τίθημι, φεῖμι, etc.

The Poets vice verſa often caſt off ε final, when the Verſe requires it ; θηάκη, *ſæpius* ; χωρὶ, *ſeorſum* ; etc. as the old Latins uſed to ſay *verſibu' tui*, etc.

The Dor. uſed alſo ὁ for ὅς, *qui* ; and ὅτις for ὅςτις, *quicunque*.

T.

Ταῦ, *Tau*, and not *Taf*, from the Hebrew *Tau*, which is the same in the old Syrian.

This has been a sort of a favourite Letter among the Egyptians.

The Athenians used it for σ; τέσσαρα, τέτταρα, *quatuor*; σήμερον, *hodie*, etc.

As did also the Dor. but less frequently, σὺ, τὺ; σὸς, τέος, *tuis*; εἰσὶν, ἰντι, or according to the Æol. εὔτι, *sunt*. Thus the Latins of ὤς have made *ut*, of τόσα, *tot*, etc.

The ancient Dorics used τ for κ, κείνος, τεῖνος, *ille*.

The old Attics often added τ both to Nouns and Verbs; πόλεμος, πόλεμος, *bellum*; from whence comes Ptolemy; κόπω, κόπῳ, *cedo*; τύπω, τυπῳ, *verbero*, etc. And hence it is that Nouns often assume a τ in the Genitive; νῆξ, νηκτός, *nox, noctis*; ἀναξ, ἀνακτος, *rex*; whence ἀνακτόριον, *templum, palatium*; γαλαξ (or γάλα), γάλακτος, *lac*. See the List of Genitives in the second Book.

The Latins in like manner of *linum*, have made *lintheum*, etc.

τ is added to several Adverbs, when they are analagous to others; ὅτε, τότε, *cum, tum*; ἡνίκα, τηνίκα, *quando, tum, jam*; ὡς, τῶς, *ut, sic*; ὅφρα, τόφρα, *interim, aliquando*; ἕως, τεῶς, *quamdiu, tamdiu*; ὅθι, τόθι, *ubi, ibi*; ὅθεν, τόθεν, *unde, inde*; ἥμος, τήμος, and τημῶτος, *quando, tunc*. And in French *amita, tante*.

It is also sometimes cut off; πορτις, πόρις, *vitula, juvenca*; and hence πύρις in Lycoph. Thus from πέρνα comes *perna* in Latin, etc.

Υ.

Υψιλόν, little *u*, to distinguish it from the Latin *U*, which was fuller, and was pronounced like the French *ou*.

It was sometimes put for α, but not very frequently, τέσσαρες, τέσσυρες, *quatuor*; γλάφω, γλύφω, *fodio, scalpō*. Thus of ἀγκύλοι, the Latins have made *uncus*.

Sometimes for ι, ἀμφικτιῶν, ἀμφικλυῶν, *qui circum-circa habitat*; τριφάλαια, τρυφάλαια, *galea tres habens cristas*.

And often for ο among the Æol. ὄνομα, ὄνυμα, *nomen*; μόγις, μύγις, *vix, ægre*, etc. And in like manner the Latins of Νομάδες have made *Numidæ*; of βολέδι, *bullus*; Θεός, *Deus*, etc.

Those of Crete rejecting λ often substituted an υ; ἀλκυὼν, ἀυκυὼν, *halcyone*; ἀλκὴ, ἀυκὰ, *subsidiū*. The same has been imitated by the French, *alter, autre*; *Alvernia, Auvergne*, etc.

The Poets casting off υ use an υ; ἀγανός, ἀγανός, *pulcher, splendidus*; ἀνιάχος, ἀνιάχος, *resonans, tumultuosus*: We read also in Hesiod. καυάξαις for κατάρξαις, *confregeris*; from κατάρνυμι, rejecting τ, and assuming υ.

The Ionics often insert υ after an ο; κόρος, κοῦρος, *filius, puer, juvenis*, *mas, germen, ramus*; ὄρος, ὄυρος, *mons*. Thus of πολυπες, *multipes, piscis, tuberculum in nare*, the Attics make *πολύπους*, and the Ion. and Dor. *πώλυπος*.

— *veluti Bolbinum polypus Agnæ.* HOR.

In like manner δοῦρος, *impetuosus, libidinosus*, from δορῶ, *terreor, salio, curro*; ὀλομένη, ὀλομένη, *pestifera, noxia*; ὄλυμπος, ὄλυμπος, *Olympus*; a Mountain of Thessaly.

υ is added to some Verbs, in order to form Derivatives ; *πληθω, πληθύω, plenus sum, sarcio, intumesco* ; *ἔπω, ἐπύω*, or by turning ε into η, *ἡπύω*, and according to the Dor. *ἀπύω, jubeo, clamo*.

υ is also sometimes cut off ; *ἀελλόπους, ἀέλλοπος, velox* ; *ἀβίπας, ἀρτίπος, valens pedibus* : In the same manner, *δίπον, bipes* ; *τρίπον, tripes*, etc. So from *ἀυλαξ* comes *ἀλαξ, sulcus*, and *ἀλακίζω, falco, aro* ; as in Latin from *παῦρον, parum* ; *παυρόνπερ, parumper*, etc.

Φ.

Φι, *fbi*, or *pbi*, viz. an aspirate *p*, or at least an half *p*, to smoothe the Letter a little, because of the rough Breathing which must absolutely be expressed.

Besides the Change of this Mute into its corresponding Letters, as above, Chap. V. and whereof an Instance may be observed here in the Word *σφιν*, from whence comes *sibi* : The Æol. moreover used φ for θ ; *θλίβω, φλίβω, comprimo, frango* ; from whence *φρίψεται, tenet*, Hom. So in Latin from *θύρα* comes *fores*, and from *θείω, suffio*, etc.

The Æol used also φ for χ ; *ἀυχένα, ἀυφένα, cervicem, fauces, jugulum, collum*.

Χ.

Χι, *chi*, viz. an aspirate *c*, which is not to be pronounced as the French *ch*, but like the Hebrew *Cheth* ; *νῶχος, πάσχα, Ἀχιόφειλ*, etc.

It is sometimes dropped in the Beginning of Words, *χλιαρός, tepidus* ; *λιαρός, calidus, temperatus* ; *χλαῖνα, lana*. And very likely *humi* for *chumi*, is derived from *χαμαι* ; as from *χάζω, concedo, evito*, comes *ἄζω, colo, veneror* ; according to Eustath.

Ψ.

Ψι, the ancient Greeks wrote *ως* for *ψ*. which Writing the Æol. have retained, *κύκλωψ, κύκλωπες*, and after their Example the Latins, *Cyclops*.

They likewise sometimes transposed these Letters ; *σπέλλον for ψέλλοι, or ψέλλιον, armilla*.

ψ being equal to *ως*, probably *ἄψ, retro, rursus, posthac*, is derived from *ὀπίσω*, by cutting off *i* and *ω*, and turning afterwards *o* into *a*. As from *σφι*, by Metathesis comes *φσι*, and according to the Doric *ψι*, and from thence *ipse, a, um*.

It is sometimes dropped ; *ψάμμος, ἄμμος, arena, litus*.

Ω.

Ωμέγα, O magnum, to distinguish it from the little *o micron*.

It is sometimes composed of *o* and *ε*, as *ὁ ἐγώ, ὦγω*, Theocrit. *ego, qui* ; *τὸ ἔνδυμα*, Att. *τοῦνδυμα*, Dor. *τῶνδυμα, amictus*. See above, Chap. xi.

Thus for *Marci pueri, Publii pueri*, they used formerly to say, *Marci-pores, Publipores*, to signify the Slaves or Servants of Publius and Marcus, etc.

The Poets change sometimes *a* into *ω* in the circumflexed Verbs in *αω*. The Boeot. practised the same on other Occasions, *ἀρχόμενος, ὠρχμένος, incipiens* ; *ἀριστος, ὀρτιμους* ; *ῥιςτος*. Thus in Latin from *ἀρῶ*, and *ἀρῶμαι*, comes *oro*.

The Ionics turn *οη* into *ω* ; *βοήσω, βῶσω, clamabo*. In like manner from *νη* privative, and *ἄνομα* comes *ἄνωμος, obscurus, ignobilis*.

The Poets turn ϵ into ω , in the first of Barytons, whereof they make circumflexed Verbs in $\alpha\omega$, $\tauρέπω$, $\tauρωπάω$, $\tilde{\omega}$, *verto* : $\nuίμω$, $\nuωμάω$, $\tilde{\omega}$, *divido*, etc.

In like manner from $\piλίω$, comes $\piλώω$, *navigo* ; though a Baryton ; and in the Opinion of some, from $\ῥέω$, $\ῥώω$, *fluo*.

In the circumflexed Verbs in $\omicron\omega$, they turn $\omicron$ into ω , $\deltaόω$, $\deltaώω$, $\deltaώωμεν$, *do*, *damus* : $\chiόω$, $\χώω$, *Il. η. facio irasci, pervium reddo, molesto*.

The Ion. and Dor. turn ϵ into ω , $\ῥέν$, $\ῥών$, *igitur, certe* : $\betaῆν$, $\betaῶν$, *bovem* : $\betaοσὶ$, $\betaωσὶ$, *bobus*, etc.

η is often changed into ω , to render the Word more sonorous ; $\piλήσσω$, $\piλώσσω$, *formido* : $\ψήχω$, $\ψώχω$, *rado stringo, permulceo* ; $\ῥήνυμι$, *frango* ; $\ῥῥώγα$, *fractus sum*.

The old Attics used to insert this Letter ; $\alphaφείκα$, $\alphaφέωκα$, *dimisi* ; $\epsilonἶθα$, $\epsilonἰωθα$, and $\epsilonἰωθα$, *confuevi*.

Sometimes it is cut off by Syncope ; $\ὀπίσσωθεν$, $\ὀπισθεν$, *retro*, $\pone$, $\περῶν$, $\περὴν$, and Dor. $\περᾶν$, *paulo ante*.

In like manner the Latins ; $\κορώνη$, *cornix*.

From $\άλώπηξ$ comes *vulpes* ; for the Æolians add a Digamma to it, $\Phiαλώπαξ$; of which it is proper to say something here.

Of the Æolic Digamma.

The Æol. as they had no rough Breathing, invented another Character, which they called *Digamma*, by reason of its Figure, which resembled that of two *Gammæ*, one on the Top of the other, thus F. From whence the Latins have taken their great F, which they even used in Words in the same Place of υ consonant, when followed by μ Vowel, as *serFus*, *DaFus*, etc.

Wherefore the Æol. used to write $\Phiοῖνος$, *vinum* ; $\Phiεσπέρα$, *vespera* ; $\Phiελένα$, *Helena*, etc.

Hesychius therefore is mistaken in writing several Words with a γ , which should be written with a Digamma ; as $\γίλλος$, $\γισχὺς$ for $\Phiιλλός$, $\Phiισχὺς$ taken from $\ἰλλός$, *Strabus, lusciosus* ; and $\ἰσχὺς$, *vis, fortitudo, robur*, etc. Into which Error the Resemblance of the Capital Characters might perhaps have led him.

In the very same Manner he has erred in writing $\πέπλια$, $\τενοικοῦνι$, for $\Phiέπλια$, $\Φενοικοῦνι$, coming from $\epsilonπὶ\alpha$ *septem*, $\ἐνοικοῦσι$.

Those of Crete made use of a β for a Digamma, $\ωβέον$, *ovum* ; $\βαβέλιος$ for $\ἀέλιος$, *sol.* etc. And hence perhaps arose the Error of pronouncing β like a υ Consonant. It is to this Digamma we must reduce the Etymology of some French Words, as *Flanc*, from $\Phiλαγόν$ for $\lambdaαγόν$, *flatter*, from $\lambdaαῖτρε$.

Into this Digamma we must likewise resolve several Words, to which the Latins have added a υ Consonant ; as $\muῶ$, $\Phiεμῶ$, *uomo* ; $\ἐρία$, $\Phiερία$, *Vesta*. As also in the middle, $\ἀῶν$, $\ἀφῶν$, *ovum*. But for a further Eclaircissement of this Subject, I refer the Reader to the Treatise of Letters, in the new Method of the Latin Tongue.

C H A P. XII.

*Of some other Particularities with regard to Reading and Writing.*1. *Marks of Separation.*

TO divide Syllables, two Points are put on the Top of the Vowel, which is detached from the other, as $\omega\acute{\alpha}\iota\grave{\iota}$ s, *puer*, a Dissyllable, for $\omega\acute{\alpha}\iota\grave{\iota}$ s, a Monosyllable. The Greeks call this $\delta\acute{\iota}\alpha\lambda\upsilon\sigma\iota\varsigma$, *dissolutio*, *Dissolution*.

The Greeks use also another separative Figure, called by them $\delta\iota\alpha\sigma\omicron\lambda\eta$, which is a small Comma placed between two Syllables, to make two distinct Words, and prevent them from coalescing into one, as $\delta\acute{\iota}\tau\iota$, *which*, to distinguish it, from $\delta\acute{\iota}\tau\iota$, *that*, upon which we shall make some Remarks in the eighth Book, Chap. II.

2. *Marks of Re-union.*

There are two sorts of Marks of Re-union, or rejoining in writing. The first is between Syllables, as when a Word is broke at the End of a Line; which is done with a small Stroke thus - :

The second is in the Composition of Words, and is figured thus $\vee$, as $\delta\epsilon\iota\varsigma\ \vee\ \omicron\upsilon\acute{\nu}$, for $\delta\epsilon\iota\varsigma\ \omicron\upsilon\acute{\nu}$, *sub-deacon* for *subdeacon*. The Greeks call it $\upsilon\phi\acute{\iota}\nu$, *subunio*, to unite under, because it is used to put under the Words. But instead of this last we often make use of the foregoing little Line between two Words, thus, *sub-deacon*, etc.

The Greeks make use of a cross Line -, to mark a long Syllable, the same as in Latin : likewise for a Mark of Abbreviation, as $\Theta\varsigma$, $\Theta\iota\delta\varsigma$, *Deus*.

Moreover to mark things taken materially, as $\tau\acute{o}\ \alpha$, this Letter α ; $\tau\acute{o}\ \beta$ of this Letter β ; $\tau\acute{o}\ \Pi\acute{\epsilon}\tau\rho\varsigma$, this Word $\Pi\acute{\epsilon}\tau\rho\varsigma$:

3. *Of Proper Names.*

The same Mark has been also employed in the 16th Century, to denote proper Names, which they afterwards subdivided by the Addition of certain Points. For whereas the Ancients never discriminated in Writing these from other Words, the Venetian and Paris Printers were the first who devised to put a single Line on the Top of proper Names of Men, Women, Animals, and their Derivatives, as $\text{Ο}^{\cdot}\delta\upsilon\sigma\sigma\epsilon\iota\delta\varsigma$ *Ulysses*.

To mark the Names of different People and Nations they made use of the same Line, and a Point over it, as $\text{Ε}^{\cdot}\lambda\lambda\acute{\alpha}\delta\varsigma$, *Greece* ; $\text{Ε}^{\cdot}\lambda\lambda\eta\eta\epsilon\varsigma$, the *Greeks*.

Again the same Line and two Points for Mountains, as $\text{Π}^{\cdot}\acute{\alpha}\rho\eta\alpha\sigma\sigma\omicron\varsigma$, Mount *Parnassus*. And finally, a Line and three Points for Seas, Rivers, Lakes, Morasses, etc. as $\text{Ε}^{\cdot}\lambda\lambda\eta\sigma\pi\omicron\upsilon\acute{\nu}\omicron\varsigma$, the *Hellespont*.

But all these discriminative Marks have been laid aside, since the Practice has been introduced of marking proper Names with a Capital Letter, as in Latin ; the others being left without any Note of Distinction. Thus now we write $\Lambda\acute{\epsilon}\omega\iota$ for *Leo*, a proper Name ; and $\lambda\acute{\epsilon}\omega\iota$, a *lion*. And so of the rest.

4. *Of Dialogues and Pointing.*

It is proper also to remark, that with respect to Dialogues, the Personages are not only differenced by putting their Names, but likewise by the Letters of the Alphabet, especially where there are but two : *A* denoting the first, and *B* the second.

But as for Pointing, since it relates more particularly to Sentences, we shall treat of it in the Entrance to Syntax, VII Book.

C H A P. XIII.

Of the Connexions or Abbreviations of Letters.

AS it is equally necessary for reading well to be acquainted with the Connexions or Abbreviations of Letters, as with the Letters themselves ; it is proper we should mention something of them here, before we proceed further.

Some Connexions are between Letter and Letter, such as those between Consonants, as *℥* for *γγ* ; but those that connect Vowels are either Syllables, or Words, as *αλ* *αλλ* ; *ει*, *ει*, *σι*.

There are Connexions and Abbreviations, to which the Accent is annexed, as *τῆς* ; *καὶ* ; and others where it is not annexed, but added, as *γὰρ* ; *καὶ*.

Sometimes whole Syllables are abbreviated, as *θ* for *θαι* ; *μν* for *μεν* ; and sometimes entire Words, as *χρῖ* for *καλῶ* ; *αὐτ* for *αὐτῶν* : *Θς*, for *Θεός*.

When an Abbreviation includes an entire Word, or the End of a Word, then there is no Point put after it ; but when it only contains the Beginning, then it requires a Point after it, which supposeth the rest, and signifieth that the Word is not finished, as *℥*, for *γαρά* ; *Σωκρ*, for *Σωκράτης*, etc.

Instances of the other sort may be seen in the above marked Words, and in the following List.

BOOK SECOND.

OF WORDS,

AND FIRST OF NOUNS.

CHAP. I.

Definition and Division of Words.

AFTER having treated of Letters and Syllables in the foregoing Book, the Order of Things leads us here to treat of Words.

A Word is a Sound, that signifieth something.

The Greek Grammarians make eight different sorts, which they call Parts of Speech, viz. the Article, *ἄρθρον*; Noun, *ὄνομα*; Pronoun, *ἀντωνυμία*; Verb, *ῥῆμα*; Participle, *μετοχή*; Adverb, *ἐπίρρημα*; Preposition, *πρόθεσις*; and Conjunction, *σύνδεσμος*. But these eight may be reduced to three; Noun, Verb, and undeclinable Particles; for the Article and Pronouns, as also the Participles, are real Nouns.

Of these Words, some, viz. the Nouns and Verbs, admit a Difference of Number, the rest do not.

Number is a differential Mark of a Word, denoting Unity, or Plurality: Numbers are two, the Singular, *ἑνικός*, that implies but one only; and the Plural, *πληθυντικός*, that implies a Plurality.

But the Greeks have invented a third kind of Number, which they call Dual, *δ्वικός*, and is employed when treating of two only: This Number came to be accepted of but very late in the Greek, and was never much used; infomuch as frequently we find the Plural employed in its stead.

CHAP. II.

Of Nouns in general.

A Noun is a Word that serves to nominate or qualify a thing.

A Noun is declined with Genders, Numbers, and Cases.

A Case is a Noun's special manner of signifying.

Cases are six in Greek, as in Latin. But the Ablative is always like the Dative in the Singular, as well as in the Plural; as the Vocative is generally like the Nominative.

In the Dual, the Accusative is always like these two last Cases, as the Genitive is the same as the other two.

Gender is the Difference of a Noun with respect to Sexes. There ought therefore in Rigour to be but two, Masculine and Feminine. But the Greeks, and after their Example the Latins, have made an additional Number,

Number, called Neuter, *ὀυδέτερον*, for Nouns they knew not which of the other two Genders they should ascribe to. This third Gender is not to be found in the Eastern Languages, nor in several of those that prevail now in the West.

The Mark of the Masculine Article is *ὁ*; of the Feminine *ἡ*, and of the Neuter *τό*. This the Greeks have called Article, from a Word which properly signifieth the Joints of the Fingers, by reason of the particular Connexion there is between the Article and the Nouns.

R U L E I.

Manner of declining the Article.

Singular.

Ὁ, τῷ, τῷ, τὸν, are Masculine,

Τὸ, τῇ, τῇ, τὸ, are Neuters,

Ἡ, τῇς, τῇ, τὴν, are Feminines.

The Datives all with a Point underneath.

Dual

Τὼ, τοῖν, are Masculine and Neuters,

Τᾶ, ταῖν, are Feminines.

Plural.

οἱ, τῶν, τοῖς, τῶς, are Masculine,

τὰ, τῶν, τοῖς, τὰ, are Neuter,

αἱ, τῶν, ταῖς, τὰς, are Feminine.

The Ablative is to be taken from the Dative.

E X A M P L E S.

The Article therefore is to be declined thus:

N. G. D. Ab. Ac.				N. Ac. G D. Ab.				N. G. D. Ab. Ac.			
M. S.	ὁ,	τῷ,	τῷ,	τὸν,	D. τῷ,	τοῖν.		P. οἱ,	τῶν,	τοῖς,	τούς,
N. S.	τὸ,	τῇ,	τῇ,	τό.	D. τῷ,	τοῖν.		P. τὰ,	τῶν,	τοῖς,	τά.
F. S.	ἡ,	τῇς,	τῇ,	τήν.	D. τῷ,	ταῖν,		P. αἱ,	τῶν,	ταῖς,	τάς.

The Article is without a Votive. But the Adverb *ᾧ* supplies the Defect of this Case in all Numbers, the same as *ὅ* in Latin. This Adverb has a smooth Breathing with a Circumflex; but *ᾧ* with a rough Breathing, and *ᾧ* written underneath is the Dative Singular of *ὅς*, *ᾧ*, *ὅ*, which may be seen among the Pronouns, where I shall give the Dialects of this Article.

C H A P. III.

Of Declensions, and first of the first Declension of Parisyllabics.

Grammarians reckon ten sorts of Declensions, five simple, *ἀπλᾶς*, and five Contracts *συνηημένας*.

But Nouns are declined either with an equal Number of Syllables, *ἰσοσυλλάβως*, or with an Increase in their Obliques, *περιτλοσυλλάβως*, which gives rise to two remarkable Differences of Declensions, the one Parisyllabic, which receives no Increase; the other Imparisyllabic, which admits of Increase.

R U L E

R U L E II.

General for the Declension of Parisyllabics.

1. Nouns not increasing are declined like the Article.
2. Require a Point underneath the Dative Case.
3. And form the Accusative in ν , which must be preceded by the Nominative Vowel.

E X A M P L E S.

The Parisyllabic Declension is that which follows the Article according to its Terminations: But as the Article includes two different Manners of Declining; one of the Masculine, the same almost as the Neuter; and the other of the Feminine: So the Parisyllabic Declension is twofold; one which follows the Feminine Article, and contains the Feminines in α and η , and the Masculine in $\alpha\varsigma$ and $\eta\varsigma$, which correspond all to the first of the Latins; the other, which follows the Masculine Article, and includes the Masculine, Feminine, and common Nouns in Θ , with the Neuters in $\Theta\nu$; corresponding to the second of the Latins.

2. Both these Parisyllabic Declensions have a Point written underneath the Dative, in the same manner as the Article.

3. Its Accusative terminates in ν , with the Vowel of the Nominative; as ἡ μῦσα, τῇ μύσῃ, τὴν μῦσαν. ὁ Ἀνδρείας, τῷ Ἀνδρείᾳ, τὸν Ἀνδρείαν. ὁ λόγος, τῷ λόγῳ, τὸν λόγον.

But since it is our Design to be more diffuse and particular upon this Subject, let us begin with the Feminines, as the most simple.

A N N O T A T I O N.

The underwritten $\iota\omega\tau\alpha$ mentioned by us above, has been frequently omitted, as being no longer pronounced. Wherefore Sextus Empiricus in his ninth Chapter against the Grammarians asserts, that the Datives may do as well without the said Point, as with it.

R U L E III.

Of Feminines in α and η , which Grammarians call the second Declension of Simples.

1. A, H, are declined like the Feminine Article.
2. Their Accusative is in $\alpha\nu$, $\eta\nu$.
3. But A pure, as well as ΔA , ΘA , $P A$, retain A in all Cases of the singular Number.

E X A M P L E S.

1. Parisyllabic Nouns in α and η are Feminines, and are declined like the Feminine Article.

2. They form the Accusative in $\alpha\nu$, or $\eta\nu$, retaining as we have marked already, their Nominative Vowel. They are therefore declined thus:

N. V.		G. D. Ab. Ac.		N. Ac. G. D. A.		N. V. G. D. Ab. Ac.	
		D.		P.			
S.	α	} $\eta\varsigma$ η	} $\alpha\nu$	} α $\alpha\nu$	} $\alpha\iota$ $\omega\nu$ $\alpha\iota\varsigma$ $\alpha\varsigma$		
	η						

Ἡ μῦσα, Musa, τῆς μύσης, τῇ μύσῃ, τὴν μῦσαν, etc.

Ἡ τιμὴ, honor, τῆς τιμῆς, τῇ τιμῇ, τὴν τιμὴν, etc.

τίβιλλα,

σίβυλλα, σκύλλα, τρύπα, ης, ψύλλα, ης, *pulex*, κακκάδα, *perdix*, κύλλα, δίκελλα, ιυλάκα, ης, *vomer*, ἴδα, ης, θύελλα, ης, *storm*, *tempest*, τόλμα, ης, *boldness*, *rashness*, αἶλλα, ης, δίαίτα.

3. Those in *a* pure (that is, where a single *a* makes a Syllable, without being joined to a Consonant) or ending in *δα*, *θα*, *ξα*, retain *a* in all Cases of the singular Number; as,

ἡ Φιλία, *amicitia*, τῆς Φιλίας, τῇ Φιλίᾳ, etc.

ἡ Λήδα, *Leda*, τῆς Λήδας, τῇ Λήδᾳ, etc.

ἡ ἀκάνθα, *spina*, τῆς ἀκάνθας, τῇ ἀκάνθᾳ.

ἡ ἡμέρα, *dies*, τῆς ἡμέρας, τῇ ἡμέρᾳ.

ANNOTATION.

Ἀθναῖ, *Pallas*; Ναυσικᾶ, *Nausicaë*, and μινᾶ, *mina*, retain also *a* in the Genitive and Dative, because they are contracted from Nouns in *a* pure: Ἀθναία, Ναυσικαία, μινία. Likewise Θεκλα, *Thecla*, makes Θεκλας, and Θεκλα.

It is not improper to observe here, that this Analogy seems the most natural for all Nouns in *a*, because this Vowel seldom cares to be displaced. We read even in Josephus Μέλχα, Μέλχας, Πάκηλα, ας. We might even give it as a general Rule for Nouns Substantives, since the Termination in *a* pure is considerably the most numerous of Nouns ending in *a*. But as there is a vast Number of Participles, which forming their Feminine in *a*, follow the other Analogy, which makes *ης* in the Genitive, and *η* in the Dative, we have preferred this last for the general Rule.

The ancient Latins copied this Manner of declining in *as*, whence *terras* for *terræ*; *escas* for *escæ*; *Latonas* for *Latonæ*; *paterfamilias* for *paterfamilia*, which last remains still in Use.

RULE IV.

Of Masculines in ΑΣ, or ΗΣ, whereof Grammarians make the second Declension of Simples.

1. ΑΣ, ΗΣ, have ου in the Genitive.
2. They cast off σ in the Vocative:
In the other Cases ΑΣ follows ἡμέρα,
As ΗΣ follows τιμή.

EXAMPLES.

1. These Nouns being Masculine, follow the Masculine Article in the Genitive, by assuming ου; but in the other Cases they are declined like the Feminine Article, with this Exception, that those in ας retain α in the Singular, in the same Manner as ἡμέρα, and the others abovementioned.

2. These Nouns reject σ in the Vocative, and are declined thus:

S. ὁ Ἀνδρέας, *Andreas*, ὦ Ἀνδρέα, τῷ Ἀνδρέᾳ, τῇ Ἀνδρείᾳ, τὸν Ἀνδρέαν.

D. τῷ and ὦ Ἀνδρέαι, τοῖν Ἀνδρείαιν.

P. οἱ and ὦ Ἀνδρέαι, τῶν Ἀνδρέων, τοῖς Ἀνδρείαις, τοῦς Ἀνδρείας.

S. ὁ Χρύσης, *Chryses*, ὦ Χρύση, τῷ Χρύσῳ, τῇ Χρύσῃ, τὸν Χρύσην, etc.

In the same Manner you are to decline Αἰνίας, Poet. Αἰνίας, ε, ὁ ληστής, *latro*, etc.

ANNOTATION.

Αἰνίας is poetical, as also Ἀνδρείας, which Nonnus has used, to serve the Measure of his Verse. But the true Names are Ἀνδρείας and Αἰνίας. The first

first is read not only in St. Matthew, Chap. iv. but likewise in Athen. l. vii. in Dioscorides, and others : the second is to be found in the Acts, Chap. ix. in Pindar, and others, from whence Homer has taken *Αἰσαδά*, and the Latins *Æneadæ*, the second short.

Lascaris, Vergara, and others, place here common Nouns in ΗΣ ; and Priscian l. v. says, that the Greeks used to write *ὁ κ' ἡ λητής*. But certain it is, that this Noun is always Masculine in Conitruction. Wherefore Urban, Caninius, Vossius, and the most learned Grammarians admit of only Masculines in ΗΣ.

R U L E V.

Nouns in ΗΣ making α in the Vocative.

1. Nouns making α in the Vocative are those in ΤΗΣ.
2. Gentiles, 3. Poetics in ΠΗΣ.
4. Three sorts of Verbals:
5. ΣΤΗΣ admits of either η or α.

E X A M P L E S.

Four sorts of Nouns make the Vocative in α short,

1. Those in ΤΗΣ, ἱππηλάτης, *equitator*, ὁ ἱππηλάτα, *propheta*, ὁ προφήτα ; and others of the same sort, none of which remove the Accent, except δισπότης, *dominus*, which draws it back, ὁ δίσποτα.

2. Nouns denoting Countries and Nations ; Σκύθης, ὁ Σκύθα, *Scythia*. Πέρσης, ὁ Πέρσα, a *Persian*, etc. but when it signifies *Perfes*, a proper Name, the Vocative then is Πέρση.

3. The Poetic Nouns in ΠΗΣ, as κυνῶπης, ὁ κυνῶπα, *aspectu canino præditus, impudens*. To which we may join λάγνης, *lascivus* ; and Πυρραΐχμης, *Pyræchmes*.

4. Nouns verbal derived from these three Verbs, μετέω, *metior* ; πωλέω, *vendo* ; τρίβω, *tero* ; as γεωμέτρης, *geometra* ; βιβλιοπώλης, *bibliopola, a Bookseller* ; παιδοτρέτης, *puerorum exercitator*, Vocative, ὁ γεωμέτρα, etc.

5. But Nouns in ΣΗΣ admit of either Termination ὁ λητής, *prædo*, ὁ λητή and ληταί ; in like Manner πελταστής, *peltatus* : ἀκοντιστής, *jaculator*, Ὀρέτης, *Orestes* ; Θυέτης, *Thyestes*.

Observations on the Dialects of the Singular.

The Ionics turn α into η, and the Dorics vice versa. Thus the first decline Ἀνείας like Χρύσης, and the second Χρύσης like Ἀνείας.

The Macedonians rejecting σ in Nouns in ΗΣ, changed the η for α, as ὁ μυρίλλης, ὁ μυρίλλα. Thence comes ἱππότα Νέσωρ, *eques Nessor* ; νηγε-ληγερέτα Ζεύς, *nubium coactor Jupiter*. Hom. Wherefore Vossius, and with him the greatest Part of the Grammarians, are mistaken, in taking this Nominative for a Vocative. See the Remarks after the Syntax. The Genitive changes here ου into α or ω, Dor. into αο, Æol. into εω, Ion. the Accent remaining always in the same Place, as in the Nominative. Πηλίδης, Πηλίδεω, *Pelidæ* ; ποιητής, ποιητέω, *poeta*.

The Accusat. Ion. is in εα, as Ἀνεία for Ἀνείαν, *Æneam* ; δισπότεια for δισπότην, *Dominum*.

RULE VI.

Of Nouns that retain α in the Genitive of the Common Tongue.

Sometimes Α Σ has in the Genitive α.

Thus ὁ Θωμαῖς makes τῷ Θωμᾷ.

EXAMPLES.

From the abovementioned Doric Genitive in α, some Nouns in ας in the Common Tongue have derived their Genitives also in α; as ὁ Θωμαῖς, τῷ Θωμᾷ, *Thomæ*; ὁ Βορέας, τῷ Βορέᾳ; ὁ πάππας, τῷ πάππᾳ.

Some have also both Terminations; ὁ Πυθαγόρας, τῷ Πυθαγόρῃ and Πυθαγόρᾳ, *Pythagoras*; ὁ παλῆαλόας, τῷ παλῆαλόῃ and παλῆαλόᾳ, etc.

ANNOTATION.

There are even Nouns in ης, which like those in ας drop ς in the Genitive, as ὁ Δρῆς, τῷ Δρῇ, *Dres.* ὁ Ποδῆς, τῷ Ποδῇ, *Podes*, according to Gaza. Hereto, it seems, we should also refer the Diminutives in υς, which lose ς in the Genitive, as ὁ Καμῦς, τῷ Καμῷ, τῷ Καμῷ, τὸν Καμῶν, *Camylus*: ὁ Διονῦς, *Bacchulus*: ὁ Κλαυσῦς, *Clausilus*: As also ὁ Ἰησοῦς, τῷ Ἰησοῦ, τὸν Ἰησοῦν, *JESUS*.

Observations on the Dialects of the Plural.

The Genitive Plural admits of almost the same Changes as the Singular, the Genitive Doric being in αν by exchanging ω for α (which happens also sometimes to the Masculines in ε, in the imparisyllabic Nouns) Æol. in άων, Ion. in έων, both with the Accent on the Penult.

The Dative Plural is in ης, Ion. and often assumes an ι final, in the same Manner as the Masculine in ος, whereof presently: The same happens also to certain Local Nouns, which are taken for Adverbs, as Θήκησι *Thebis*; Ἀθήνησι, *Athenis*; likewise sometimes even to Parisyllabics following the Feminine Article, without changing αι.

The Ion. form the Acc. Plur. from their Singular, by adding ς; δισπότια, *dispótias*, *dominos*, etc.

The Æol. and Dor. form their Acc. in αις; ἔδραις for ἔδρας, *sedes*. But it is better to exhibit the whole altogether in the following Table.

Table

Table of the first Parisyllabic Declension, with its Dialects.

SINGULAR.					DUAL.		PLURAL.			
Nom.	Vocat.	Genit.	Dat.	Acc.	N.A.	G.D.	N.	Gen.	Dat.	Ac.
<i>α Ion. η</i>	<i>as the</i>	{ <i>ης</i> <i>sometimes</i> <i>ας</i>	{ <i>η</i> <i>sometimes</i> <i>α</i>	{ <i>αν I. ην</i> <i>according to the</i> <i>Vowel of the</i> <i>Nom.</i>	{ <i>α</i>	{ <i>αιν</i>	{ <i>ων</i> <i>ων Ion.</i> <i>ων Do.</i> <i>ων Æ.</i>	{ <i>αις</i> <i>Poet.</i> <i>αισι Ion.</i> <i>ης Æ.</i>	{ <i>αι</i> <i>Io.</i> <i>ιας Æ.</i>	{ <i>αις</i>
<i>η Dor. α</i>	<i>Nomative.</i>									
<i>α Ion. ης</i>	<i>α Ion. η</i>	{ <i>ς ω D.</i> <i>αο Æol.</i> <i>ιω Ion.</i>	{ <i>α I η</i> <i>D. Æ.</i> <i>α η</i>	{ <i>I. ην.</i> <i>D. αν.</i>	{ <i>α</i>	{ <i>αιν</i>	{ <i>ων</i> <i>ων Ion.</i> <i>ων Do.</i> <i>ων Æ.</i>	{ <i>αις</i> <i>Poet.</i> <i>αισι Ion.</i> <i>ης Æ.</i>	{ <i>αι</i> <i>Io.</i> <i>ιας Æ.</i>	{ <i>αις</i>
<i>ης D. ας</i>	<i>η Dor. α</i>									

ANNO TATION.

Poets generally join the Ionic *ε* in the same Syllable with the following Vowel; as here in *εω* Genitive Singular, *έων* Plur. and elsewhere. Thus *ποιητέω* is a Trisyllable, *πλέων*, a Monosyllable, *χρυσέων*, *τένχεα*, Dissyllable, and in Homer, *Πηληϊάδεω* of five Syllables:

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆϊ,
Iram cane, Dea, Pelidæ Achillis.

Which shews Plutarch's Oversight in censuring this Verse as too licentious and redundant of a Syllable.

The same also happens sometimes to Imparisyllabics, whether simple or contract, likewise to Pronouns, and even to Participles, as *πολλέας* for *πολλας*, *multos*; *τείχεα*, *muri*; *Θησέως*, of *Theseus*; *ὕμνων*, *singing*, all Words of two Syllables in Homer and others; and this Synæresis is also sometimes made of *ι*, as *σφῶν*, Monosyl. for *σφίν*, *vobis*.

CONTRACTS.

The Contracts of the Parisyllabic Declension are often contracted, through all their Cases, (and are then called by Grammarians *ὀλοπαθη*) but without changing their essential Terminations.

Those in *α* come from *άα*, *μνάα*, *μνά*, *mina*; or from *έα*, when *ε* is preceded by a Vowel or a *ρ*; as *ῥέα*, *ῥα*; *lana*; *πορφυρέα*, *porpurea*.

Those in *η* come from *έα*, when not preceded by a Vowel, nor by a *ρ*; as *γέα*, *γῆ*, *terra*; *λεοντέα*, *λεοντῆ*, *leonina*, sub. *pellis*; or from *ονη*; as *ἀπλόη*, *ἀπλῆ*, *simples*; *διπλόη*, *διπλῆ*, *dupla*.

The Contraction is always formed by rejecting the Vowel that precedes the Determination; so that to decline them, it is almost sufficient

to contract them in the Nominative, and afterwards follow the common Analogy of the other Cases; as

Μναα. *μνᾶ*; *μνάς*, *μνᾶς*, *μνᾶν*, etc.

Διπλόη. *διπλῇ*; *διπλῆς*, *διπλῆν*, etc.

The Masculines in *έας* and *έης* are alike contracted in *ῆς*, to whose Analogy they conform in all their Cases; as,

Ἑρμείας, Ἑρμῆς, *Mercury*; Ἑρμᾶ, Ἑρμῆ, Ἑρμῆν, etc.

CHAP. IV.

Of the Second Declension of Parisyllabics.

THE Second Parisyllabic Declension is of Nouns, that follow the Masculine or Neuter Article. And this by the Grammarians is filed the Third Declension of Simples.

RULE VII.

Of Nouns in ΟΣ.

1. ΟΣ Masculine and Feminine follows the Masculine Article.
2. But the Vocative is formed in Ε, ὦ λόγε, as ὦ *Domine*.

EXAMPLES.

1. Nouns Parisyllabic in *ος* are either Masculine, or Feminine, or Common, that is both Masculine and Feminine: And all these Nouns are always declined like the Masculine Article.

2. Their Vocative is in *ε*, in the same manner as the second of the Latins, to which, as has been already observed, this Declension hath a great Affinity. It is therefore declined thus:

	N.	υ.	G.	D.ab.	Ac.	N.a.	G.d.	N.υ.	G.	D.ab.	Ac.
Sing.	ος,	ε,	υ.	ω,	ον.	D.	ω,	οιν.	Pl.	οι,	ων, οις, υς,
	ὁ λόγος,	<i>ferpo</i> ,	ὦ λόγε,	τῷ λόγῳ,	τῷ λόγῳ,	τὸν λόγον,	&c.				
	ἡ ὁδός,	<i>via</i> ,	ὦ ὁδὲ,	τῇς ὁδῆς	τῇ ὁδῷ,	τὴν ὁδὸν,	&c.				
	ὁ κὺ ἡ ἀνδρωπός,	<i>homo</i> ,	ὦ ἀνδρωπε,	τῷ κὺ τῇς ἀνδρώπου,	&c.						

ANNOTATION.

The ancient Greeks, before the Invention of the new manner of Writing derived from the Samians, put in the Genitive τὸ λόγῳ, in the Dative τοῦ λόγου. For Longus and several other Grammarians attest, that *ο* used to be written for *υ*, this being its real Name, as we have mentioned in the Method of the Latin Tongue, and *οι* for *ω*, from whence the Latins used to write *quoi* in the Dative. And there is still to be seen at Rome, on the two Farnesian Columns, EN TEI HODOI TEI APIPIAI, EN TOI HEPODO APIPOI for ἐν τῇ ὁδῷ τῇ Ἀππία, ἐν τῷ Ἑρώδου ἀγρῷ. We find also λόγῳ, without an *ι* written underneath, according to the Æolics and Dorics, from whence the Latins have taken their Datives in *o* long, *Domino*, etc.

RULE VIII.

Of the Neuter Nouns in ΟΝ.

ON following the Neuter Article has three Cases alike in every Number,

Which in the Plural Number terminate in *α*.

EXAMPLES.

E X A M P L E S.

Nouns in *ων* are Neuter, are declined like the Neuter Article, having always three similar Cases, the Nominative, Vocative, and Accusative, which in the Plural terminate in *α*, as in Latin. They are therefore declined thus:

N.v.a.	G.	D.ab.	N.v.a.	G.	D.ab.	N.v.a.	G.	D.ab.
S. <i>ων</i> ,	<i>ου</i> ,	<i>ω</i> .	D. <i>ω</i> .	<i>οιν</i> .		P. <i>α</i> ,	<i>ων</i> ,	<i>οις</i> ,
τὸ ξύλον, <i>lignum</i> ,			τῷ ξύλῳ, τῷ ξύλῳ, etc.					

R U L E IX.

The Attic Manner of Declining, which Grammarians call the fourth Declension of Simples.

1. The Attics use *ων*, *ων*, for *ου*, *ου*,
And in all Cases put an Omega, writing the Point underneath when required.
2. And it hath always the Vocative like the Nominative.

E X A M P L E S.

1. The Attics use a particular Manner of Declining certain Nouns, which is to change all the Vowels or Diphthongs of the preceding Terminations, and even the *α* of the Plural Neuters, into *ω*, subscribing, underneath, as often as it occurs.

2. They always make the Vocative like the Nominative, as well in this as in all other Declensions.

These Nouns are declined in the following Manner :

N.v.	G.	D.ab.	Ac.	N.v.	G.	D.ab.	N.v.	G.	D.ab.	Ac.
Sing. <i>ων</i> ,	<i>ω</i> ,	<i>ω</i> ,	<i>ων</i> .	D. <i>ω</i> ,	<i>ων</i> .	Pl. <i>ω</i> ,	<i>ων</i> ,	<i>ως</i> ,	<i>ως</i> .	<i>ω</i> .
for the Neuter Nouns, <i>ω</i> ,										
ὁ λεῶς, <i>populus</i> , τῷ λεῶ, τῷ λεῶ, τὸν λεῶν, etc.										
τὸ ἐυγενῶν, <i>fertile</i> , τῷ ἐυγενῶ, τῷ ἐυγενῶ, etc.										
ἡ ἀλωῶς, <i>area</i> , τῇ ἀλωῶ, τῇ ἀλωῶ, τὴν ἀλωῶν, etc.										

Nouns in *ος* that have *α* long in the Penult. change it here into *ε*; as *ναός*, *νεῶς*, *templum*; *λαός*, *λεῶς*, *populus*. But if *α* be short, it continues; as *κάλος*, *rudens*, *κάλως*; *ταός*, *ραυο*, *ταός*; *λαγός*, *lepus*, *λαγώς*.

A N N O T A T I O N.

There is one Neuter found in *ων*, viz. τὸ χρεῶς, *debitum*, τῷ χρεῶ, though τὸ χρεῶν, τῷ χρεῶ, is also used. We read even in Philo, τὸ ἀγῆρω, *senii expers*; τὸ ἐπίπλω, in Plutarch, *plenum*.

The Attics often reject *ν* in the Accusative; as in these five Nouns; ὁ Ἄθως, τὸν Ἄθω, *Mount Athos*; ἡ Ἴως, τὴν Ἴω, *Aurora*; ἡ Κέως, τὴν Κέω, *the Isle of Ceos*; ὁ Καιγῶς, τὸν Καιγῶ, *lepus*; ἡ Κῶς, τὴν Κῶ, *the Isle of Cos*; τὸν Θεὸν Ἰλεω, *Deum propitium*, is to be met with in St. Gregory.

Hence it is, that the Neuters in *ων* lose sometimes their *ν* in the common Tongue; ἄλλο, *aliud*; τὴλικῶτο, *tantum*, *tam grande natu*; τοῖκτο, *tale*; τοσῶτο, *tantum*; as also the Article ὁ, and some Pronouns, whereof we shall treat hereafter.

But some of these Nouns are often written with a *ν*; as τοῖκτον, τοσῶτον, etc. τὸν ἄθων, Herod. τὸν λαγῶν, Plut. and others in the same Manner.

The

Sing.	{	$\epsilon\omicron\varsigma$	$\acute{\epsilon}\omicron$	$\acute{\epsilon}\omega$	$\epsilon\omicron\nu$
		$\omega\acute{\nu}\varsigma$	$\omega\acute{\nu}$	$\omega\acute{\nu}$	$\omega\nu\acute{\nu}$
		$\acute{\omicron}\omicron\varsigma$	$\acute{\omicron}\omicron$	$\acute{\omicron}\omega$	$\acute{\omicron}\omicron\nu$
Dual.	{	$\acute{\epsilon}\omega$	$\acute{\epsilon}\omicron\nu$		
		ω acute	$\omicron\acute{\nu}$ circumflex.		
		$\acute{\omicron}\omega$	$\acute{\omicron}\omicron\nu$		
Plur.	{	$\acute{\epsilon}\omicron\iota$	$\acute{\epsilon}\omega\nu$	$\acute{\epsilon}\omicron\iota\varsigma$	$\acute{\epsilon}\omicron\varsigma$
		$\omicron\acute{\iota}$	$\omicron\acute{\nu}$	$\omicron\acute{\iota}\varsigma$	$\omicron\acute{\varsigma}$
		$\acute{\omicron}\omicron\iota$	$\acute{\omicron}\omega\nu$	$\acute{\omicron}\omicron\iota\varsigma$	$\acute{\omicron}\omicron\varsigma$

EXAMPLES.

'Ο νόος, $\nu\acute{\omicron}\varsigma$, *mens*; τῷ νόε, $\nu\acute{\omicron}$; τῷ νόω, $\nu\acute{\omega}$; τὸν νόον, $\nu\omicron\nu$, etc.

In like Manner its Compounds, ὁ εὖνοος, *εὖνοος*, *benevolus*; ὁ ἀνοος, *amens*, etc. So ὁ ῥόος, *ῥόος*, *fluxus*; ὁ πλόος, *πλόος*, *navigatio*; ὁ χροός, *χροός*, *lanugo*; ὁ χροός, *χροός*, *cutis et corpus amictum cute*. And their Compounds, as ὁ καλῖῥροος, *καλῖῥροος*, *defluxus*; ὁ καλῖῥροος, *καλῖῥροος*, *pulchrisfluus*, *pulchra habens fluentia*, etc.

In the same Manner the Adjectives, ὁ ἀπλόος, *ἀπλόος*, *simplex*; διπλόος, *διπλόος*, *duplex*.

Their Feminine follows the Contraction of Feminines, as we shall see hereafter.

The Neuters are contracted in the same Manner as the Masculines, excepting that in the Plural of $\epsilon\alpha$ and $\omicron\alpha$, they make $\acute{\alpha}$; as τὰ ὀεία, *ὀεία*, *offa*; τὰ χρύσοα, *χρυσᾶ*, *aurea*, etc.

But the Compounds do not contract the three Plural Cases in α ; for we do not read *εὖνα*, but *εὖνοα*, *benevola*; in like Manner, *καλῖῥροα* *pulchrisflua*; *εὐπλοα*, *navigatu facilia*, etc. Even in the Genitive we rather say, *εὐνόων*, *εὐπλόων*, than *εὐνων*, *εὐπλών*, etc. For which we have the Authority of Sylburgius, to whom we are indebted for this Remark, which hath escaped Gretser, Mocquot, and the greatest Part of the Grammarians.

Σάος, *salvus*, is contracted thus: ὁ σῶς, τὸν and τὸ σῶον, *σῶν*, *salvum*, τῶς σάους, and τὰς σάας, *σῶς*, *salvos et salvas*: also τὰ σάα, *σᾶ*, *salva*, which is scarce read any where but in Hesych. and Suid. The remaining Cases are not contracted.

CHAP. V.

Of the Imparisyllabic Declension, which Grammarians call the Fifth of Simples.

RULE X.

Of the Terminations of this Declension.

1. **N**OUNS of the Imparisyllabic Declension have nine different Endings.
2. Their Singular Increase is in Θ , ι , α .
Their Dual terminates in $\epsilon\omicron\iota\nu$.
The Plural in $\epsilon\varsigma$, $\omega\nu$, $\sigma\iota$, $\alpha\varsigma$.
3. But the Contracts of this Declension change often these Terminations.

EXAMPLES.

1. This Declension corresponds to the third of the Latins. It comprizes a great Number of Terminations, which may be all reduced to nine; viz. four Vowels, which are the three common α , ι , υ ; along with ω ; and five Consonants, viz. two Liquids, ν , ξ ; two double, ξ , ψ ; and lastly σ .

No Greek Nouns end in ϵ , and those in η are always Feminine Parisyllabics. There is none likewise ending with a Mute, nor in λ , or μ , nor ξ . Wherefore if any such Noun should chance to occur, it is to be reputed exotic and barbarous.

2. The Terminations of the Imparisyllabic Cases are comprized in the following few Words, mentioned above in the Rule.

Sing.	1	2	3
Θ - ι - α	D. ϵ - $\omicron$ - ι - ν	Pl. $\epsilon\varsigma$ - ω - ν - $\sigma\iota$ - $\alpha\varsigma$.	
S. δ and δ Τῖτάν, <i>Titan</i> , τῷ Τῖτάν Θ , τῷ Τῖτάνι, τὸν Τῖτᾶνα.			
D. τῷ Τῖτᾶνι, τοῖν Τῖτάνοιν.			
P. $\delta\iota$ and δ Τῖτᾶνες, τῶν Τῖτάνων, τοῖς Τῖτᾶσι, τῆς Τῖτᾶνος.			

3. But in contracting Imparisyllabic Nouns, there is frequently an Alteration made in the Terminations of the Cases, as we shall see more particularly hereafter.

RULE XI.

1. The Vocative is generally like the Nominative.
2. But sometimes the Vocative varies from the Nominative, by assuming a short Vowel, casting off σ , or taking a ν .

EXAMPLES.

1. The Vocative is commonly the same with the Nominative; as δ Τῖτάν, δ Τῖτάν, *Titan*; δ and δ ἱμάς, *vinculum*; η and δ λαμπάς, *a lamp*; δ and δ Κλήμης, *Clemens*; δ and δ Ξενοφῶν, *Xenophon*, etc.

2. Nevertheless it admits of some Alterations, which are reducible to three Classes:

I. *When a short Vowel is put in the stead of a long Nominative one; which happens,*

1. To Adjectives in $\eta\nu$; τέλειν, *tenet*, δ τέλειν.

2. To Barytonous Nouns. (that is, which are not acuted on the last) in $\eta\varsigma$; η μήτηρ, *mater*; δ μήτερ; η θυγάτηρ, *filia*, δ θυγάτερ; η Δημήτηρ, δ Δημήτερ; where by reason of the short Vowel in the last Syllable the Accent is drawn back.

3. To

3. To these four Oxytons, or acuted on the last, *πάτηρ*, *pater*, ὦ πάτερ; *δάηρ*, *levir*, *mariti frater*, ὦ δᾶερ; *ἀνὴρ*, *vir*, ὦ ἀνερ; *σωτήρ*, *servator*, ὦ σωτήρ; though we read also ὦ σωτήρ.

4. Nouns in *ων*; ὁ κύ ή ἐλεήμων, *misericors*; ὦ ἐλεῆμον; ὁ Ἀπόλλων, *Apollo*, ὦ Ἀπολλων; ὁ Ποσειδών, *Neptunus*, ὦ Πόσειδον; ὁ κύ ή κύων, *canis*, ὦ κύον. In like manner Comparatives, *βελτίων*, *melior*, ὦ βέλτιον, etc. Some of these Nouns in *ων* do not draw back the Accent, as *Λακεδαιμόν*, *Lacedæmon*, ὦ Λακεδαιμόν, etc.

5. To Barytons in *ωρ*; ὁ Ἑκτωρ, *Hætor*, ὦ Ἑκτορ; *πανιοκράτωρ*, *omnipotens*, ὦ πανιοκράτωρ.

6. To Nouns ending in *ης* of the first Declension of Contracts; ὁ Δημοσθένης, *Demosthenes*, ὦ Δημοσθένης.

And among the *Æol.* according to the Remark of *Lascares*, *ω* is always shortened in the Vocative, even in Oxytons; *ἡ ἀηδών*, *lusciniæ*, ὦ ἀηδόν; *ἡ χελιδών*, *hirundo*, ὦ χελιδόν, without removing the Accent.

II. When the final *ς* of the Nominative is cut off; which happens,

1. To Nouns in *ευς*; *βασιλεὺς*, *rex*, ὦ βασιλεῦ.

2. To Nouns contracted in *ῆς*; *Σιμῆς*, for *Σιμόεις*, the Name of a River, ὦ Σιμῆ; ὁ πλακῆς, *placenta*, ὦ πλακῆ. In the same manner, *βῆς*, *bos*, ὦ βῆ, as being a Contract. But *ὀδῆς*, *dens*, and *πῆς*, *pes*, make ὦ ὀδῆς, ὦ πῆς, as being uncontracted; *παῖς*, *puer*, or *puella*, makes also ὦ παῖ.

3. To Barytons in *ις* and *υς*; *ὄφις*, *serpens*, ὦ ὄφι; *βότρυς*, *racemus*, ὦ βότρυ. And among the Poets, even the Oxytons in *ις*; *Ἀμαρυλλίς*, ὦ Ἀμαρυλλί, the Name of a Woman.

4. To Nouns contracted in *υς*; ὁ μῦς, *mus*, ὦ μῦ; *ἡ δρυς*, *quercus*, ὦ δρυ; ὁ ἰχθυς, *piscis*, ὦ ἰχθυ; *Athen. l. 6.*

5. To Adjectives in *υς*, though Oxytons; *ὀξύς*, ὦ ὀξύ. But Substantives follow the general Rule; *χλαμύς*, *chlamys*, ὦ χλαμύς; except it be in Verse, where sometimes the Poets reject the *ς*.

6. To proper Names in *ας*; *Θόας*, ὦ Θόα; *Καλκᾶς*, ὦ Καλκᾶ. Which has been often a Pattern to the Latins to imitate, *ὁ Calcha*, *Sen. ὁ Palla*, *Virg.*

III. When *ν* by Addition becomes the final Letter.

This Rule is analogous to the two preceding. For sometimes *σ* is simply turned into *ν*, and sometimes moreover the Penultima is shortened. Even several of those here only reject *σ* agreeably to the preceding Rule: thus

1. Adjectives in *εις* casting off *ς* to shorten the Diphthong, assume *αν*; *χαρίεις*, *gratiosus*, ὦ χαρίεν; and sometimes ὦ χαρίει. In like manner, *ὁ Σιμόεις*, ὦ Σιμόεν.

2. Proper Names in *ας*; *Πολυδάμας*, *Πολυδάμαν*, or *Πολυδάμα*, in *Hom.* Ἀίας, ὦ Ἄϊαν or Ἄϊα, and *Attic.* Ἀϊας, *Soph.*

3. The other Bartytonous Nouns in *ας*, *μέλας*, *niger*, ὦ μέλαν; *τάλας*, *miser*, ὦ τάλαν. But the Oxytons comply with the general Rule, ὁ ἰμάς, *lorum*, *vinculum*, ὦ ἰμάς, etc. The Participles also follow the general Rule, *ἰσῶς*, *flans*, ὦ ἰσῶς, etc.

ANNO TATION.

All the Rules given here by most Grammarians for the Formation of the Vocative, are either entirely false, or deficient in some thing; probably for having been determined to form it by the Analogy of the Genitive; the Genitive having no Relation to this Case, neither in the Greek, nor Latin Tongue, as we have made appear elsewhere. For to pretend with Clenardus and Caninius, that Nouns declined in $\nu\circ$ or $\nu\tau\circ$, form the Vocative from the Genitive, by rejecting $\circ$ or $\tau\circ$; by that Rule $\text{ἰμάς, } \alpha\tau\circ$, should make ἰμάν , whereas it makes ῶ ἰμάς , and the like happens to other Oxytons: by the same Rule also $\text{κλήμης, } \epsilon\tau\circ$, should make κλήμην , whereas it makes κλήμης ; and the like in the same manner.

And to restrain this Rule to Barytons declined in $\alpha\tau\circ$, or $\omicron\tau\circ$, as Vossius has done, would be making Ξενοφῶν to have for its Vocative ῶ Ξενοφόν , whereas it is like the Nominative: by this Rule also $\text{Ποσειδῶν, } \omega\tau\circ$ (with ω) should have ῶ Ποσειδῶν , whereas it has Πόσειδον , short; moreover Ἀπόλλων , which is declined with ω , $\text{Ἀπόλλων\circ}$, should make ῶ Ἀπόλλων ; whereas it makes Ἀπολλόν .

Wherefore I have comprized all that was necessary for Practice, in the three Words of the Rule, which are easy to retain, and sufficiently explain the true Analogy of this Case; having pointed out their Application in the annexed Examples.

CHAP. VI.

*Of the other Cases of the Imparissyllabic Declension.**The Formation of the Genitive.*

THE Genitive of this Declension admits of a great Variety of Formations, which correspond to those of the third of the Latins, terminating always in *os*, as the Latins in *is*. We shall range them here in an easy and methodical Order, according to the final Letters.

I. Those ending with a Vowel.

A { Genit. $\alpha\iota\circ\varsigma$; $\beta\eta\mu\alpha$, $\beta\eta\mu\alpha\iota\circ\varsigma$, *gradus, tribunal*.

The Names of Letters are undeclinable, $\alpha\lambda\phi\alpha$, $\beta\eta\tau\alpha$, $\gamma\acute{\alpha}\mu\mu\alpha$, $\delta\acute{\epsilon}\lambda\tau\alpha$. Even those of another Termination, as $\mu\tilde{\upsilon}$, $\xi\iota$ $\acute{\epsilon}\omega$. But ϵ , υ , $\omicron$, ω , are declined.

Nouns formed by Apocope or Rejection, are also undeclinable, as ῥφα for ῥφασμα , *textura*, σέπα for σέπασμα , *tegumentum*; ἄλειφα for ἄλειφας , *pinguedo*, etc.

The other Vowels form the Genitive in $\circ$ pure, as

I { $\iota\circ$; $\tau\acute{o}$ $\sigma\acute{\iota}\eta\eta\pi\iota$, $\sigma\acute{\iota}\eta\eta\pi\iota\circ$, or $\epsilon\omega\varsigma$, *sinapi*. In like manner $\kappa\acute{o}\mu\mu\iota$, *gummi*, $\kappa\acute{\iota}\nu\alpha\beta\alpha\alpha\rho\iota$, *cinnabaris*; $\pi\acute{\iota}\pi\epsilon\rho\iota$, *piper*, which are all Words of foreign Growth; wherefore Athen. saith, that there is no Greek Word (viz. Substantive) ending in ι , except $\mu\acute{\epsilon}\lambda\iota$.
 I { $\omicron\circ$; only one Substantive, $\tau\acute{o}$ $\mu\acute{\epsilon}\lambda\iota$, $\mu\acute{\epsilon}\lambda\iota\circ$, *mel*; and some Neuter Adjectives, which however comply with the Analogy of the following Rules, because they always form the Genitive from the Masculine.

$\upsilon\circ$;

υος ; τὸ γόνυ, γόνυος, *genu*. But γόνυος is also used ; in like manner τὸ δόρυ, *hasta*, δόρυος and δόρυος, whereof in the Heteroclitics, σινάπυ, υος, *sinapi* ; δάκρυ, υος, *lacryma*.

υος ; τὸ ἄστυ, ἄστεος, *urbs* ; τὸ πῶϋ, πῶυος, *grex ovium, ovile*. And here we have six Nouns in υ, though Aristotle in his Poetic acknowledges but five.

οος ; ἡ Λητώ, Λητώος, *Latona*. But δῶ for δῶμα is undeclineable.

II. Those in ν or ς generally retain these Letters, as being unchangeable, and sometimes assume a τ or a δ ; as

AN { ανος ; ὁ παιᾶν, παιᾶνος, *pæan*, an Hymn in Honour of Apollo ;
τὸ μέλαν, ανος, *nigrum atramentum*.
ανος, for Participles ; τὸ τυψάν, ανος, like their Masculine.

EN { ενος ; τὸ τέρεν, τέρενος, *tenerum*.

HN { ηνος ; ἡ Ἑλλην, ηνος, *Græcus* ; ἡ σειρήν, ηνος, *firen*, a kind of Insect in Pliny, and the Name of a fabulous Woman.
ενος ; ὁ ποιμήν, ενος, *pastor* ; ἡ φρήν, ενος, *mens* ; ὁ κὺ ἡ ἄρην, ενος, *mas* ; ὁ κὺ ἡ τέρεν, ενος, *tener, tenera* ; ἄρην, *agnus*, by Syncope makes ἀρεός for ἀρενός, according to Eustath. though others chuse to derive it from ἄρε, ἀρενός.

JN { ινος ; ὁ δελφίν, ινος, *delphin* ; ἡ ἀκλίν, ινος, *radius* ; ὁ κὺ ἡ θιν, ινος, *litus*. The Nominatives of these Nouns frequently end in ις, as δελφίς.

ON { ονος ; τὸ μείζον, ονος, *majus* ; and all other Neuters of Nouns in ων.

OYN { οδος ; τὸ δίπουν, δίποδος, deriving it from δίπους, *bipes*.
οντος, for Participles, as τὸ τυπῶν, οντος, *verberaturum*.

TN { υνος ; ὁ μόσυν, μόσυνος, *turris, propugnaculum ligneum* ; those also ending promiscuously in υν or υς ; as ὁ Φόρκυς or Φόρκεν, υνος, *Phorcys, the Son of Neptune, and Father of Medusa*.
υντος, for Participles ; τὸ ζευγύν, υντος, *jungens*.

ωνος ; as ὁ κλών, κλώνος, *ramus* ; ὁ αἰών, αἰώνος, *ævum* ; Πλάτων, *Plato* ; ἡ μήκων, *papa-ver*.

ονος ; ὁ πρίων, πρίονος, *ferra* ; ἡ χελιδών, όνος, *hirundo* ; ὁ κὺ ἡ δαίμων, όνος, *dæmon, genius* ; ὁ κὺ ἡ κρείσσων, όνος, *melior*.

κύων ; *canis* syncopates the Genitive making κυνός for κύωνος.

ωντος ; ὁ Ξενοφών, ωντος, *Xenophon*.

ΩN { οντος ; δράκων, όντος, *draco*. The Participles, ὁ τύπτων, όντος, *verberans*. ὁ τυπῶν, όντος, *qui verberavit* ; in like manner all other second Aorists of active Verbs.

οῦντος ; τυπῶν, οῦντος, *verberaturus* ; in the same manner all other second Futures of the Active ; and even the Present Circumflex formed of εω or ωω ; as ποιεῶν, οῦντος, *faciens* ; δηλῶν, όντος, *manifestans*.

αρος ; μάκαρ, αερός, *beatius* ; τὸ νέκταρ, αερός, *nectar* ; ψάε, αερός, *sturnus, a Starling*.
 αλος, τὸ ἥπαρ, ἥπαλος, *jecur, hepār*. In like manner τὸ δέλεαρ, αλος, *esca quā animalia capiuntur, illecebræ* ; εἶαρ, αδεός ; φρέαρ, *puteus*. But the last three are sometimes contracted, for we read δέλῃος, εῃῃός, φρεῖῃός, etc.
 ἡ δάμαρ retains ε in Verse, making δάμαρτος.

ηρός ; ὁ Σῆρ, ηρός, *Ser*, the Name of a People ; and also the Silk-worm ; ὁ λυτήρ, λυτήρος, *pelvis* ; τὸ κῆρ, ἥρος, *cor* ; ἡ κῆρ, κηρός, *fatum, fors*.
 ηρός ; ὁ αἰθήρ, έρος, *aether* ; ὁ αἷρ, αἷρ ; ὁ ἀστήρ, *stella* ; ὁ δαῖνερ, *levir*, a Husband's Brother.
 Several are Syncopated in the Genitive : ὁ πατήρ, *pater*, πατέρος, πατρός ; ὁ ἀνὴρ, *vir*, ἀνέρος, ἀνδρός, assuming a δ, etc.

ΕΙΡ { ειρός ; φθειρ, ειρός, *pediculus* ; ἡ χεῖρ, ειρός, *manus* ; ὁ ἀντίχειρ, *pollex* ; ὁ κῆρ ἡ πολύχειρ, *multimanus*.

ΟΡ { ορος ; τὸ ἥτορ, ἥτορος, *cor, animus*. In like manner its Compound, ὁ μεγαλήτορ, ορος, *magnanimus*.

ΥΡ { υρος ; ψίθυρ, υρος, *susurro* ; ὁ κῆρ ἡ μάζυρ, υρος, *testis* ; τὸ πυρ, πυρός, *ignis*.

ΩΡ { ωρος ; ὁ Φῶρ, Φωρός, *fur* ; ὁ ἰχῶρ, ἰχῶρος, *sanies tenuior*, a Serosity of Blood ; τὸ ἔλωρ, *captura, præda*.
 ΩΡ { ορος ; ὁ Νέτωρ, ορος, *Nellor* ; ὁ κῆρ ἡ ἀπάτωρ, ἀπάτορος, *carens patre*. But ὕδωρ, *aqua*, makes ὕδαλος, as coming from ὕδαρ ; and σκῶρ, *merda*, makes σκαλός.

III. Those in ξ or ψ form the Genitive, according to the Power of their double Letter : Wherefore ψ takes the first Class of Mutes, π, β, φ ; and ξ the second, κ, γ, χ, as for Instance :

Ξ { κος ; ὁ Θώραξ, Θώρακος, *pectus, thorax* ; ἡ κύλιξ, κύλικος, *oculū, calix* ; ὁ κῆρ ἡ μείραξ, ακος, *adolescens* ; ἡ αἰλώπηξ, αἰλώπεκος, *vulpes* ; changing η into ε.

Ξ { Some assume a τ along with κ, making, κλος ; ὁ ἄναξ, ἀνακλος, *rex* ; ἡ νύξ, νυκλος, *nox*.
 γος ; ὁ ἄρπαξ, ἄρπαγος, *raptax* ; ὁ τίτλιξ, ἰγος, *cicada* ; λύγξ, λύγος, *singultus*. But λύγξ, *lynx*, makes λυγός.
 χος ; ὁ κῆρ ἡ βήξ, βηχός, *tussis* ; ἡ θρίξ, τριχός, *capillus* ; where τ is put for θ, by reason of the following Aspirate.

Ψ { πος ; ὁ ὠψ, ὠπός, *oculus, visus*, ἡ λαίλαψ, απος, *procella* ; ὁ Κύκλωψ, ὠπος, *Cyclops*.
 βος ; ὁ Ἀραψ, Ἀράβος, *Arabs* ; ὁ φαψ, αβός, *palumbus* ; ἡ φλέψ, εβός, *vena*.
 Φος ; Κίνυψ, Κίνυφος, *fluvius Africae* ; ἡ κατήληψ, ἰφος, *columen, scala*.

IV. Those ending in σ, assume generally the last Class of Mutes, τ, δ, θ; or else a ν, which sometimes retains the σ with it, making ντ. Sometimes the σ of the Nominative is rejected, and the Genitive ends in pure, thus:

- αλος; τὸ γῆρας, αλος, *senectus*; τὸ ἄλγος, ἄλγος, *sal*.
 αἰλος, γίγας, *gigas*, γίγαντος; ἀνδριάς, ἀνδριάντης, *statua*; ὁ πᾶς
 πάντης, *omnis*; in like manner its Compounds, ἅπας and συμπας
omnis.
 ΑΣ ανος; ὁ μέλας, μέλανος, *niger*; ὁ τάλας, ανος, *miser*.
 αδος; For Feminines, as ἡ μονάς, μονάδος, *monas, unitas*; λαμπάς,
 λάμπάδος *lampas, lucerna*; or for Commons; as ὁ κὺ ἡ φυγάς,
 φυγάδος *exul, profugus*.
 αος; ὁ λίθας, λίθας, and by Contraction, λίθος. But the
 Nominative Contract λίς, makes its Genitive in λας acuted.
- ΑΙΞ αἰός; ἡ δαίς, δαΐδος, *convivium*; τὸ φαίς, φαΐδος, *farina aqua*
subacta.
 αιδός; ὁ κὺ ἡ παῖς, *puer, puella, παιδός*
- ΑΥΣ αῦς; ἡ γράϋς, γράδος *anus vetula*; ναῦς, ναός, *navis*. Att. νεώς and
 γεωής; and in the Plural νεών and γεωών. The Ion. say νηῦς, νηός
 (or by Diæresis νηός) and in the Plural νῆες for νᾶες. But the Ac-
 cusative is ναῦς for νᾶας.
- ΕΣ εος; for the Neuter Nouns in ης; as τὸ ἀληθές, τῷ ἀληθέος, *verum*;
 ενος; ὁ κλεις, κλεινός, *pecten*; εἷς, ἐνός, *unus*; in like manner μηδείς
 οὐδείς, *nullus*, and other Compounds,
 ΕΙΣ ειός; ὁ Σιμόεις, Σιμόενιος, *Simois*, a River of Troy; ὁ Ὀπείεις, Ὀπό-
 ενιος, *Opus, Opuntis*, a City of Greece; ὁ χαρίεις, ἑίος, *venustus*.
 Likewise the Participles, as τυφθεῖς, ἑίος, *verberatus*.
 ειδός; ἡ κλεις, κλεινός, κλειδὶ, κλειδα and κλειν; Plur. κλεις,
claves. Matth. xvi. 19.
- ΕΥΣ εος and ἥος, according to the Ionics, or εως, according to the Attics,
 ὁ βασιλεύς, τῷ βασιλέως, ἥος, ἑος, *rex*.
- ΗΣ ηῖος; ὁ λίθος, ηῖος, *lebes*; ἡ ἰσθός, ἥτος, *vestis*. The Feminine
 Substantives derived of an Adjective, as κακός, *malus*; ἡ κακό-
 της, ηῖος, *malitia*; ἀσειτός, *urbanus*; ἡ ἀσειότης, ηῖος, *urbani-
 tas*, etc.
 ΗΣ ἡνῖος; ὁ τιμῆς, τιμῆνῖος, *honoratus*; δαφνῆς, δαφνήνῖος, *laureatus*,
 both contracted from τιμήεις and δαφνήεις, ἐνῖος.
 ἐνῖος; Κλήμης, ἐνῖος, *Clemens*; Ὀυάλης, ἐνῖος, *Valens*. And other
 such like Nouns borrowed from the Latins, which generally
 lose their η.
 εος; ὁ Δημοσθένης, εος, *Demosthenes*; ἡ τριήρης, εος, *triremis*; ὁ
 κὺ ἡ ἀληθής, ἑος, *verus et vera*.

- ιος; ὁ ὄφις, *ios, serpens*; ἡ πόλις, *ios, urbs*. Att. *ewos*.
 ιδος; ὁ Πάρις, *idos, Paris*; ἡ κρηπίς, *κρηπίδος, basis, fundamentum, crepida*; ὁ καὶ ἡ ἀπολις, *idos, extorris, exul*.
 ιος; ἡ χάρις, *χάριδος, gratia*; in like manner *εὐχαρις, gratus, ἀχαρις, ingratus*, etc.
- ΙΣ { ιθος; ὁ καὶ ἡ ὄρνις, *ὄρνιθος, avis, ales*; ἡ μέριμνα, *μέριμνος, funiculus*.
 ιτος; ἡ θέμις, *jus, fas*, *θέμιτος* (from whence *θεμιστεύειν*, in Hom. *jura dare*) and *θέμιδος*; as *χάρις* hath *χάριδος*, and moreover *χάριδος* and *χάριτος*, according to Lascaris.
 ιως; ὁ καὶ ἡ τις, *τινός, aliquis, quidam*; and *τίς, τίνος, quis*, interrogative.
- ΟΣ { εος; τὸ τεῖχος, *τείχεος, murus*; in the same manner all Neuter Nouns in *ος*.
 ολις; for the Neuter Participles, τὸ τέλειφός, *ότος, quod verberavit*.
 οος; ὁ καὶ ἡ βῆς, *βοός, bos*; ὁ χεῖς, *τῆ χεῖος, cutis*; ὁ νῆς, *νοός, mens*.
 ὄλιος; ὁ πλακῆς, *πλακῆνός, placenta*; ἡ Ὀπῆς, *Ὀπῆνός, Opus, Opuntis*; which are Nouns formed by Contraction.
- ΟΥΣ { ονλιος; ὁ ὀδὸς, *τῷ ὀδόνός, dens*; and several Participles, as *δὲς, δόνλιος, qui dedit*.
 οδος; πῶς, *ποδός, pes*; with its Compounds; *ἄπως, carens pedibus*, etc.
 ες makes ὀτός, *auris*; taking its Genitive from *ᾶς*.
 υος; ὁ μῦς, *μυός, mus*; ὁ ἰχθύς, or *ἰχθύς, ἰχθύος, piscis*; ἡ χήλις, *χήλυος, chelys, cithara*.
 εος; ὁ ὀξύς, *ὀξύος, acutus, velox*; ἡδύς, *ἡδυός, suavis*; ᾠδύς, *ᾠδυός, velox*.
 εως; Att. ὁ πῆχυς, *πῆχέως, cubitus*; ὁ πρέσβυς, *εως, senex*; ὁ πῆλεχος, *εως, securis*; whose Plurals are in *εων, πῆχεων, πρέσβεων, πηλέχεων*, etc.
- ΥΣ { υδός; ἡ χλαμύς, *χλαμύδος, chlamys*; ὁ καὶ ἡ νέηλις, *νέηλιδος, advena*.
 υθος; ἡ κόρυς, *κόρυθος, galea*.
 ύλιος; ὁ ζευγνύς, *ζευγνύνός, jungens*, and the like Participles of Verbs in *υμι*.
 μάριος, hath only the Dative Plural, *μάρισι, martyr, testis*.
 But we say also *μάριος, υρος*, as above.
- ΩΣ { ὠλιός; ὁ γέλιος, *γέλιός, risus*; ὁ φῶς, *φῶς, vir*; τὸ φῶς, *φῶς, lux, lumen*.
 ὠδός; ἡ φῶς, *φῶδός, pustula*, red Spots, such as those that mark the Legs after being too near the Fire.
 οος; ἡ αἰδώς, *αἰδώς, pudor*; ἡ ἠώς, *ἠός, aurora*.
 ὀλιός; *τέλειφός, τέλειφός, qui verberavit*, and such like Participles.
 ὠτός; ὁ Τρώς, *Τρώς, Tros, Trojanus*; ὁ ἥρως, *ἥρως, heros*.

V. Those that end in *σ* preceded by a Liquid, retain it, because of its Immutability, and sometimes they add to it a *τ*, or a *θ*, as

ΑΣ { *ας*; ὁ ἅλιος, *ἅλιος, sal*; ἡ ἅλιος, *ἅλιος, mare*, in Verse.

ΝΣ { *ιθος*; ἡ ἔλμινος, *ἐλμινός, lumbricus*.

ΠΣ { *γιος*; ὁ μακάριος, *μάκαριος, the same with μάκαρ, μάκαρος, beatus*.

R U L E XII.

Nouns whose Accusative ends in *v*.

Nouns ending in *ις*, *υς*, *αυς*, when their Genitive is in *ος* pure, have their Accusatives in *v*.

E X A M P L E S.

We have observed already, that the Accusative must be in *α*, as τὸν τίλανα. There are however several terminating in *v*; as Nouns in *ις*, *υς*, *αυς*, *ους* when the Genitive is in *ος* pure; as ὁ ὄφις, ἰο or ἰο, ὄφιν, *serpens*; ὁ βότρυς, *racemus*, υο, υν; ὁ ὀξύς, ὀξέος, ὀξύν, *acutus*; ἡ ναῦς, ναός, *navis*, ναῦν; βοῦς, βόος, βοῦν, *bos*. But some of those have also *α*; τὸν βότρυα, ὀξέα, νέα, or νῆα, and particularly among the Poets. From Διὸς cometh also Δία, *Jovem*.

A N N O T A T I O N.

Bartytons in *ις* and *υς*, when their Genitives do not terminate in *ο* pure, admit of both Terminations; ἡ ἔρις, ἰδο, τὴν ἔριδα and ἔριν, *lis*, *contentio*; ὁ νέηλος, υδο, τὸν νέηλυδα and νέηλυν, *qui recens advenit*. Though the true Reason of their having the Termination in *v* is because the Ionics declined them in *ος* pure; and thus they enter into the general Rule.

Among the Nouns declined with a Syncope, those here, πατήρ, *pater*; μήτηρ, *mater*; γαστήρ, *venter*, are never syncopated in the Accusative Singular, and frequently not even in the Genitive and Accusative Plural; τὸν πατέρα, τὴν μητέρα, τὴν γαστέρα, to distinguish them from ἡ πάτερ, *patria*; ἡ μήτηρ, *matrix*; ἡ γάστρα or γάστρον, *the Belly of a Bottle or the Cavity of a Ship or Vessel*.

R U L E XIII.

Of the Dative Plural.

1. The Dative Plural is formed of the Singular, by inserting *σ* before *ι*.
2. In adding *σ*; the following Letters, *δ*, *θ*, *ν*, *τ*, must be cast off.
3. The Dative Singular in *εσι*, makes the Plural in *εσι*; and *οσι* in *οσι*.

E X A M P L E S.

1. The Dative Plural is made of the Singular, by putting *σ* before *ι*; as ὁ ῥήτωρ, *rheter*, τῷ ῥήτορι, τοῖς ῥήτορσι.
2. But if any of these Letters *δ*, *θ*, *ν*, *τ*, occur, they must be rejected, as

Nom. ὁ	Τιτάν,	ἡ	λαμπάς,	ὁ	γάς.	ὁ	ῥηνις,
D. S. τῷ	Τιτᾶνι,	τῇ	λαμπαδι,	τῷ	σανι,	τῷ	ῥενιθι,
D. P. τοῖς	Τιτᾶσι,	ταῖς	λαμπασι,	τοῖς	γάσι,	τοῖς	ῥενισι.

3. But if after the Removal of these Letters, there remains one of the short Vowels *ε*, *ο*, in the Penult, it requires then its Subjunctive *υ*, or *ι*, to be added to it, in order to make a Diphthong; thus *εσι* makes *εισι*, and *οσι* makes *οοσι*; as for Example,

N. S. ὁ	τιθείς, <i>ponens</i> .	λέων, <i>leo</i> ,	τύπλων, <i>verberans</i> .
D. S. τῷ	τιθέσι,	λείοσι,	τυπλοσι,
D. P. τοῖς	τιθείσι.	λέεσι.	τύπλεσι.

A N N O T A T I O N.

The Reason of this is, because the Penultimate of the Dative Plural ought never to be shorter in Quantity than that of the Singular.

Insomuch that if this last be long by Position; the Position being once subverted; the Loss of it must be supplied by a Diphthong.

But if it should be a common Vowel, as that may pass here for a long one of its own Nature, there is no other Vowel then to be inserted, for Instance "Αἰανί, "Αἰασί; ἰσάντι, ἰσᾶσι. And if the Penult. of the Dative Singular be short, it may continue so in the Plural, as φρενί, *menti*, φρεσὶ; or else it may happen to be lengthened by Position, as μάγιστροι. *testi*, μάγιστροι; ἀνί, *fali*, ἀνσὶ, etc.

R U L E XIV.

Dative of Nouns ending with a Diphthong before σ, or in ξ or ψ.

1. Nouns ending with a Diphthong before σ, or in ξ, or ψ, form the Dative Plural, by adding ι;
2. Those which end in ης, and are syncopated in the declining, form their Dative Plural in ᾶσι.

E X A M P L E S.

1. Nouns terminating in ξ, ψ, or that have a Diphthong preceding σ, form their Dative Plural from the Nominative Singular, by adding ι; thus, ἄεπαξ, ἄεπαξι, *rapax*; Ἀεαψ, Ἀεαψι, *Arabs*; βασιλεὺς, βασιλεῦσι, *rex*; βῆς, βεσι, *bos*, etc.

2. But Nouns in ης, that are syncopated in declining, form their Dative Plural in ᾶσι, as πατήρ, *pater*; πατέρες, πατέρες, τῷ πατρί, τοῖς πατέράσι, *patribus*. In like manner, μητέρας, *matribus*; θυγατέρας, *filiabus*; ἀνδράς, *viris*, and such like.

This, it seems, has been contrived merely to soften the Sound; for if of *πάτερ* we should make *πάτεροι*, it would be too rough and harsh; for the same Reason, of *ἀγνὺς*, *ἀγνός*, ἀγνὶ for ἀγνῖν, *agnus*, they make ἀγνάσι.

Observations on the Dialects of Imparisyllabics.

There remains very little to say concerning the Dialects of this Declension, after what we have remarked in treating of the others.

The Poets use an Apocope, or cutting off, at the End of Words, and almost in all Cases.

In the Nominative in μα; δῶ for δῶμα, *domus*.

In the Genitive of Nouns in ας declined by ανί, they cut off το; Αἴας, Αἴαντι and Αἴαν, *Ajatis*; Θόας, Θόαντι and Θόαν. Though Lascaris is of Opinion, that these Cases should be, Αἴα, Θόα, etc.

They cast off the last Syllable of the Dative, terminating it still in ι after the Apocope; Θέτι for Θέτιδι, *Thetidi*; μάσι for μάστιγι, *flagello*; and sometimes ending it in ω, under which they subscribe the ι; ἰδῶ for ἰδῶτι, *sudori*; Μίλω for Μίλωνι, *Miloni*: So that these Nouns comply with the Analogy of the Parisyllabic Declension.

In the Accusative, where generally is found an α after the Apocope, Ἀπόλλω for Ἀπόλλωνα, *Apollinem*; ἰδῶ for ἰδῶτα, *sudorem*.

In the Vocative in αν, from whence they reject the ι, ᾶ Αἴα, Θόα, for ᾶ Αἴαν, Θόαν, etc.

Poets

LETTERS connected or abbreviated.

αθι	αθι	δδξ. δδξ. δξξ	κκα	κκα
αθω	αθω	δδβ. δλω. δέν. δην	κκγ	κκνι
αι	αι	Δλ. δλ. δια	κκδ	κκν
α ^{ος}	πρώτος	δδρ. δρ. διο. δρ	λα. λω.	λα. λω
α ^{ος}	πρώτος	δδω. δδς. δδν. δδς	λλ	λλ
α ^ω	πρώτω	δ. ε. ς. εἰ	μκ. μκν. μαι. μαν	
αλ	αλ	εἶναι	μδ. μδ. μαρ. ματων	
αλλ	αλλ	εν. εν. εν. εν. εν	μαυ. μδ. μαν. μεθ	
αν	αν	εν. εν.	μκ. μκ. μεδ. μεδ	
αξ. αο.	αξ. αο	οξ. δε. εξ	μδ. μ. μεν. μεν	
απο	απο	οπ. επειδη	μς	μενος
αρ.	αρ	οδ. επευ	μτ	μετα
αυτδ	αυτδ	οσι. εστι	μδ	επι
αυτω	αυτω	ω. ω. εν. ενς	μω	μην
η. η.	η	λι. λω. η. ην	μ. μν. μι. μν	
ζαυ	ζαν	ζαυ. θαυ	μν. μγ. μν. μνι	
ζδ. ζδ. ζδρ. ζαρ	ζδ. ζδ. ζδρ. ζαρ	ζδ. θει	μω.	μν
ζη. ζη. ζει. ζελ	ζη. ζη. ζει. ζελ	ζη. θη. θη	μω. μω.	μω
ζη. ζη. ζελ. ζεν	ζη. ζη. ζελ. ζεν	ζη. θη. θη	μδ. μδ.	μν
ζδ. ζδ. ζελ. ζεν	ζη. ζη. ζελ. ζεν	ζη. θη. θη. θη	οι	
ζω. ζην	ζην	δε. δε. ερο. ερω	οι. ζ. οτον. ον.	
ζδ	ζινεται	ε. και. και. και	οι	ος
ζ. ζει. ζο. ζρι	ζ. ζει. ζο. ζρι	κδω. καθω	δ. δκ. ου. ουκ	
ζω. ζη. ζρο. ζρι	ζω. ζη. ζρο. ζρι	κδν. καν	δδ. δκ. ουδ. ουκα	
ζω	ζον	κτ. κατα	δω. δτ. ον. οντος	
δδω	δαν	κξ. κεφαλαιον	πδ. παν	
δ	δε	κν. κν. κν. κν	πδ. πδ	παρ

LETTERS connected or abbreviated.

ωδα	παγα	αα	σσα	ζθ, ζθ. Τρο
ωει,	περι	ωδω	σσαν	των. των
πδθ,	πεν	αω	σσω	δ', ζδ. τω τω
πθ, π.	πο	ς, σαυ στ	στω	δ' τω
πωε	πωε	ςθ, σι. σται, στι		τθδ, τ, τών
πωδθ.	πωδθ.	ςρ, σω. στρ, στω		δ, υ. υ, υι
ωρ, ωρ.	ωρ, ωρ	στω	συν	ω, ω. υν
ωρ, ωρ.	ωρ	χα, χθ. σχα, σχει		ω ω
πγ	πυι	χλω,	σχην	ωρ. υπερ
εα, ει.	ρα, ρι	χθ, χθ. σχο, σχο		ωπο ωπο
εθ	ρο	χω	σχυν	ω, ωι. υς, υσι
ζα, σα.	ζα, σα	ζω	ζω	χθω χαν
σαι, Cap. σαι, σαρ	ζα	τα		χθρ, χθρ. χαρ
σιν	σιν	θ, τζ.	ται	χθι χαρι
ζαυ	ζαυτα	θ	ταίς	χθ
θ, θ. θει. θθ	θθ.	ταν		χθω χην
θθ, θθ θθαι	ζας	τας		ζα χθα
θω.	θην	ζαυ	τάνθα	ζθω χθην
θι. θω. θθι, θθω.	θ	τε		ζθρ χθρ
θθ, θ. θθ. θθ	θ. θω. θθ. θην			ζθς χθς
θθ.	θου	θ, θθ. της		χθ, χθ. χθ
αα	σπα	υ, π. τι, τι		χθ
αα	σπαι	θ, ζ. το		χθω χυν
ααθ	σπαν	θ	τον	ψθω ψαν
αα	σπο	τθ, θ, τθ, τθ		ψθ ψει
ααν	σπυ	θ, ζ. τθ		ω ω
αω	σπω	τθ.	τρι	θθ. θθάρεται

Poets often form the Dative Plural of the Nominative in *ες*; *τιτᾶνες*, *τοῖς*, *τίτᾶνεσι*, or doubling the *σ*, *τίτᾶνισσι*; and even in Contracts, *τείχεα*, *τείχεσι*, or *έσσι*.

On the contrary, they sometimes form this Case in Nouns in *εις* or *ου*; not of the Nominative Singular, according to the general Rule; but of the Dative, in the same manner as other Nouns; *βασιλείς*, *regi*, *βασιλείσι*, *regibus*; *βοί*, *bovi*, *βοσι*, and *βωσι*, Dor. *bovibus*, etc.

CH A P. VII.

Of Imparisyllabic Contracts.

Imparisyllabic Contracts are of two Sorts:

The first admit of the Contraction in the Nominative, and retain it afterwards through all their Cases, without changing their essential Terminations, no more than those of the Parisyllabic Declension; as *ὁ τιμῆς* and *τὸ τιμῆν*, *ἡνί*, *ὁ τιμῆς* and *τὸ τιμῆν*, *ἡνί*, *honoratus, um*; *ὁ μελιόεις*, and *τὸ μελιόεν*, *όενί*; *ὁ μελιτῆς* and *τὸ μελιτῆν*, *ῆνί*, *mellitus*, and *um*. Their Feminine is also contracted, but it follows the Parisyllabic Declension; *ἡ τιμῆσσα*, *τιμῆσσα*, *ας*, *honorata*, etc.

Likewise thus, *ὁ πλακῆς*, *όενί*; *ὁ πλακῆς*, *ῆνί*, *placenta*; *ὁ Σιμῆς*, *Simois*, a River; *ἡ Ὀπῆς*, *Opus*, *untis*, a City; *ἡ Ἀμαθῆς*, *Amathus*, etc.

In like manner also, *τὸ ἔαρ*, *ἦρ*, *ver*, *τῷ ἔαρ*, *ἦρ*; *τὸ κέαρ*, *κῆρ*, *cor*, *τῷ κῆρ*, etc. Here by some is added, *τὸ σῆρ*, *τῷ σῆρ*, *sebum*, from *σῆαρ*, but this last makes *σῆνί*.

ὁ παῖς, *παῖς*, *τῷ παῖδ*, *παιδ*, *puer*; *ὁ λάας*, *λάς*, *lapis*, *τῷ λάα*, *lāos*; *τῷ λάα*, *λαῖ*, etc.

The others do not receive their Contraction in the Nominative, but only in certain Cases. These are much more numerous, and more remarkable than the preceding, because the Contraction being made in the last Syllables, it generally changes the Termination of the Cases it affects: We may compare these to the two last Declensions of the Latins, which are only Branches of the third.

They all follow the general Analogy of Contraction laid down in the first Book; we shall however deliver here some particular Rules concerning them, so as to prevent their giving much Trouble to the Learner.

R U L E X V.

General for the Contraction of Imparisyllabics.

1. *ε* penultimate makes *ει* in all the Singular Datives, and *εις* in the three Plural Cases.
2. *ι* penultimate makes *ι* only.
3. *ει*, or *εα* final, makes *η*.

E X A M P L E S.

The Contraction of Nouns is always made of the penultimate Vowel with the Vowel following; concerning which we have three general Remarks to make.

1. As often as the Dative Singular, and the three similar Cases of the Plural, viz. the Nominative, Vocative, and Accusative, have an *ε* in the penultima; this *ε* then is by Crasis contracted with the Vowel following, into *ει* Diphthong.

N

2. But

2. But if there should be an *ι* in the penultimate, the Crasis is then in *ι* only.

3. But the Contraction of *εε*, or *εω* final is made in *η*. But this will appear better, when illustrated by Examples: We shall begin with the Nouns most simple.

Nouns in ις, which Grammarians call the third of Contractions.

Sing. ὁ βασιλεὺς, *rex*, ᾧ βασιλεῦ; τῷ βασιλέως, Att. ἑως, more frequently used; τῷ βασιλεί, βασιλεῖ; τὸν βασιλέα, Poet. βασιλῆ.

D. τῶ and ᾧ βασιλέε, ἧ, rarely used; τοῦ βασιλείου.

Pl. οἱ and ᾧ βασιλείες, εἰς; τῶν βασιλέων; τοῖς βασιλεῶσι; τὰς βασιλέας, βασιλεῖς.

Nouns in ις and ι, by Grammarians called the second of Contractions.

Sing. ὁ ὄφις, *serpens*, ᾧ ὄφι, τῷ ὄφει, ὄφιν; τῷ ὄφιν.

D. τῶ and ᾧ ὄφιε, τοῦ ὄφιν.

Pl. οἱ and ᾧ ὄφεις, ὄφιν, τῶν ὄφιν, τοῖς ὄφιν, τὰς ὄφιν, ὄφιν.

In like manner ἡ πόλις, *ις*, *urbs*; τὸ σινῆπι, *εως*, *sinapi*, mustard; and in the Plural, τὰ and ᾧ σινῆπια, σινῆπι.

ANNOTATION.

This Declension in *ις* is properly Ionic, as it is plain from Herodotus, who wrote in this Dialect, and from the almost general Agreement of the Learned. But these Nouns are also commonly declined in *εως*, like the preceding; from whence arose the Grammarians Notion of calling this last manner Ionic, and the other common, though without any Foundation or Reason.

We may also reduce to our general Rule the Neuters in *υς*, declined in *εως*, which follow the same Contraction, tho' they are not comprized by Grammarians in their Declensions; as τὸ ἄστυ, τῷ ἄστεος, τῷ ἄστει, ἄστυ: Pl. τὰ ἄστια, *η*, etc. In the same manner, τὸ πῶν, τῷ πῶνος, *græc*: τὸ ἡμισυ, *dimidium*; from whence comes τὰ ἡμίση, in Aristot. 6. Metaph.

Thereto also may be referred the Oxytons in *υς*, declined in *εως*, which have been likewise omitted by Grammarians in their Declensions; as ὁ ἡδὺς, *suaavis*; τῷ ἡδέος, τῷ ἡδέϊ, ἡδέϊ; οἱ and ᾧ ἡδέες, ἡδέϊς, τὰς ἡδέας, ἡδέϊς. In the same manner, ὁ ὀξύς, *acutus*; ὁ δειρμὺς, *acerbus*; and such like. But the Neuter Plural of those is not susceptible of Contraction.

RULE XVI.

For all Nouns in ης, and Neuters in ες and ος, by Grammarians called the first of Contractions.

Nouns in *ης*, and Neuters in *ες*, or *ος*, are contracted in the three Genitives, thus:

The Singular turns *εος* into *ης*,

And the Dual *έων*, and Plural *έων*, lose *ε*.

EXAMPLES.

These Nouns in *ης*, may be Masculine, Feminine, or Common; those in *ες* and *ος* are always Neuter. They follow the general Rule, in the same Manner, as the preceding; but withal they are contracted in the Singular, Dual, and Plural Genitives, thus:

Genitive	{	Sing. <i>εος</i> , <i>ους</i> .
		Dual. <i>έων</i> , <i>ών</i> .
		Plur. <i>έων</i> , <i>ων</i> .

S.

S. ὁ Δημοσθένης, *Demosthenes*; ὁ Δημόσθηνος; τὸ Δημοσθένης, ους; τῷ Δημοσθένει; εἰ; τῇ Δημοσθένεια, η.

D. τῷ Δημοσθένει, η; τοῦ Δημοσθένειον, οῖν.

Pl. οἱ and ὁ Δημοσθένεις, εις; τῶν Δημοσθένειων, ὧν; τοῖς Δημοσθέнесι; τὰς Δημοσθένας, εις.

In like manner, τὸ and ὁ τείχος, *murus*, τῷ τείχει, ους, etc. Plur. τὰ τείχη, η, etc.

ANNO TATION.

The Neuter in *ος* sometimes contract *εε* into *ει*; τὸ σκέλος, *crus*; Dual. σκέλεε, σκέλει. But ὅσσε for ὅσσει, *oculi* is apocopated.

Nouns that have two *εε* in the Penult. commonly drop one of them before the Contraction: but the Plural (if they be Neuter) is in *α*, and not in *η*; τὸ χρέος, *debitum*, τὰ χρέα, *χρέα*; τὸ κλέος, *gloria*; τὰ κλέα, *κλέα*. Though perhaps this might be more truly called a Syncope than a Contraction, were it not that *α* becomes long.

Proper Names composed of *κλέης* are variously contracted; for instance.

Nom. Ἡρακλῆς, *κλῆς*, *Hercules*. Voc. Ἡράκλεες, *κλεις*, or by Syncope Ἡράκλεις. G. Ἡράκλεος, *λους*, οῦς. D. Ἡράκλει, *εῖ*, etc. In the same manner Θεμιστοκλῆς, Περικλῆς, etc. But Appellatives, such as *ευκλέης*, *gloriosus*, ἀκλέης, *inglorius*, are declined like *Δημοσθένης*.

Nouns in *ης* pure, make the Contraction of the Accusative also in *α*, as *ευφυῆς*, τὸν *ευφυά*, *ευφυῇ* or *ευφυᾶ*, *ingeniosus*; ὑγιῆς, τὸν *υγιέα*, *υγιῇ* or *υγιᾶ*, *sanus*. And this Contraction in *α*, which is of the Attic Form, is that which is most commonly used.

Observations on the Dialects of the preceding Contractions.

The Genitive in *εος* is contracted in *ευς*, according to the *Æol.* and *Dor.* ὁ βασιλεὺς, *rex*; τῷ βασιλέος, *βασιλῆς*, *Dor.* and *Æol.* *βασιλεῦς*; πόλις, *urbs*, πόλεος, πόλεως; Ἀριστοφάνης, *εος*, *ευς*, etc.

Poets decline these very Nouns with *η* throughout all their Cases; as ὁ βασιλεὺς, ἦος, ἦι, ἦα, etc. ἡ πόλις, ἦος, ἦι, ἦα, etc. τὸ σπείος, *specus*, σπῆος, σπῆι, etc. And this is done by a Crasis of two *εε* into *η*, for *σπέεος*, *εῖι*, etc.

The old Attics made the Contraction of the Nominative and Accusative Plural in *ης* or *ης*, with a Point underneath, instead of *εις*, as *βασιλῆς* for *βασιλεῖς*, *reges*; *ἱππῆς* for *ἱππιῖς*, *equites*, etc. which is often to be met with in *Thucydides*.

The *Ion.* form the Dative in ᾗσι, as *βασιλῆσι*, from their Singular in ᾗ, *βασιλῇ*; in like manner υἱέσι, *υἱέως*, υἱεῖ, υἱέσι, *filius*; δρομέσι, *curfor*, etc.

Nouns in *ευς* are often changed by the *Æol.* and *Dor.* into *ης*, wherein they have been followed by the *Latins*, as *Ἀχιλλεύς*, *Ἀχιλλῆς*, *Achilles*. And hence it is, that sometimes they make the Genit. *Achillis*, deriving it then from *Achilles*; and other times *Achillei*, and afterwards by Contraction *Achilli*, taking it then from *Achilleus*. In like manner *Ulysses* and *Ulyssai*, *Mosis* and *Mosi*. From hence also it proceeds, that in the Accusative they say *Persea* and *Persen*, etc.

But these Nouns in *ης* are declined sometimes parasyllabically and sometimes imparasyllabically, as, *Ὀρφεύς*, *υ*, and *εος*, *Orpheus*; And hence it is, that the *Latins* have several Nouns of the first and fifth Declensions. See the new Method of the Latin Tongue.

Lascaris,

Lascaris, l. 3. enumerates six or seven different Genitives of Nouns in *ευς*, as Ἀχιλλεύς, Ἀχιλλεύς in the common Tongue; Ἀχιλλεύς Att. Ἀχιλλῆος, according to the old Ionics; Ἀχιλλεύς, according to the recent; Ἀχιλλῆος, with the Accent on the Antepenult. according to the old Æol. or Ἀχιλλείος, according to the new; and Ἀχιλλίος, according to the Bæot. for all which he produces the Authority of various Writers.

The Attics contract also the Genitive and Accusative Singular of Nouns in *ευς* pure; as ὁ χοεύς, *congius*, an Attic Measure; τῷ χοέως, χοῶς; τὸ χοεῖ, χοεῖ. But then the Accusative makes its Contraction in *α*; τὸν χοέα, χοᾶ; ὁ Πειραιεύς, *Piræus*; τῷ Πειραιέως, Πειραιῶς; τὸν Πειραιέα, Πειραιᾶ, etc.

RULE XVII.

Of Feminines in *ως* and *ω*, which Grammarians call the fourth of Contractions.

1. Contract Feminines in *ως* and *ω*, make in the Obliques, *ῆς, οῖ, ῶ, οῖ*.
2. The Dual is declined like τῶ, and the Plural like οῖ.

EXAMPLES.

1. Feminines in *ως* and *ω* have *οι* in the Vocative. In their other Cases they have always *ο* in the Penult. and are contracted as follows:

S. ἡ αἰδώς, *pudor*, ᾧ αἰδοῖ; τῆς αἰδόϙ, ῆς; τῇ αἰδοῖ, οῖ; τὴν αἰδόα, ῶ.

In the same manner ἡ Ληϊώ, *Latona*, ᾧ Λητοῖ, τῆς Ληϊόϙ, ῆς, etc.

2. The Dual is declined like τῶ, and the Plural like οῖ, both Masculine Articles, τὰ αἰδῶ, αἰ αἰδοῖ, etc. Though we meet with Κλωθοι and Κλωθεις, in the Plural of Κλωθῶ, *Clotho*.

ANNOTATION.

Take notice that the Vocative αἰδοῖ is like the Nominative Plural. whereas the Dative Singular is circumflexed, τῇ αἰδοῖ.

Observations on the Dialects.

The Genitive Æol. is in ῶς instead of ῆς; τῆς αἰδόϙ, αἰδῶς.

The Accusative Ion. is in ῶν, and the Æol. in ῶν; τὴν αἰδῶν, αἰδῶν.

RULE XVIII.

Of Neuters in *ας* pure, or in *εας*, which Grammarians make the fifth of Contractions.

In contracting *ας* pure, or *εας*, τ must be entirely left out;

And the Genitives take *ω*, the other Cases take *α*;

But where *ι* occurs, it is to be written underneath.

EXAMPLES.

These Nouns to be declined, must first cast off τ, according to the Ion. after which the Contraction is formed in *ω* in the three Genitives: and in *α* in the other Cases; and *ι* is to be subscribed under those Cases, that had it before the Contraction. Thus:

S. τὸ κρέας, *caro*; τῷ κρέατι, κρέατι, κρέατι, κρέατι.

D. τῷ κρέατι, κρέατι, κρέατι; τοῖν κρέατον, κρέατον, κρέων.

Pl. τὰ κρέατα, κρέατα, κρέατα; τῶν κρέατων, κρέατων, κρέων; τοῖς κρέασι.

Observations on the Contractions.

We read also κῆς by Contraction for κρέας, in Theocritus.

The Ion. put here an *ι* in the Penult. in the Place of an *α*; γέεα for γέεα, *dona*; κίεα, κίεα, *cornua*; as may be seen in Herodotus.

Moreover

Moreover they use here the Attic Contraction, as in the same Author, κεία for κεία; whence the Dative Plural κείεσσι, among Poets, for κείεσσι, and such like.

Contractions that vary from the Analogy of the preceding.

Nouns in υς, υός, are contracted in the Nominative, Vocative, and Accusative Plural, forming always their Contraction in υ; ὁ βότρυς, *racemus*, τῷ βότρυς; οἱ and ὦ βότρυες, τὰς βότρυας, βότρυς. In like manner νέκυσ, *mortuus*; σάχυς, *spica*; ὁ ἰχθύς, *piscis*; ἡ ἄρκυς, *rete*, etc. Nouns in ους also contracted in these three plural Cases; ὁ βοῦς, τῷ βοός, βοῦς; οἱ and ὦ βόες, βοῦς, τῷ βόας, βοῦς; and among Poets βῶς, which as οα makes ω, would seem most natural, were it not that the Contraction of the Accusative ought always to be the same with the Nominative in Imparisyllabics.

Comparatives in ων are contracted in the Accusative Singular of the common Gender; and in the three plural Cases, the Nominative, Vocative, and Accusative of all Genders; first by rejecting the Consonant according to the Ionics, and afterwards by making the Contraction of ο with the following Vowel, according to the Attic, ὁ καὶ ἡ μείζων, *major*; τῷ καὶ τῆς μείζονος, τὸν καὶ τὴν μείζονα, μείζονα, μείζω; οἱ, αἱ καὶ ὧ μείζονες, μείζονες, μείζους; τὰς καὶ τὰς μείζονας, μείζονας, μείζους, and not μείζως (for the Reason above given, when mentioning βῶς) τὰ and ὧ μείζονα, μείζονα, μείζω, *majora*; And in the same manner the rest.

C H A P. VIII.

Of irregular Nouns, and first of those that change their Gender.

SO ME Masculine Nouns in ος have their Plurals Neuter in α; which proceeds from their having had formerly the Singular in ος and ον. Thus we say, ὁ δίφρος, *biga*; ὁ ἱετμός, *remus*; ὁ ζυγός, *jugum*; ὁ κύκλος, *circulus*; ὁ λύκνος, *lucerna*; ὁ μοχλός, *velitis*; ὁ σάθμος, *statio, statera*; ὁ τραχήλος, *collum*; ὁ σῖτος, *cibus ē frumento*. And in the Plural τὰ δίφρα, τὰ ἱερίμα, etc. but we read also τὰς κύκλεις, Masculine, as we meet with ὁ δεσμός and τὸ δεσμὸν, *vinculum*; οἱ δεσμοὶ, and τὰ δεσμά. In like manner βούτυρος and βούτυρον, *butyrum*; γάρος and γάρων, *garum, a sort of Sauce*; νῶτος and νῶτον, *dorsum*; ἀντίδοτος and ἀντίδοτον, *Antidote*, and the like. Thus ἡ κέλευθος, *via*; ὁ καὶ ἡ τάραχος, *tartarus*; in the Plural have τὰ κέλευθα, τὰ τάραχα, Neuter, though we meet also with τὰς κελύεθες.

Στάδιον, *stadium*, has οἱ στάδιοι, and τὰ στάδια.

The following Feminines, ἡ γυνή, or γύναιξ, *mulier*; ἡ ὁδός, *via*; ἡ πόλις, *civitas*; ἡ χεὶρ, *manus*; seem to some Masculine in the Nominative and Accusative Dual, because we read τὼ γυναιῖκε, τὼ ὁδῶ, τὼ πόλει, τὼ χεῖρε. But the true Reason of this is, because then τὼ, according to the Attic, is taken for τὰ, as it appears clearly from Apollon. l. 2. c. 7. according to which Attic Form is also said, τῷ Φύσει, τῷ ἡμέρα, τῷ τέχνα, etc. See the Remarks after the Syntax, Book VIII. Nevertheless some of these Nouns, admit also of τῶ, as τὰ πόλει, *Isecr. arbes*.

Irregulars in Declension.

Some Nouns in Greek, as well as in Latin, are declined differently under the same Termination of the Nominative, as ὁ Δάρες, *Dares*, τῷ

Q

Δάρηος

Δάρελος and Δάρε; τὸν Δάρελα and Δάρεν; ὁ Ἀριστοφάνης, τῷ εὐς, *Aristophanes*; τὸν Ἀριστοφάνην; thus also τὸν Δημοσθένηα and Δημοσθένην; ὁ δισπότης, *dominus*, τὸν δισπότεια and δισπότην, τῷ δισπότειας and δισπότης, and such like

Ὁ νῆς, τῷ νῆ, and τῷ νοῖ, *mens*; δίπας, τῷ δίποδος and δίπῳ, *bipes*; in the same manner the other Compounds of ὠδς.

Ὁ κάλως, τῷ κάλωος, and τῷ ὠ, *funis*, *rudens*; ὁ ἔρως, τῷ ἔρωτος, and τῷ ἔρῳ, *amor*.

Several change their Termination, even in the Nominative, as τὸ χρέος, *χρέος*, *χρέως*, *debitum*, *as alienum*, ὁ χρέως, τῷ χρέῳ, the same; and also τὸ χρέον, ε, τὸ χρεῶν, ὦ, and τὸ χρέως, τῷ χρέῳ, *idem*; λίδος, ἔ, and λῖς, *līdis tenuis, simplex*; λίσῳ and λίσῖ; λίσον and λῖται, with several others.

Frequently from an Imparisyllabic Genitive springs a Nominative, declined parisyllabically: thus from μάξις, *μάξις*, comes *μάξις*, *μαγ-τύς*, *testis*; from ψίθυς, *ψίθυς*, ὁ ψίθυς, *ψίθυς*, *ψύθου*, *ψύθου*. Thus from τὸ δάκρυ, τῷ δάκρυος riseth τὸ δάκρυον, τῷ δακρυῶν, *lacryma*.

In others the Nominative is variously changed, as μάκαρ, *μάκαρ*, *beatus*, or μάκαρς, *μάκαρς*, or μακάριος, *μακάριος*.

Ὁ Μωσῆς, τῷ Μωσῆ, and ὁ Μωσῆς, τῷ Μωσῆος; we find also, Μωϋσῆς, *Mōyses*.

Τὸ γόνυ, *genu*, τῷ γόνυος, or, by Metathesis, γυνὸς and τῷ γόναιος, whence comes the Plural γόναια, and, by Epenthesis, γέναια, and afterwards by Syncope γῆα.

Τὸ δόρυ, *υος*, and by Transposition δορύς, whence comes the Dative δορὶ, and among Poets δορὶ; or τὸ δόρας and δόρας, ατῷ, whence the Plur. δόρατα, and by Syncope δόρα; and also τὸ δόρυ, εῷ, ες, *hasta*.

Ὁ υἱός, τῷ υἱῷ, or ὁ υἱός, τῷ υἱῷ, or ὁ υἱός, τῷ υἱῷ, *filius*, etc.

Ὁ λαῖς, *lapis*, τῷ λαῖος, and by Crasis λαῖ; ὁ λαῖς, τῷ λαῖ or λαῖ; and ὁ λαῖς, λαῖ; with several others of the like sort.

The Genitive of the same Noun sometimes varies, though in the same Declension, as ἡ χεὶρ, *manus*, τῷ χειρός, *Poet. χειρός*; whence comes the Dative Plural, ταῖς χειρῶν, and the Genitive Dual, ταῖν χειρῶν.

Some take their Cases from different Nominatives; as ἡ γυνή, *mulier*, takes them from ἡ γύναις, obsolete; τῷ γυναικός, τῇ γυναικί, τὴν γυναικα, ὃ γύναι, rejecting the ξ of the Nominative. In the same manner as we say sometimes ὃ ἀνα from ἀναξ, *rex*.

Thus τὸ γάλα, *lac*, τῷ γάλατι, and even τῷ γάλα, according to Eustath. assumes also τῷ γάλακτι, from γάλαξ, obsolete; and from whence nevertheless comes the Dative Plural τοῖς γάλαξι, Eustath.

Ὁ Ζεὺς, *Jupiter*, ὃ Ζεῦ, τῷ Διός, τῷ Διί, τὸν Δία, from Δίς. For heretofore they used to say, Δίς, Διός, Eustath. and Ζεὺς made Ζεῦν in the Accusative, according to Polycrat. in the same Eustath. pag. 1387, 24. The Poets say also, ὃ Ζῆν, τῷ Ζηνός, etc. or even ὃ Ζῆς or Ζῆς, Accusat. Ζῆν or Ζῆν. And the Boeot. Δεὺς, Δῆν, and Δάν.

Some Neuters in ας have the Genitive in αῖ, as if they came from Nouns in ας; τὸ ἥπαρ, *jecur*, ἥπαρι; τὸ ἥμαρ, (with a smooth Breathing) *dies*, taken from ἡμέρα, with an Aspirate according to Eustath. τὸ εἶδαρ, *esca*; τὸ φρέαρ, *puteus*; τὸ εἶαρ, *adeps*; τὸ δέλεαρ, *esca*, *illecebra*; τὸ ὄνιαρ, *utilitas cibi*, *pecunia*; τὸ ὄθαρ, *uber*, *mamma in bestiis*; τὸ κάρηαρ, *carum*. To which we must add also the following in ας, τὸ σκῶρ, *merda*, τῷ σκατὶ; τὸ ἵδαρ, *aqua*, τῷ ἵδαρι, changing ω into α. The Poets for ἵδαρ use τὸ ἵδῳ, τῷ ἵδι.

Ἡ δάμας, *uxor*, makes δάμασι, taking it from the Obsolete δάμας.

Τὸ ἔς, *auris*, makes, τῷ ὠτὶ, changing ε into ω, as we have already observed in the Table of the Genitives.

To these still some others are added by the Grammarians; which, they say, follow the Parisyllabic and Imparisyllabic Terminations, without receiving an Increase more in one than in the other; as ἀλκῇ and ἀλκι, in Hom. both, say they, from ἀλκή, ἥς, *robur, pecunia*; ἰωκῇ and ἰωκα, *clamorem, minas, persecutionem*, both from ἰωκή, ἥς, and such like. But all this is void of Foundation. Wherefore the Etymologist is in the right to remark, that the first ἀλκι, comes from ἄλξ, ἄλκός; and the second ἰωκα, from ἰώξ, ὠκ.

The same we may say of all the rest of this sort, which can never be understood to follow so different an Analogy, without supposing at the same time a Nominative different. As when we find κρέκην and κρέκα, *tramam, subtegmen*; Ἀττιν and Ἀττιν, *Attin*; ὑσμίνην and ὑσμίν, *rugæ*; φυγῇ and φυγα, *fugam*; from whence φύγαδε; διχομνήν and διχομνι, Arat. *sempiternæ Luna*; μελίκράτῳ and μελίκράτι, *mulso*, etc.

Hereto we must also refer these other Nouns, μῆλα and μῆλαια, *mῆλων* and *μῆλάτων, pecorum*, in Lycophr. For the last comes from μῆλας, αἶ, according to Eustath. As also πρὸσωπα and πρὸσωπάλα, *personæ facies*; from whence πρὸσωπάτων and πρὸσωπάσι, in Homer: Likewise πρὸδατοις and πρὸδασι, *pecudibus*; κένοις and κένησι, *liliis*; γερόλοις and γέρεσι, *senibus*; παθημάτοις and παθήμασι, *affectionibus*, and several others: In the same manner as the Latins say *thematis* and *thematibus*, etc.

And it is always allowable to feign such Nominatives, though the real ones be not to be found, to form the Derivation of these Cases; since Apollon. l. 2. teacheth, that μεγάλῳ, πολὺς, ὕδας, and γύναιξ, though not used in the Nominative, nevertheless ought not to be considered as quite obsolete, only for this very Reason, that they are to be met with in the other Cases.

Of Defectives.

Some have only the Plural: Not only the Names of Festivals, as Διονύσια, *Liberalia*; or of Cities, as αἱ Θῆβαι, *Thebæ*; τὰ Μέγαρα, *Megara*; which is common with the Latin; but also some others, as τὰ ἀνθήσια, taken for Provisions, for, taken for Barley, it has a singular, τὰ ἐπιλίμια, *mulsa, pæna*, etc.

Some have only particular Cases, as δι. φθοῖς, from φθοῖες, and τὰς φθοῖς, from φθοῖας, a sort of Cake.

The following is only to be found in these three Cases, Gen. ἀλλήλων, Dat. ἀλλήλοις, ἀλλήλαις, ἀλλήλοισι, Accusat. ἀλλήλους, ἀλλήλας, ἀλλήλα; which is translated by the Adverb *invicem, mutuo*; or by the Nouns, *alter, altera, alterum, alii, alios*.

Those here have neither Genitive nor Dative, τὸ δέμας, *corpus*; τὸ σέλας, *fulgor*; τὸ λῆπας, *rupes, promontorium*; τὸ ἡδῶ, *suaavitas*; τὸ ὄφελος, *utilitas*; τὸ βεῖτας, *simulacrum*; τὸ ὄναρ, *somnium*.

Some others are undeclinable in all their Cases, as Hebrew and other foreign Words, which are also undeclinable in Latin; also Words shortened by Apocope, τὸ δῶ for δῶμα; τὸ κάρα or κάρη for τὸ κάρηνον, *caput*, σὺ κάρα, *tuo capiti*, Eurip. Likewise Words lengthened by Paragoge, as ἐτέρηφι for ἐτέρα, *altera*. But as these last receive some Alteration in their Penult. it behoves us to be more particular concerning them.

Of Undeclinables, augmented by ϕ or ψ .

These Nouns are to be met with in the Parisyllabic and Imparisyllabic Declensions, and both in the Singular and Plural are equally undeclinable. They are formed thus:

Parisyllabics in α change sometimes their α into η Ion. the Accent of the Nominative remaining on the same Syllable; only when it is upon the last, it becomes a Circumflex, by reason of η , as $\text{Ουρανία}\phi$, *νευρη\phi*, $\alpha\nu\alpha\gamma\kappa\alpha\acute{\iota}\eta\phi$, for Ουρανία , *Urania*; $\nu\epsilon\upsilon\rho\acute{\alpha}$, *nervus*; $\alpha\nu\alpha\gamma\kappa\alpha\acute{\iota}\alpha$, *necessitas*. In like manner the Feminine Participles in $\mu\acute{\epsilon}\eta\eta$, as $\phi\alpha\iota\upsilon\omicron\mu\acute{\epsilon}\eta\eta\phi$ for $\phi\alpha\iota\upsilon\omicron\mu\acute{\epsilon}\eta\eta$, *apparente*, etc.

Parisyllabics in $\circ$ or ω , first reject σ or ν final, and the Accent is afterwards placed on the Penult. as from $\sigma\tau\alpha\lambda\acute{\epsilon}\varsigma$, $\sigma\tau\alpha\lambda\acute{\iota}\phi$, *exeritus*; from $\delta\sigma\circ$, $\delta\sigma\acute{\epsilon}\phi$, *os*, *ossis*: In the same manner the Pronouns, $\alpha\acute{\upsilon}\tau\omicron\varsigma$, $\alpha\acute{\upsilon}\tau\acute{\iota}\phi$, *ipse*, which is also found for *ipsas* in Hom.

Imparisyllabics in $\circ$ (which are always Contracts) change $\circ$ into ϵ , and retain their Accent. Those in ω , and declined in $\omega\iota\circ$, drop the σ of the Genitive, and take ϕ , at the same time retaining their Accent, as $\epsilon\chi\circ$, *currus*, $\epsilon\chi\epsilon\phi$; $\kappa\omicron\iota\upsilon\lambda\eta\delta\omega\acute{\nu}$, $\acute{\omicron}\iota\circ$, *coxa*, $\kappa\omicron\iota\upsilon\lambda\eta\delta\acute{\omicron}\nu\phi$, etc.

We meet also with $\epsilon\sigma\chi\acute{\alpha}\rho\phi$ from $\epsilon\sigma\chi\acute{\alpha}\rho\alpha$, *focus*, by changing α into $\circ$.

And $\nu\alpha\upsilon\phi$ for $\nu\epsilon\omega\upsilon$ or $\nu\alpha\upsilon\sigma\iota$ or $\nu\eta\upsilon\sigma\iota$ from $\nu\alpha\upsilon\varsigma$; or according to the Ion. and Dor. $\nu\epsilon\upsilon\varsigma$, *navis*. $\epsilon\pi\acute{\epsilon}\epsilon\upsilon\sigma\phi$ from $\epsilon\pi\acute{\epsilon}\epsilon\circ$, *Erebus*, for the Genitive $\epsilon\pi\acute{\epsilon}\epsilon\upsilon\varsigma$. And also with $\kappa\eta\rho\acute{\omicron}\phi$ for $\kappa\eta\rho\acute{\omicron}\varsigma$, from $\kappa\acute{\eta}\rho$, *cor*, etc.

CH A P. IX.

Of the Motion or Variation of Nouns: And first of Nouns Adjective.

NOUNS, as well Adjectives as Substantives, often change Termination to signify the Difference of Gender or Sex. But Adjectives, whether Parisyllabic or Imparisyllabic, are of two sorts, the first having three different Endings, and the other only two.

R U L E XVIII.

Of Adjectives of three Terminations.

- | | |
|--|--|
| 1. When Adjectives admit of three Terminations, $\circ$ pure and $\epsilon\circ$ make α ; $\acute{\omicron}\iota$. | |
| 2. All others in $\circ$ make η , $\acute{\omicron}\iota$. | 5. $\epsilon\iota\varsigma$, $\epsilon\sigma\sigma\alpha$, $\epsilon\upsilon$. |
| 3. But $\alpha\varsigma$ takes $\alpha\iota\upsilon\alpha$, $\alpha\upsilon$. | 6. $\omega\varsigma$, $\upsilon\acute{\iota}\alpha$, $\acute{\omicron}\varsigma$. |
| 4. $\upsilon\varsigma$, $\epsilon\iota\alpha$, υ . | 7. $\text{H}\nu$, $\epsilon\iota\upsilon\alpha$, $\epsilon\upsilon$. |

E X A M P L E S.

1. Adjectives in $\circ$ pure, or in $\epsilon\circ$, form the Feminine in α , and the Neuter in $\acute{\omicron}\iota$, as $\delta\ \acute{\alpha}\gamma\iota\circ$, $\eta\ \acute{\alpha}\gamma\iota\alpha$, $\tau\acute{\omicron}\ \acute{\alpha}\gamma\iota\omicron$, *sanctus, a, um*; $\delta\ \alpha\iota\theta\eta\rho\acute{\omicron}\varsigma$, $\eta\ \alpha\iota\theta\eta\rho\acute{\alpha}$, $\tau\acute{\omicron}\ \alpha\iota\theta\eta\rho\acute{\omicron}\iota$, *floridus, a, um*.

2. The others in $\circ$ make the Feminine in η , as $\kappa\alpha\lambda\acute{\omicron}\varsigma$, $\kappa\alpha\lambda\acute{\eta}$, $\kappa\alpha\lambda\acute{\omicron}\iota$, *bonus, pulcher, a, um*; which happens also to the following Nouns, though in $\circ$ pure; $\delta\ \epsilon\gamma\delta\omicron\varsigma$, $\epsilon\gamma\delta\acute{\omicron}\eta$ (and not $\epsilon\gamma\delta\acute{\omicron}\alpha$) $\omicron\sigma\tau\alpha\upsilon\upsilon\varsigma$, *a*; $\alpha\pi\lambda\acute{\omicron}\varsigma$, $\alpha\pi\lambda\acute{\omicron}\eta$, *simplex*, with the other Compounds of $\pi\lambda\acute{\omicron}\varsigma$.

But the Attics generally make the Termination in $\circ$ of the common Gender, especially in Compounds and Derivatives, as $\delta\ \kappa\acute{\eta}$ $\eta\ \pi\acute{\alpha}\mu\phi\iota\lambda\omicron\varsigma$, $\kappa\acute{\eta}\ \tau\acute{\omicron}\ \pi\acute{\alpha}\mu\phi\iota\lambda\omicron$, *omnibus amicus*; $\delta\ \kappa\acute{\omicron}\varsigma$ $\eta\ \kappa\acute{\omicron}\varsigma\mu\iota\omicron\varsigma$, $\kappa\acute{\eta}\ \tau\acute{\omicron}\ \kappa\acute{\omicron}\varsigma\mu\iota\omicron$, *elegans*.

A N N O.

ANNO TATION.

Those that follow the Attic Declension, have *ως* for the Masculine and Feminine, and *ων* for the Neuter; *ὁ κ' ἡ ἔυγωγος, κ' τὸ ἔυγων, fertilis*, where *ω* continues the same as in the Substantives, whereof we have treated above, Rule IX.

3. The Masculine in *ας* takes *αινα* in the Feminine, and in the Neuter *αν*; as *μέλας, μέλαινα, μέλαν, niger, ā, um*; *τάλας, αινα, αν, miser, a, um*. Except *μέγας, μεγάλη, μέγα, magnus*; *πᾶς, πᾶσα, πᾶν, omnis*, with its Compounds *ἅπας, σύμπας, universus*, etc. And the Participles in *ας*, *τύψας, ασα, αν, qui verberavit*.

4. The Masculine in *υς* takes *εια, υ*; *ἥμισυς, ἡμίσεια, ἥμισυ, dimidius*; *γλυκύς, εἶα, ὕ, dulcis*. Except *πολύς*, which may be seen among the irregular Adjectives.

5. The Masculine in *εις* takes *εσσα, εν*; *ὁ χαρίεις, ἡ χαρίεσσα, τὸ χαρίεν, gratus*. Except *εἷς, μία, ἐν, unus*, with its Compounds; and the Participles in *εις*, which makes *εῖσα, ἐν*: *τυφθεῖς, τυφθεῖσα, τυφθὴν, qui vapulavit*.

The Contracts in *ῆς* make *ῆσσα, ῆν*, as *μελιτῆς, μελιτῆσσα, μελιτῆν, meliteu, a, um*, coming from *μελιλόεις, μελιλόεσσα, τόειν*, which follow the preceding.

But the Masculines contracted in *ῆς* take *ῆσσα, ῆν*, as *τιμῆς, τιμῆσσα, τιμῆν, honoratus, pretiosus*, coming from *τιμήεις, τιμήεσσα, ῆν*.

6. The Masculine *ην* takes *εινα, εν*, as *ὁ τέρην, ἡ τέρινα, τὸ τέρεν, tener*; but those are oftner of two Terminations, as we shall see in the following Rule.

7. The Participle *ως* takes *υῖα, ὅς*, as *τίλυρός, τίλυφυῖα, τίλυφός, qui verberavit*.

The Participle in *ων* takes *υσά, ον, τύπων, τύπισσα, τύπιον, verberans*.

R U L E XIX.

Of Adjectives of two Terminations:

1. Adjectives of two Terminations take a short Vowel in the Neuter.
2. *Ιε* and *υς* cast off their *σῖγμα*.
3. And *ες* is changed into *εν*.

E X A M P L E S.

1. Adjectives of two Terminations (except Attics in *ως*, whereof we have spoken above) generally take a short Vowel in the Neuter. Thus the common *ων* makes in the Neuter *ον*; *ὁ κ' ἡ εὐδαίμων, τὸ εὐδαίμον, felix*. In the same manner the Comparatives, *ὁ κ' ἡ μείζων, τὸ μείζον, major* and *majus*.

The common *ην* takes *εν*, as *ὁ κ' ἡ ἄρην, τὸ ἄρεν, masculus, a, um*; *ὁ κ' ἡ τέρην, κ' τὸ τέρεν, tener, a, um*; *τέρην* Feminine is scarce to be found but among the Grammarians; wherefore it is better to say, *ἡ τέρινα*, as we read it in Euripid. according to the preceding Rule.

The common in *ης* takes *ες*, and is always the first of Contracts, as *ὁ κ' ἡ ἀληθής, τὸ ἀληθές, verus*. But those in *ης* formed by Contraction have three Terminations. See above.

2. The common in *ις* takes *ι*; *ὁ καὶ ἡ εὐχαρις*, τὸ εὐχαρι, *gratus*; *ὁ καὶ ἡ φιλόπατρις*, τὸ φιλόπατρι, *studiosus patriæ*. And those are commonly compound Nouns.

The common in *υς* makes *υ*; *ὁ καὶ ἡ ἄδακρυς*, τὸ ἄδακρυ, *non lacrymans*, and generally these too are Compounds.

3. The common in *ους* takes *ον*; *ὁ καὶ ἡ πολύπες*, τὸ πολύπες, *multipes*. But *ους* contracted has three Terminations. See above.

ANNOTATION.

Some Writers, among whom Clenardus, place here other Adjectives of one Termination only, as *ἄρπαξ*, *rapiax*, *μάκαρ*, *beatus*. But it is much more probable, that the Greeks have no such Adjectives, and that the above-mentioned are of the common Gender; for instead of τὸ ἄρπαξ it is better to say τὸ ἀρπακτικόν; and instead of τὸ μάκαρ, we chuse to say τὸ εὐδαιμον. We even find *μάκαιρα* in the Feminine, *beata*, Vossius.

Irregular Adjectives.

The Adjectives have also their Irregulars, as *ὁ πολὺς*, *multus*, Accus. *τὸ πολὺν*, the Neuter τὸ πολύ. The other Cases, in whatsoever Gender or Number, are generally taken from *πολλὸς* (which is sometimes to be met with) as *τῷ πολλῷ*, *τῇ πολλῇ*; *ἡ πολλή*, *τῆς πολλῆς*, *τῇ πολλῇ*, etc.

But Poets decline *πολὺς* quite entire, like *ἦδύς*, whence comes the Genitive *πολῶ*; the Nominative Plural *πολλέες*, *πολεῖς*; the Genitive *πολέων*; the Accusative *πολείας*, *πολεῖς*. They say also in the Nominative *πουλὺς*.

II. Of the Variation of Substantives.

The Substantives have also their Formation or Variation, for the Discrimination of Sexes.

The Feminine derived from the Parysyllabic Masculines in *ης*, end,

1. in *τις*, as,

<i>ὁ προφήτης</i> , <i>propheta</i> ;	<i>ἡ προφήτις</i> , <i>prophetissa</i> .
<i>ὁ πρεσβύτερος</i> , <i>præfatus</i> ;	<i>ἡ πρεσβυτέρα</i> , <i>præfata</i> .
<i>ὁ παρακοίτης</i> , <i>maritus</i> ;	<i>ἡ παρακοίτις</i> , <i>uxor</i> .
<i>ὁ Σκυθης</i> , <i>Scythia</i> ;	<i>ἡ Σκυθίς</i> , <i>mulier à Scythia</i> , etc.

2. In *τρια*, as

<i>ὁ ψάλτης</i> , <i>psallere doctus</i> ;	<i>ἡ ψάλτρια</i> , <i>psaltria</i> .
<i>ὁ ποιητής</i> , <i>poeta</i> ;	<i>ἡ ποιήτρια</i> , <i>poetria</i> .

3. In *τρις*, as from *ἀνλητής*, *tibicen*, comes *ἀνλητρίς*, *tibicina*; for which we also say *ἀνλητρία*.

From *δεσπότης*, *dominus*, comes *δεσπότις*, and *δεσπονα*, *domina*.

From *ἰχθυοπώλης*, *piscium venditor*, comes *ἰχθυοπώλαινα*.

This Termination in *αινα* takes place also in the Parisyllabics in *ω*, as

<i>ὁ λύκος</i> , <i>lupus</i> ;	<i>ἡ λύκαινα</i> , <i>lupa</i> .
<i>ὁ σκορπιός</i> , <i>scorpius</i> ;	<i>ἡ σκόρπιαινα</i> , <i>scorpæna piscis</i> .

Others terminate in *η* or *α*, as

<i>ὁ δούλος</i> , <i>servus</i> ;	<i>ἡ δούλη</i> , <i>serva</i> .
-----------------------------------	---------------------------------

ὁ Θεός, *Deus*; *ἡ Θεά*: The Poets say also *Θεάινα*, *Dea*, and moreover they use *Θεῖς*, in the Feminine.

Or in *ις*, as

ὁ ἀμνός, *agnus* ;

ἡ ἀμνίς, *agna*.

ὁ κυνηγός, *venator* ;

ἡ κυνηγίς, *venatrix*.

Those that are derived from the Imparisyllabic Declension, terminate generally in *αινα*, as also those whose Masculines end in *ων*.

ὁ τέκτων, *faber* ;

ἡ τέκταινα, *fabricatrix*.

ὁ δεράπων vel δέραψ, *famulus* ;

ἡ δεράπαινα, and δεραπαινίς, *famula*.

ὁ Λάκων, *Lacon*, *Spartanus*.

ἡ Λάκαινα, *Lacæna*.

ὁ λέων, *leo* ;

ἡ λέαινα, *leæna*.

ὁ δράκων, *draco*, *mas* ;

ἡ δράκαινα, *draco fœmina*, etc.

Or else in *σσα*, as those whose Masculines end in *ξ*, *ψ*, or *σ*.

ὁ ἀναξ, *rex*, *dominus* ; ἡ ἀνασσα, *regina*, *regis uxor*, *soror* aut *filia*.

ὁ φαψ, *palumbus* ; ἡ φάσσα, and Att. φάττα, *palumba*.

ὁ βασιλεύς, *rex* ; ἡ βασίλισσα, *regina* ; for which we use also βασιλὶς and βασίλεια.

ὁ πένης, *pauper* ; ἡ πένισσα, *pauper aliqua*.

And several Gentiles, as

ὁ Θραξ, *Thrax* Ion. Θρηξ ;

ἡ Θρησσα, *Thressa*.

ὁ Κρης, *Cretensis* ;

ἡ Κρησσα, *Cressa*.

ὁ Φοῖνιξ, *Phœnix* ;

ἡ Φοίνισσα, *Phœnissa*.

ὁ Κίλιξ, *Cilix* ;

ἡ Κίλισσα, *Cilissa*.

ὁ Λίβυς, *Libys* ;

ἡ Λίβυσσα, *Libyssa*.

There are also some that end in *εια*, coming from *ευς*, or in *ειρα*, and coming from *ηρ* ; as

ὁ ἱερεὺς, *sacerdos* ; masc.

ἡ ἱέρεια, *sacerdos*, fem.

ὁ σώτηρ, *servator* ;

ἡ σώτειρα, *servatrix*.

And also the Poetics ;

ὁ πρέσβυς, *senex* ;

ἡ πρέσβειρα, *vetula*.

ὁ δοτήρ, *dator* ;

ἡ δότεira, *datrix* ; unless you have a mind to derive it from δότης.

From ἔχis, *viperæ*, masc. comes ἔχινδα, *viperæ fœmina*.

CH A P. X.

Of Comparatives and Superlatives.

R U L E XX.

Of their Terminations.

1. **F**OR the Regulars, put in the Comparatives, *τερος*, in the Superlative *ταλος*.

2. For the Irregulars, put in the Comparative *ων*, in the Superlative, *ς*.

E X A M P L E S.

Nouns are compared either regularly or irregularly.

1. Regularly the Comparative is in *τερος*, and the Superlative in *ταλος*, as ἅγιος, *ἀγιώτερος*, *ἀγιώτατος*, *sanctus*, *sanctior*, *sanctissimus*.

2. Irregularly they are formed in *ων* and *ς*, as κακός, *malus* ; κακίων, *pejor* ; κακίστος, *peffimus* ; and this is almost as much as is requisite to remark for Beginners.

Manner

Manner of forming these Comparatives.

The Manner of forming these Comparatives and Superlatives, as also the Change that is sometimes made in the Termination of the Positive, may be easily learnt by the following Examples, which we shall range according to the Order of their Terminations.

ας ; ὁ μέλας, *melanēros*, *melántalos*, *niger*, *nigrior*, *nigerrimus* ; which may be formed from the Neuter μέλαν, adding thereto τέρος and τάλος.

ης ; ὁ εὐσεβής, *eusebēros*, *eusebéstalos*, *pius*, *magis pius*, *pissimus* ; from the Neuter in εις, τὸ εὐσεβές.

ΟΣ { ὁ ἔνδοξος, *gloriosus*, *ἐνδοξότερος*, *ἐνδοξόταλος*.
 ὁ πρᾶος, *mitis*, *πρᾶότερος*, *πρᾶόταλος*.
 ὁ σοφός, *sapiens*, *σοφώτερος*, *σοφώταλος*.

These are all formed from the Positive changing σ into τέρος, and τάλος.

υς ; ὁ εὐρύς, *latus*, *εὐρύτερος*, *εὐρύταλος*, from the Neuter in υ.

ις ; ὁ χαρίεις, *gratiosus* ; *χαριέτερος*, *χαριέστατος* ; from the Masculine in εις, removing ι from the Diphthong.

ους ; ὁ ἀπλῆς, *simplex*, *ἀπλῆστερος*, *ἀπλῆσταλος*, from the Positive in ους.

ων ; ὁ σωφρων, *modestus*, *σωφρονέστερος*, *σωφρονέσταλος*, from the Nominative Plural in ις.

To these we may subjoin those also in αρ, as ὁ μάκαρ, *beatus*, *μακάριερος*, *μακάρισταλος*.

Those in ος preceded by a Syllable long by Nature or Position, make ὅτιρος and ὅταλος, with an ὀμικρὸν, as ἔνδοξος, πρᾶος, above. And those which have a short Syllable before ος, make ὠτιρος and ὠταλος, with an ὠμέγα, as ὁ σοφός, abovementioned.

But ὁ κενός, *vacuus*, makes *κενότερος*, *κενόταλος* ; and *γενός*, *augustus*, *γενότερος*, *γενόταλος*. Nevertheless we meet with *κενώτερος* and *γενώτερος* in the best MSS. to which I think it the safest Way to conform.

Some that have ος preceded by a doubtful Vowel, are alike susceptible of either Vowel, as ὁ ἴσος, *aqualis*, *ισότερος* or *ισώτερος* ; ὁ ἱκανός, *aptus*, *ικαιότερος* and *ικανώτερος*.

πορφυρώτερος for *ιώτερος*, is formed by Syncope from *πορφύρεος*, *purpureus* ; the same is also practised in some others.

ίτιρος, and *ίτατος*.

To these Regulars we may refer those in *ίτιρος* and *ίτατος*, tho' formed irregularly, as

ὁ λόλος, *loquax*, *λαλίτερος*, *λαλίσταλος* ;

And the Attics abound in this sort, as

ὁ λάγνος, *libidinosus*, *λαγνίτερος*, *λαγνίσταλος*.

ὁ ὀλίγος, *paucus*, *ὀλιγίτερος*, *ὀλιγίσταλος*, and even *ὀλίγιτος*.

Thus *τερπνός*, *jucundus*, makes *τερπνόταλος* and *τέρπνιτος*.

ὁ ἀλαζών, *superbus*, *ἀλαζονίτερος*, *ἀλαζονίσταλος*.

ὁ πτωχός, *mendicus*, *πτωχίσταλος*.

ὁ βλά, *stupidus*, *βλακίσταλος*.

ὁ ὀσφάγος, *obsoniorum amans*, *ὀσφαγίσταλος*.

ὁ ἀκρατής, *intemperans*, *ἀκρατίσταλος*.

ὁ ψευδής, *mendax*, *ψευδίσταλος*.

ίτιρος and *ίτατος*.

Some are also formed by the Attics, and even by the Ionics, in *ίτιρος* and *ίταλος*, as

ὁ σπυδαῖος,

ὁ σπουδαῖος, studiosus, σπουδαίετος, σπουδαίετος.

ὁ ἀφθονός, *invidiæ expers, largus*, ἀφθονέστερος, ἀφθονέστατος, whence in Eupolis ἀφθονέστατον; in Pind. ἀπονέστερον; and in Apollon. lib. iv. de Synt. πικρύνετον.

ὁ ἀκρατος, *merus, non mixtus*, ἀκρατέστερος, ἀκρατέστατος, etc.

αἶτερ and αἶταλ.

Some in αἰος are moreover formed by the Attics in αἰτες, αἰταῖοι, by Syncope, as

ὁ παλαιός, νέος, παλαιότερος, παλαιάτις. In the same manner ὁ γεραίός, *senex*, ὁ σκολαῖος, *tardus*, and some others.

This Termination is found in some others, without being syncopated, as ὁ ἰδίῃ, *proprius*, ἰδιότης, ἰδιότης. As αἰὶς ὁ συχῶ, *quietus*; ἰσῶ, *aqualis*; μέσῳ, *medius*; πωρῶ, *propinquus*; ὀψῶ, *serus*, etc.

ὁ φίλος, *amicus*, forms by Syncope φίλιος and φίλιος; and among Poets φίλιος. Att. φιλαίτερος and φιλαίτατος.

ὁ πεπὼν, *maturus*, makes πεπαίτερος, πεπαίτατος.

Irregulars.

Among the Irregulars, these following take $\iota\omega\upsilon$ and $\iota\epsilon\omicron$.

ὁ καλὸς, pulcher, καλλίων, κάλλιστος.

ὁ αἰσχερός, turpis, αἰσχύων (lofing e) αἰσχιστός.

ὁ οἰκτρός, miserabilis, οἰκτίων, οἰκτίστος.

ὁ ἐχθρὸς, inimicus, ἐχθίων, ἔχθιστος.

ὁ ῥάδιος, *facilis*, ῥαίων (casting off ὁ) ῥαίστος.

In like manner those acuted in ψ , though they are also compared regularly.

ὁ βαθύς, *profundus*, βαθύτερος, βαθύτατος, and βάθιστος. But from ἰων, ι, is also cut off, and the preceding Consonant is changed into two σσ, βαθίον, βάισσων. In the same manner are compared βραδύς, *tardus*, γλυκύς, *dulcis*; ἡδύς, *suaavis*; παχύς, *crassus*; ταχύς, *celer*; ὠκύς, *velox*; βραχύς, *brevis*, and the like.

Irregulars more remote.

There are others that are still more Irregular than the preceding, as ἀγαθός, *bonus*; ἀμείνων, *melior*, from whence there is no Superlative formed.

And βελίων, ^a βέλτιστος } ^a from βελομαι, *as optimus* from *opto*, or from
 κρείσων, ^b κράτιστος } *βέλτερος, melior, præstantior.*
 ἀρείων, ^c ἄριστος } ^b from κραλῆς or κραλαιῶς, *fortis.*
 λωίων, ^d λωῖστος } ^c from Ἄρειος, *Martius*; Ἄρης, *Mars.*
melior, optimus, } ^d from λῶ for θέλω, or ἐθέλω, *volo, quasi quem*
magis volumus.

We sometimes meet with *ἀγαθώτατος*, as in Josephus and others, though it is rejected by Lucian, as well as *κορυφαίωτατος*, whose Positive *κορυφαῖος* has already the Force of a Superlative.

κακός, malus, κακίων, peior, κάκιστος, pessimus.

likewise
or poetically

$\left. \begin{array}{l} \chi ε ῖ ρ ω ν, \\ \chi ε ρ ε ῖ ω ν, \end{array} \right\} \chi ε ῖ ρ ι σ τ ο ς.$

And even sometimes κακώτερος,

μέγας, magnus, μίζω, μέγιστος,
μικρός, parvus, makes regularly μικρότερος, ταῖος.

And moreover in { ἥσων } from whence no Superlative is formed.
the Comparative, { μείων }

ἱλαχὺς, or ἱλαχός, in Eult, *parvus*.

ἱλάσσων, or ἱών, ἱλάχιστος.

πολύς, *multus*, πλείων, πλείστος, for πολίων, πόλίστος.

Comparatives and Superlatives not derived from the Positive.

It often happens that Comparatives and Superlatives do not take their Formation from the Positive, but from elsewhere.

1. Some are formed even from Comparatives and Superlatives themselves.

From Comparatives, as from

{ λῶϊων, *melior* ; λῶϊτερος.
μείων, *minor* ; μειότερος.
πρότερος, *prior* ; προλεραιότερος.
ῥᾶϊων, *facilior* ; ῥαότερον, in the Neuter ; and Ion. ῥήϊτερον.
καλλίων, *pulchrior* ; καλλιώτερον.
χερείων, *pejus* ; χερείοτερον.
χείρων *vilior* ; χειρότερον.

From Superlatives, as from

{ χείριστος, *peffimus* ; χειριστότερη, Feminine in Hippocr.
κυδίστος, *illustrissimus* ; κυδίστατος.
ἱλάχιστος, *minimus* ; ἱλαχιστότερος.

From Nouns Substantive ; τὸ κέρδος, *lucrum* ; κερδίων, *lucrosior* ; κέρδιστος, *lucrosissimus*.

ὁ βασιλεὺς, *rex* ; βασιλεύςτερος, *magis regius* ; βασιλεύστατος, *regno dignissimus*.

τὸ ῥίγιος, *rigor, horror* ; ῥιγίων, *horridior, terribilior, deterior* ; ῥίγιστος, *maxime horrendus*.

ὁ Θεός, *Deus*, θεώτερος, *divinior*, Hom.

ὁ φῶρ and κλέπτης, *fur* ; φωρότατος and κλεπτίστατος, *furacissimus*.

ὁ πλῆκτης, *percussor* ; πληκτίστατος, *promptissimus ad percutiendum*.

ὁ πότης, *potor* ; πότιστατος, *bibacissimus*.

ἡ κραιμνη, *brassica* ; κραιμνότατος, Aristoph, quasi *brassicissimus* for *brassicæ olentissimus*.

3. From Pronouns ; αὐτός, *ipse* ; αὐλότατος, as in Latin *ipsissimus* among the Comicks.

4. From Verbs ; φέρω, *fero* ; φέρτερος, *præstantior*, as much as to say, he who can carry more ; φέρτατος, and also φέριστος and φέριστος, *præstantissimus*.

5. From Participles ; ὁ ἐξωμένος, *validus* ; ἐξωμενίστερος, *validior* ; ἐξωμενίστατος, *validissimus*.

6. From Adverbs ; ἄνω, *supra* ; ἀνώτερος, *superior* ; ἀνώτατος, *supremus* ; κάτω, *infra* ; κατώτερος, *inferior* ; κατώτατος, *infimus* ; πόρρω, *longe* ; πορρωτέρως, *remotior* ; πορρωτάτως, *remotissimus*.

In the same manner ἔσω, *intra* ; ἔξω, *extra* ; πρόσσω, *ante*.

But ἐγγύς, *prope*, makes ἐγγύτερος, ἐγγύτατος, or ἐγγίων ; ἐγγίς, *propior*, *proximus*.

From ὀπίσω, *retro*, comes ὀπίτερος, *posterior*, and ὀπίστατος, *postremus*.

From πρωί, *mane*, mature ; πρωϊάτερος, *maturior* ; πρωϊάτατος, *maturissimus*, *omnium primus*.

From ὕψι, *altè* ; ὕψιστος, *altissimus*. And in Verse, from ἄφαρ, *cito*, comes ἀφάρτερος, *citior*.

7. From

7. From Prepositions, as

From ὑπὲρ, *super*; ὑπέρβριος, *superior*; ὑπέρβριος, *supremus*, and by Syncope ὑπάλιος, *consul*.

From πρὸ, *ante*; πρῶτος, *prior*; πρῶτατος; and then rejecting τ, and making a Crasis, πρῶτος, *primus*.

Observations on the Dialect of the Comparatives and Superlatives.

The Comparative λῶϊων, *melior*, is almost quite Poetic, as also the Superlative λῶϊστος, *optimus*; instead of which the Orators use λῶων and λῶϊς.

Instead of κρείσσων, *melior*, the Ionics and Dorics say κρέσσων. But κάκῳ is also used, as if it came from κρατὺς, *fortis*, according to the Etymol.

Instead of βέλτιος, the Dor. say βέλτιστος, *optimus*.

Instead of κακίων, the Poets say κακίων, *pejor*; χερείων, *pejor*, makes χερείων, *pejor*, Plur. χερείωνες; and the Dative syncopated, χέρει, and then by changing the Diphthong χέρηϊ, Il. α. ἀνδρὶ χέρηϊ, *viro deterriori*. We also meet with χέρηα for χερείων, χερεία, χερείω, *deteriorem*, and χέρηες for χερείωνες. We likewise read χερίων and χερίων, from whence spring χεριώτερος, *vilior*, and χεριώτατος, *vilissimus*.

ῥάδιος and ῥάδιος change α into η, Ion. inserting the ι in the middle; ῥηίδιος, *facilis*, ῥηίδιος, *facillimus*.

The Poets use only ῥηίδιος.

Μέγας, *magnus*, hath sometimes in the Vocative μέγαλε, *magne*; and in the Comparative μεγαλῶτερος, *major*, among Poets.

Μείζων makes Ion. μέζων, *major*, and Dor. μάσσων, which is also taken for μακρότερος, *longior*; in the same manner as βράσσων for βραδυτέρος, *tardior*, or βραχύτερος, *brevior*.

Μικρός, *parvus*, makes Dor. μικρός whence the Diminut. μίκυλος, *parvulus*.

From ἡσσων comes Ionic ἥσσων, *minor*; whence ἥσσώ, the same with ἡτλώω, *vinco*.

Of πολὺς, the Poets and Ionics make πολὺς, *multus*. See the Chapter of Adjectives.

In the Comparative, for πλείων, the Attics say πλέων, and in the Neuter πλεον, *plus*, which is taken adverbially. We meet also with πλεῖν, Att. and πλεῦν, Ionic; and so in the other Cases, πλείνος, ι, α, ες, ων, etc.

We likewise find πλεῖς, πλέας, for πλείωνες, πλείονας, *plures*, especially among the Poets.

CHAP. XI.

Of Numerals.

NUMBERS are either Cardinal, that is, which are Fundamental to the rest, as εἷς, *unus*; δύο, *duo*; τρεῖς, *tres*: or Ordinal, viz. which denote an Order in the Disposition of things, as πρῶτος, *primus*.

The four first Numerals are declined as follows:

SINGULAR.

N. Εἷς, <i>unus</i> ,	μία, <i>una</i> ,	ἓν, <i>unum</i> .
G. ἑνός,	μιάς,	ἑνός,
D. ἐνὶ,	μιά,	ἐνὶ,
A. ἑνα,	μίαν,	έν.

DUAL.

DUAL.

Nom. Accus. Δύο, or according to the Attics, δύο, *duo*;

G. D. Δυοῖν, and in the Feminine δυῖν, and Poet. in the Dat. δυσίν.

Sometimes Δύο is not declined at all, and is then of all Cases and Genders, being taken for duo, duæ, duorum, duarum, etc.

Sometimes it receives the Dual Article, and sometimes the Plural, τὰ καὶ τὰ δύο, οἱ καὶ τὰ δύο.

Δυσὶ is a Case formed according to the Analogy of the Plural. Wherefore we find it used thus even by St. Luke, Acts xxi. 33. καὶ ἐκέλευσε δεθῆναι αὐτὸν δυσὶ, *et jussit eum (Paulum) vinciri catenis duabus*. We likewise meet with δυῶν in the Genit. for δυοῖν.

PLURAL.

Nom. οἱ καὶ αἱ τρεῖς, *tres*, καὶ τὰ τρία, *tria*.

Gen. τριῶν, *trium*.

Dat. τρισὶ *tribus*.

Acc. τὲς καὶ τὰς τρεῖς, *tres*, καὶ τὰ τρία, *tria*.

In like Manner.;

Nom. οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, *quatuor*.

Gen. τεσσάρων,

Dat. τέσσασι,

Acc. τὲς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

The Attics say, τέτταρες and τέτταρα; and in like Manner in the other Cases.

Observation on the Cardinal Numbers.

Numerals from Four up to an Hundred are undeclinable; πέντε, *quinque*; ἕξ, *sex*; ἑπτὰ *septem*; ὀκτώ *octo*; ἑνέα, *novem*; δέκα, *decem*.

From Ten to Twenty the least Number may be placed first, or last, thus;

ἑνδεκα, or δέκα ἑν, *undecim*; δώδεκα, or δέκα δύο, *duodecim*; δέκα τρεῖς, or τριακαίδεκα, *tredecim*; and in the same Manner, δεκατέσσαρες, *quatuordecim*; δεκαπέντε, *quindecim*; δεκαῖξ, *sexdecim*; δεκαεπτά *septemdecim*; δεκαὼκτώ, *octodecim*; δεκαεννέα, *novemdecim*; ἑκοσι, *viginti*.

From Twenty to Thirty the smallest Number is always put last; ἑκοσι εἷς, *viginti et unus*; ἑκοσι ἑν, *viginti unum*; ἑκοσι δύο, *viginti duo*, etc. τριάκοντα, *triginta*.

From Thirty upwards the Conjunction is commonly inserted in the Middle, as τριάκοντα καὶ ἑν, or in one Word, τριακοῖσκαθεν, *triginta et unum*.

From Thirty to a Hundred the Tens are all terminated in ἀκοντα, or ἡκοντα, corresponding to the Latin *ginta*; thus τριάκοντα, *triginta*; τεσσαράκοντα, *quadraginta*; πενήκοντα, *quingenta*; ἑξήκοντα, *sexaginta*; ἑβδομήκοντα, *septuaginta*; ὀγδοήκοντα, *octoginta*; ἑνενήκοντα, *nonaginta*; ἑκατὸν, *centum*.

Ἑκατὸν καὶ ἑν, *centum et unum*; ἑκατὸν καὶ δύο, *centum et duo*, etc.

The other Hundreds are declinable; οἱ διακόσιοι, *ducenti*; αἱ διακόσιαι, *ducentæ*; τὰ διακόσια, *ducenta*. In like Manner, οἱ τριακόσιοι, *trecenti*; οἱ τεσσαράκοσιοι, *quadringenti*; οἱ πεντακόσιοι, *quingenti*; οἱ ἑξακόσιοι, *sexcenti*; οἱ ἑπτακόσιοι, *septingenti*; οἱ ὀκτακόσιοι, *octingenti*; οἱ ἑννακόσιοι, *nongenti*.

Οἱ χίλιοι, *mille*; οἱ δισχίλιοι, *bis mille*; οἱ τρισχίλιοι, *ter mille*; οἱ τετρακισχίλιοι, *quater mille*; οἱ ἑπτακισχίλιοι, *septies mille*; οἱ ἑξακισχίλιοι, *octies mille*; οἱ ἑννακισχίλιοι, *novies mille*.

Ὁ μύριοι, *decies mille*; but μυρίοι penacuted signifies *infiniti*, according to Euth, οἱ δισμύριοι, *vicies mille*; οἱ τρισμύριοι, *tricies mille*; and in like manner the rest.

Of Ordinals.

The Ordinal Numbers end always in *ος*. Those of the first ten are in *τος*, except the second, the seventh, and the eighth. Those of the second are Compound Nouns, ending also in *τος*; and those of the third, and the rest, terminate in *τος*; in the manner as follows:

Ὁ πρῶτος, *primus*; ὁ δεύτερος, *secundus*; ὁ τρίτος, *tertius*; ὁ τέταρτος, *quartus*; ὁ πῑμπλος, *quintus*; ὁ ἕκτος, *sextus*; ὁ ἑβδομος, *septimus*; ὁ ὀγδοος, *octavus*; ὁ ἕνατος, *nonus*; ὁ δέκατος, *decimus*.

Ὁ ἐνδekaσος, *undecimus*; ὁ δυοκαδέκατος, *duodecimus*; ὁ τρισκαδέκατος, *decimus tertius*, etc.

Ὁ τριακοςος, *tricesimus*; ὁ τεσσαρακοςος, *quadragesimus*; ὁ πενήκοςος, *quingagesimus*; ὁ ἑξηκοςος, *sexagesimus*; ὁ ἑβδομηκοςος, *septuagesimus*; ὁ ὀγδοηκοςος, *octogesima*; ὁ ἑννηκοςος, *nonagesimus*; ὁ ἑκατοςος, *centesimus*.

ὁ διακοσιοσος, *ducentesimus*; ὁ τριακοσιοσος, *trecentesimus*.

ὁ χιλιοσος, *milesimus*; ὁ δισχιλιοσος, *bis milesimus*, etc.

ὁ δεκαμυριοσος, *decies milesimus*.

ὁ δισμυριοσος, *vicies milesimus*.

ὁ τρισμυριοσος, *tricies milesimus*, etc.

Of Abstractive Numbers.

Numbers formed by Abstraction are Feminines; as ἡ μονάς, *unitas*; ἡ δυάς, *duitas* or *binarius*; ἡ τριάς, *trinitas* or *trinarius*; ἡ τετράς, *quaternitas* or *quaternarius*; ἡ πεμπλάς, *quinarius*; ἡ ἑκλάς, *senarius*; ἡ ἑπλάς, *septenarius*; ἡ ὀγδοάς, *octonarius*; ἡ ἑναάς, *novenarius*; ἡ δεκάς, *denarius*; ἡ ἑκατοστιάς, *centenarius*; ἡ χιλιάς, *millenarius*; ἡ μυριάς, *myrias* or *decies millenarius*; Here the Word *numerus* is always to be understood.

Of Multiplication Numbers.

Some are in *ς*, and denote the Simplicity or Multiplicity of the thing in itself; as, ὁ ἀπλῆς, *simplex*; ὁ διπλῆς, *duplex*; ὁ τριπλῆς, *triplex*, etc.

Others are in *σιος*, and signify Proportion; as ὁ διπλάσιος, *duplus*; ὁ τριπλάσιος, *tripplus*; ὁ τετραπλάσιος, *quaduplus*, etc.

There are others in *αῖος*, which are employed chiefly to mark the time; ὁ τετραεταῖος, *quartanus*; ὁ πεμπταῖος, *quintanus*; ὁ ἑξαῖος, *sextanus*; ὁ ἑβδομαῖος, *septimanus*; ὁ ὀγδοαῖος, *qui octo dierum est*; ὁ ἑναῖος, *qui novam*; ὁ δεκαῖος, *qui decem dierum est*, etc. Thus, πρῶτος τεταῖος, *febris tertiana*; or absolutely, τεταῖος, *tertiana*; ὁ τεταρταῖος, *quartana*; ὁ πεμπταῖος, *quintana*, etc.

ANNO TATION.

For what concerns the Letters and Figures, which the Greeks used to mark their Numbers, see Book i. Chap. vi.

Observations on the Dialects of Numerals.

From εἷς, *unus*, comes εἷς, Ion. and from μία, *una*, ἱα, Æol.

Its Compounds assume θ for δ, Æol. and Dor. οὐθίς, *μηθίς*, *nullus*; οὐθὲν, *μηθὲν*, *nullum*; from whence comes ἔθεθίω and ἔθεθίω, *nihil facio*. And this θ is sometimes to be found even among the Orators.

This Compound is also resolved into two Words, ἔδδ' ἴς, ἔδδ' ἐν, *nullus, nullum*; μηδὲ ἴς, μηδὲ ἐν; or in one Word, μηδεῖν. But Homer oftner makes use of ἔτις, ἔτι, ἔτινος, for ἔδδ' ἐς. And the Ionics say, ἔδαμοί.

The Poets use δοῖσι and δοῖω, for δύο, *duo*; in the Dative δοῖσιν, *duobus*.

Instead of τέσσαρες, not only the Attics say τέτταρες, *quatuor*; but moreover the Ionics say τέσσαρες, even in Compounds, τεσσαρῆκοντα, *quadraginta*. The Dorics say τέτορες or τέττορες, and the Poets πῖσυρες or πῖσσυρες, even in the Obliques in the same manner. The Æol. say πέσσυρες, from whence Hefych. takes πῖσσυρα.

For ἱκοσι, *viginti*, the Dor. say, ἱκασι, the Poets and Ion. ἱκοσι, from whence comes ἱκοσδς, *vigesimus*.

Instead of τεράκοντα, *triginta*; τεσσαράκοντα, *quadraginta*; διακόσιοι, *ducenti*; τετρακόσιοι, *trecenti*; The Ion. say, τετήκοντα, τεσσαρήκοντα, διηκόσιοι, τετηκόσιοι, etc.

For ὀγδοήκοντα, *octoginta*, the Poets say ὀγδάκοντα.

In Ordinal Numbers, the Dorics say πρῶτος for πρῶτος, and πρῶτιστος for πρῶτιστος, *primus*.

And Poets use δεύτερος for δεύτερος, *secundus*.

C H A P. XII.

Of Pronouns : And first of Primitives.

PRONOUNS are properly irregular Nouns, and ought to be referred to the Parisyllabic Declension. They may be considered either according to their Kind, or according to their Signification.

According to their Kind, Pronouns are Primitives, Derivatives, or Compounds. According to their Signification, they are Demonstratives, Relatives, Possessives, or Gentiles.

There are three Primitives, ἐγώ, *ego*, for the first Person; σὺ, *tu*, for the second; ἔ, *sui*, for the third; which is without a Nominative, the same as *sui* in Latin. These Pronouns are declined thus:

Singular.

Nom. Ἐγώ, <i>ego</i> ;	Σὺ, <i>tu</i> ;	*
Gen. ἐμεῖ, <i>mei</i> ;	σοῖ, <i>tui</i> ;	ἔ <i>sui</i> .
Dat. ἐμοί, <i>mibi</i> ;	σοί, <i>tibi</i> ;	οἶ, <i>sibi</i> .
Acc. ἐμέ, <i>me</i> ;	σέ, <i>te</i> ;	ἐ, <i>se</i> .

Dual.

Nom. νὼ, <i>nos duo</i> ;	σφῶ, <i>vos duo</i> ;	σφῖ, <i>ipsi duo</i> .
Gen. νῶν, <i>nostri</i> ;	σφῶν, <i>vestri</i> ;	σφιν, <i>sibi</i> .

Plural

Nom. ἡμεῖς, <i>nos</i> ;	ὑμεῖς, <i>vos</i> ;	σφεῖς, <i>ipsi, a, a</i> .
Gen. ἡμῶν, <i>nostrum</i> ;	ὑμῶν, <i>vestrum</i> ;	σφῶι, <i>sui</i> .
Dat. ἡμῖν, <i>nobis</i> ;	ὑμῖν, <i>vobis</i> ;	σφίσι, <i>sibi</i> .
Acc. ἡμᾶς, <i>nos</i> ;	ὑμᾶς, <i>vos</i> ;	σφᾶς, <i>se</i> .

These three Pronouns, and the greatest Part of the rest, have no Vocatives; and those that have, make them always like the Nominative. But where the Latins say *ô tu*, the Greeks say ὦ ἄνθρωπε.

Σφὶ and σφεῖς cannot be expressed in Latin, because *sui* is without a Nominative. But the Greeks use these Cases, instead of those of αὐτοῖς, whereof we shall treat hereafter. Wherefore they may be translated by *ipsi*, *ipsa*, *ipsa*.

Observations on the Dialects of the three Primitives.

The Attics put γε after ἰγώ and σὺ, drawing back the Accent, ἔγωγε, σύγε, which they observe through the whole singular Number.

The Dor. add , or νη, ἰγών (Æol. ἰγών) or ἰγώνη. They also put γα for γε, ἰγώγα. But the Bæot. say ἰώγα and ἰώσγα.

The Poets cut off ε, γώ for ἰγώ. The Dor. change σὺ into τὺ, whence the Latin *tu*. They also say τύνη and τύγα. The Genit. is τῆ or τεύ. Dat. τοί. Acc. τὴ or τὺ, which is here an Enclitic, though it be not so in the Nominative.

The Genitive Singular ἰμέ, σέ, εἶ, are by the Ion. resolved into εἰο, ἰμέο (or μέο) σέο, εἰο, where the Poets insert an ι, ἰμέιο, etc.

The Cyprians say Ἔιο, with a Digamma; and hence Hesych. is mistaken in reading Ἔιο. We also meet with τειοῖο, τει, εἰοῖο, *sui*, in Hom. But εἶος signifies *sui*, coming from εἶος, *suus*; and εἶος (with a smooth Breathing) *boni*, coming from εἶος or ἡδὺς *bonus*, *formosus*, *mansuetus*.

The Attics join also θεν to the Genit. ἰμέθεν, and ἰμέθεν, or μέθεν, etc.

The Datives ἰμοί, μοί, τοί, change οί into ω Dor. ἰμῶν, τῶν; and this last admits also of an ε, τῶν; and by Resolution τῶν.

The Poets prefix an ε to the Pronoun of the third Person, εἶο for δὲ, εἶ for εἶ. And the Dor. instead of this Accusat. use μιν or νιν, from the antiquated Nom. ἴ, Acc. ῖ; it serves for all Numbers and Genders, and not only for *se*, but also *ipsum*, *am*, *um*; *ipso*, *as*, *a*; or *illos*, *as*, *a*.

In the Dual Number the Poets say νῶι, σφῶι. And the Æol. ἀμμε, *nos duo*; ὑμμε, *vos duo*, which are also taken for the Accusative Plural, and are used according to the Analogy of the Plural, which we are going to speak of.

The Poets resolve the Diphthong of the Genitive, saving νῶιν, σφῶιν for νῶν, σφῶν; and sometimes they even cast off the ν, νῶι, σφῶι, as in the Nominative.

They likewise add an ε to the third Person Dual. σφεῖ, for σφὲ; and sometimes an ω, σφοῖ, for σφωῖ; and even σφῶ, which coincides with the Dual of σὺ.

Thus the Nominative Dual σφῶ, and also the Genitive σφῶιν or σφῶν, which are properly from σδ, are taken for *ipsi duo*, *ipsorum duorum*, *ipsis duobus*, and then they are derived from εἶ, *sui*. Whose Nominative Dual σφὲ is moreover used by Poets for the Accusative Singular of the Relative αὐτός, and for σφῆς, Accusative Plural.

The Nominative Plurals are resolved into εες, Ion. ἡμέες for ἡμεῖς, etc. They retain also this ε in the Genitive, and Accusative. But the Poets add thereunto also an ι; ἡμεῖς, etc. except the Accusative σφέας, where they don't say σφεῖας.

The Dor change η into α in the Pronoun of the first Person; in which, as also in the second, they change ας into ες, observing the same Analogy in the other Cases; drawing back the Accent in the Nominative only, and leaving it on the last, but circumflexed in the other Cases, except the Dative, which may be acuted; moreover taking the Genitive Ion. in εἰο, wher

where they only change η into α , $\alpha\mu\acute{\epsilon}\omega\nu$ for $\eta\mu\acute{\epsilon}\omega\nu$, they retain the Accent upon the Penult.

The Æol. retain likewise this α , and reduplicate μ , changing the rough Breathing into smooth, preserving the Accent on the Penult in all Cases.

The Dative Plural, Ion and Poet. is in $\delta\upsilon$ acuted; $\eta\mu\acute{\iota}\nu$ (Att. $\eta\mu\acute{\iota}\nu$) $\upsilon\mu\acute{\iota}\nu$, $\sigma\phi\acute{\iota}\nu$, and even $\sigma\phi\acute{\iota}$ and $\phi\acute{\iota}$.

The Poets moreover say $\sigma\phi\acute{\epsilon}\iota\varsigma$ for $ip\acute{s}\iota$ or $ip\acute{s}\omicron\varsigma$, which is also read even in Thucydides.

The Dor. say $\sigma\phi\acute{\epsilon}\iota\varsigma$ for $\sigma\phi\acute{\alpha}\varsigma$, and likewise $\psi\acute{\iota}$, which comes from $\sigma\phi\acute{\iota}$ for $\phi\sigma\acute{\iota}$. And $\psi\acute{\iota}$ in Hesych. is also taken for the Accusative Singular.

But these Dialects may be viewed easily all together in the following Table.

A TABLE

A TABLE of the three Primitive Pronouns, with their Dialects.

1. EGO.	2. TU.	3. SUI.
Singular.	Singular.	Singular.
N. ἐγώ { Poët. γῶ. Att. ἐγωγε. Dor. ἐγών, ἐγώνη, and ἐγώνγα. B. ἰώγα and ἰώγα.	σὺ { Att. σύγε. Dor. τὺ (γε is used in all Cases) τύγη and τύγα.	*
G. ἐμῷ and μῷ. { Ion. ἐμέο, μέο, and ἰμοῖο. Att. ἐμῶθεν, and ἰμῶθεν. D. ἐμεῦ and μεῦ.	σέ { Ion. σεῖο, σεό. Att. σεόθεν, and σεῖθεν. D. τῷ, τεῦ, τεοῖο. Æol. σεῦ.	ἑ { Ion. ἑο, and ἱο. Att. ἑοθεν, ἑθεν. D. εἰο, οἰο, and εἰοῖο. as if they came from εἰ.
D. ἐμοῖ { μοί. Att. ἐμονγε. Dor. ἐμὶν and ἰ- μολίνη.	σοῖ { Att. σοίγε. Dor. τοί. Poët. τίν, τῖν, and τῖν.	σοῖ { Encl. Poët. εἰοί.
A. ἐμὶ { μέ. Att. ἐμμεγε.	σὲ { Dor. τέ. Encl. τύ.	ἑ { P. εἰ, μὴν or νῖν, for all the 3 Genders.
Dual.	Dual.	Dual.
N. } A. } νῶ { Poët. νῶι. Dor. ἄμμε.	σφῶ { Poët. σφῶν. Æol. ὕμμε.	σφῆ { σφέε, σφοῖ, and σφῶε, or σφά.
G. } D. } νῶν { Poët. νῶιν, and νῶι.	σφῶν, σφῶι { σφῶιν. σφῶι.	σφῖν and σφῶιν.
Plural.	Plural.	Plural.
N. ἡμεῖς { Ion. ἡμέες, ἡμεῖες. Dor. ἄμες. Æol. ἄμμεες.	ὑμεῖς, { Ion. ὑμέες. Poët. ὑμεῖες. Dor. ὕμες. Æol. ὕμμεες.	σφεῖς { Dor. σφέες. Poët. σφέες.
G. ἡμῶν { Ion. ἡμέων, and ἡμεῖων. Dor. ἀμῶν. Æol. ἀμμέων, ων.	ὑμῶν { Ion. ὑμμεῖων, and ὑμεῖων. Æol. ὑμμέων, and ὕμμων.	σφῶν { Ion. σφέων. Poët. σφέων.
D. ἡμῖν { Dor. ἀμὶν or ἀμῖν. Æol. ἄμμι, and ἄμμιν.	ὑμῖν { Dor. ὕμιν. Æol. ὕμμι and ὕμμιν.	σφίσι { Poët. σφῖν, σφί, and φί.
A. ἡμᾶς { Ion. ἡμέας, and ἡμεῖας. Dor. ἀμᾶς. Æ. ἀμμας & ἀμμι.	ὑμᾶς { Ion. ὑμέας, and ὕμεῖας. Æol. ὕμμας, and ὕμμε.	σφᾶς { Ion. σφέα. Poët. σφέ. Dor. ψέ.

II. Of Derivatives, whether Possessives, or Gentiles.

There are eight Possessive Pronouns, which are derived from the three Primitives, in the following manner.

From the Genitive of ἐγώ, which is ἐμῆ, comes ἐμός, ἐμή, ἐμόν, *meus, mea, meum*.

From σὺ, the Genitive of σὺ comes σός, σή, σόν, *tuus, tua, tuum*.

From the Genitive ἡ, comes ἡς, ἥ, ὅν, *suus, sua, suum*.

From the Nominative Dual of ἐγώ, which is νῶ or νῶι, comes νῶντες, α, ον, *nos*. α, um, *ours*, for two.

From σφῶ or σφῶι, the Nominative Dual of σὺ, comes σφῶντες, α, ον, *vester, a, um*, yours, for two.

From the Nominative Plural of ἐγώ, which is ἡμεῖς, comes ἡμέτερος, α, ον, *nos*. α, um, *ours*, for more than two.

From ὑμεῖς, the Nominative Plural of σὺ, comes ὑμέτερος, α, ον, *vester, a, um*, yours, for more than two.

From σφεῖς, the Nominative Plural of ἡ, comes σφέτερος, α, ον, *suus, sua, suum*, theirs, for more than two.

From these Plurals are also derived the following two Gentiles, ἡμεδαπός, ἡ, ὅν, *nostras, atis*; and ὑμεδαπός, *vestras, atis*.

Whereof the Interrogative is ποδαπός, *cujas*? Their second Root being δάπεδον, *solum*, from whence also cometh ἀλλοδαπός, *alio solo natus*.

Observations on the Dialects of the Possessives.

All these Pronouns follow the Parasyllabic Declension according to their Gender, and are equally susceptible of its Dialects.

The Dor. and Poets change σ into τ in σος, in the same manner as in σός, saying τός, from whence the Latin *tuus, a, um*. They sometimes insert an ε, τεός, τεά, τεόν; and thus also they say ἐός, ἐά, ἐόν, *suus, a, um*.

The same Dor. form other Possessives from the Nominative Plural of their own Dialect, saying αμός, αμά (Poet. αμή) αμόν; ὑμός, α, and ἡ, ὅν; σφός, α, and ἡ, ὅν; and likewise σφέος, α, ὅν; instead of ἡμέτερος, *nos*; ὑμέτερος, *vester*; σφέτερος, *suus*, etc.

The Æol. join the Article with the Pronoun, and draw back the Accent, ὁσος, ἡση, τόσον.

III. Of Demonstratives and Relatives.

There are two Demonstratives, ἐτός, *hic*; ἐκεῖνος, *ille*, both declined like the Article, and have the Neuter in ο, and not in ον. The first assumes a τ in the Beginning; where there is one to the Article.

There are also two Relatives, which are for all Persons, viz. ὅς, ἡ, ὅ, *qui, quæ, quod*; and αὐτός, ἡ, ὅ, ἑψέ, α, um. They are both declined like the Article.

Observation on the Dialects of the Demonstratives ἐκεῖνος, and ἐτός, and of the Relative αὐτός.

The Att. add an ι acuted to the Demonstrative Pronouns, ἐτοσί, αὐτήι, τούτοι or τούτι. In like manner ἐκεῖνοσι, ἐκεῖνηι, ἐκεῖνοι, etc.

We often meet with, especially among the Poets, κείνος for ἐκεῖνος, which is also used in the other Cases.

The

The Dor. say τῆνος or τῆνος, changing α into τ , and the proper Diphthong α into the improper η , or into η only.

The Ion. put an ϵ before the long Vowels, or the final Diphthongs of the Demonstrative ἑτος, and of the Relative αὐτός, and their Compounds; αὐλέη for αὐλή, *hæc*; τέλειε for τέτε, *hujus*, etc. Αὐτήη for αὐτή, *ipsa*; αὐτίε for αὐτή, *ipsius*; in the same manner ἱμαυλίε, *iaulie*, etc.

The Nominative Plural is excepted, because the final Diphthongs α and α are reputed short, ἑτοι, and not ἑτέτοι, *hice*; αὐται, and not αὐτέται, *hæ*, taken from the Demonstrative ἑτος. In the same manner in the Relative αὐτοὶ and αὐταὶ, *ipsi* and *ipsæ*. Some say the same of the Dual, but with less Foundation.

The Relative αὐτός, *ipse*, being joined to the Article ὁ αὐτός, ἡ αὐτή, τὸ αὐτὸ or τὰ αὐτὰ, is taken for *idem*, *eadem*, *idem*; and here the Ion. change α into ω , both in the Masculine and the Neuter; which they observe also in αὐτός, even when it is taken for *ipse*, but only in the Nominative Singular and Masculine, as may be seen in the following Table.

TABLE

A TABLE of the Demonstratives *ἐκεῖνος* and *ὁτο*, and the Relative *ὅς* with their Dialects.

Masculine	Fæminine	Masculine	Neuter	Fæmin.	Masculine	Neuter	Fæmin.
SINGUL.		SINGUL.			SINGUL.		
Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.
ἐκεῖνος	ἐκείνη	ὁτο, hic	ὅτο	αὐτή	αὐτός, ipse	αὐτό	αὐτή
P. κείνος	κείνη			Ion.		ταυτό	Ion.
Dor. τήνος	τήνα			αὐτή	Ion. αὐτός	ταυτό	αὐτή
A. ἐκεῖνοσι		A. ὅτοσι			αὐτός		
Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.
ἐκεῖνος		τῶτο		ταύτης	αὐτοῦ		αὐτῆς
κείνος	ἐκείνης	A. τῶτοι	the same	and	τ' αὐτοῦ	the same	and
ἐκεῖνο		I. τῶτις	as Masc.	ταυτῆς	I. αὐτῆς	as Masc.	αὐτῆς
Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.
ἐκεῖνω		τῶτω	the same	ταύτῃ	αὐτῷ		αὐτῇ
κείνω	ἐκείνῃ	A. τῶτωι	as Masc.	and	τῷ αὐτῷ	the same	and
ἐκεῖνωι		I. τῶτω		ταυτῇ	ταύτῳ	as Masc.	αὐτῇ
Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.
ἐκεῖνον					αὐτόν		
κείνον	ἐκείνην	τῶτον	as the	ταύτην		as the	αὐτήν
ἐκεῖνο		τῶτονι	Nom.	ταυτήν		Nom.	αὐτήν
DUAL.		DUAL.			DUAL.		
Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. A.	Nom. A.	Nom. Ac.	Nom. A.	Nom. A.
ἐκεῖνω	ἐκεῖνα	τῶτω	the same	ταῦτα	αὐτῶ	the same	αὐτὰ
			as Masc.		αὐτέω	as Masc.	
Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. D.	Gen. D.	Gen. Dat.	Gen. D.	Gen. D.
ἐκεῖνοιν	ἐκεῖναιιν	τῶτοιιν	the same	ταύταιιν	αὐτοῖιν	the same	αὐταῖιν
			as Masc.	ταυτέαιιν	αὐτέοιν	as Masc.	αὐτίαιν
PLURAL.		PLURAL.			PLURAL.		
Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.
ἐκεῖνοι	ἐκεῖναι	ὅτοι	ταῦτα	αὐταί	αὐτοί	αὐτὰ	αὐταί
κείνοι			A. αὐτὶ		τ' αὐτὰ		
Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.
ἐκεῖνων	the same	τῶτων	the same	the same	αὐτῶν	the same	the same
κείνων	as Masc.	I. τούτων	as Masc.	as Masc.	αὐτέων	as Masc.	as Masc.
Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.
κείνοις	ἐκείναις	τῶτοις	the same	ταύταις	αὐτοῖς	the same	αὐταῖς
ἐκεῖνοις	ἐκείνησι	P. τῶτοις	as Masc.	ταυτέσι	αὐτοισι	as Masc.	αὐτήσι
		I. τῶτέσι			αὐτέοισι		αὐτέησι
Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.	Accuf.
ἐκεῖνους		τῶτους	as the	ταύτας	αὐτούς	as the	αὐτάς
κείνους	ἐκείνας.		Nom.	ταυτέας	αὐτέας	Nom.	αὐτίας

A N N O T A T I O N.

The Neuter of $\epsilon\kappa\epsilon\tilde{\iota}\nu\theta$, for which there was no room in this Table, can raise no Difficulty. For the Singular being in θ , as we have already observed, may be formed from the Masculine by dropping σ ; $\epsilon\kappa\epsilon\tilde{\iota}\nu\theta$, $\kappa\epsilon\tilde{\iota}\nu\theta$, $\tau.\nu\theta$. The Plural is in α ; $\epsilon\kappa\epsilon\tilde{\iota}\nu\alpha$, $\kappa\epsilon\tilde{\iota}\nu\alpha$. The Genitives and Datives, as also the Dual, are the same with the Masculine.

Observations on the Dialects of the Article, and of the Relative $\theta\varsigma$.

The Relative $\theta\varsigma$, η , θ , *qui, quæ, quod*, is declined like the Article θ η , $\tau\theta$, rejecting τ in those Cases, where the Article hath it.

They both conform to the Dialects of the Parityllabic Declension, which they follow according to their respective Genders; with this Exception, that from $\theta\varsigma$ it is not allowed to form $\theta\iota\theta$ for θ , *cujus*; nor $\tilde{\alpha}\nu$, $\tilde{\epsilon}\omega\nu$, or $\tilde{\alpha}\omega\nu$ for $\tilde{\omega}\nu$, *quorum*: But $\tau\theta\iota\theta$ is used for $\tau\theta$, etc. And in every thing else they agree with the Nouns, as may be seen in the following Table.

But it should not pass unobserved, that frequently the Article is put in the common Dialect, and the Noun it belongs to in another particular, as $\tau\theta\iota\varsigma$ $\lambda\acute{o}\gamma\omicron\iota\sigma\iota\nu$, Aristoph.

The Poets say $\theta\varsigma$ for θ , *cujus*; which θ is often used by Writers for *quo* or *ubi*.

In the Genitive the Ion. say $\tau\epsilon\tilde{\iota}\nu$ for $\tau\theta$, and in the Dative $\tau\epsilon\tilde{\iota}\omega$ for $\tau\theta$.

The Particles $\gamma\epsilon$ and $\delta\epsilon$, added to the Article, make it pass for a Demonstrative, $\theta\gamma\epsilon$, $\eta\gamma\epsilon$, $\tau\theta\gamma\epsilon$; $\theta\delta\epsilon$, $\eta\delta\epsilon$, $\tau\theta\delta\epsilon$, etc. But the Attics change ϵ into ι , $\theta\delta\iota$, $\eta\delta\iota$, $\tau\theta\delta\iota$, etc.

A Table of the Article, and of the Relative $\theta\varsigma$, with their Dialects.

The A R T I C L E.

Singular.				Dual.		Plural.			
Nom.	Gen.	Dat.	Ac.	N. ac.	G. D.	Nom.	G.	Dat.	Acc.
M. θ ,	$\tau\theta$	$\tau\theta$	$\tau\theta\nu$.	$\tau\theta$	$\tau\theta\nu$	$\theta\iota$,	$\tau\theta\nu$.	$\tau\theta\iota\varsigma$,	$\tau\theta\varsigma$.
	I. $\tau\epsilon\tilde{\iota}\nu$, and $\tau\theta\iota\theta$.	$\tau\epsilon\tilde{\iota}\omega$,				D. $\tau\theta\iota$,		P. $\tau\theta\iota\sigma\iota$,	
	D. $\tau\theta$,							$\tau\theta\iota\sigma\delta\epsilon$,	
N. $\tau\theta$,	$\tau\theta$.	$\tau\theta$.		$\tau\theta$	$\tau\theta\nu$.	$\tau\theta$,	$\tau\theta\nu$.	$\tau\theta\iota\alpha\delta\epsilon\sigma\iota$,	
	$\tau\theta$.	$\tau\theta$.		$\tau\theta$	$\tau\theta\nu$.	$\tau\theta$,	$\tau\theta\nu$.	$\tau\theta\iota\varsigma$,	$\tau\theta$.

The Dialects are the same as in the Masculine.

F. η ,	$\tau\theta\varsigma$,	$\tau\theta$,	$\tau\theta\nu$.	$\tau\theta$	$\tau\theta\nu$.	$\theta\iota$,	$\tau\theta\nu$.	$\tau\theta\iota\varsigma$,	$\tau\theta\varsigma$.
						$\tau\theta$	$\tau\theta\alpha\omega\nu$,	$\tau\theta\iota\sigma\iota$,	
						$\tau\theta$	$\tau\theta$.	$\tau\theta\iota\sigma\iota$,	

The Relative $\theta\varsigma$.

Nom.	Gen.	Dat.	Ac.	N. ac.	G. D.	Nom.	G.	Dat.	Acc.
M. $\theta\varsigma$,	θ ,	θ ,	$\theta\nu$.	θ	$\theta\nu$.	$\theta\iota$,	$\theta\nu$.	$\theta\iota\varsigma$,	$\theta\varsigma$.
Poet. θ ,	θ ,	θ ,						$\theta\iota\sigma\iota$,	
N. θ ,	θ ,	θ ,	θ .	θ	$\theta\nu$.	θ ,	$\theta\nu$.	$\theta\iota\varsigma$,	θ .

The Dialects the same as in the Masculine.

F. η ,	$\theta\varsigma$,	θ ,	$\theta\nu$.	θ	$\theta\nu$.	$\theta\iota$,	$\theta\nu$.	$\theta\iota\varsigma$,	$\theta\varsigma$.
Dor. θ ,	$\tau\theta\varsigma$,	$\tau\theta$,	$\tau\theta\nu$.					$\theta\iota\sigma\iota$,	
								$\theta\iota\sigma\iota$,	

IV. Of Compound Pronouns.

There are three Compound Pronouns, which are formed from the Accusative Singular of the Primitives, and the Genitive αὐτῷ; and these are ἐμαυτῷ, *mei ipsius*; σιαντῷ, *tui ipsius*; ἑαυτῷ, *sui ipsius*. They have no Nominative, and are declined in the other Cases, like λόγος. ο, for the Masculine and the Neuter, and like τιμή, ἥς, for the Feminine.

	Masc.	Fem.	Neut.
Gen:	ἐμαυτῷ	ἐμαυτῇς	ἐμαυτῷ
Dat.	ἐμαυτῷ	ἐμαυτῇ	ἐμαυτῷ
Acc.	ἐμαυτόν	ἐμαυτήν	ἐμαυτό.

In the same manner the other.

The two first have no Plural; which the last hath, and is declined either jointly or separately, thus, ἑαυτῶν, σφῶν αὐτῶν; ἑαυτοῖς, σφίσι αὐτοῖς, ἑαυτῶς, σφῶς αὐτῶς. And in the like Manner in the other Genders.

This Plural is applicable to all Persons, ἑαυτῶς, *nos ipsos*, *vos ipsos*, *se ipsos*, etc. And even sometimes the Singular, ἑαυτῷ, *tui ipsius*.

The Compounds of the two last Persons are also sometimes contracted; σαντῷ for σιαντῷ; αὐτῷ for ἑαυτῷ, preserving always the same Breathing.

A N N O T A T I O N.

The Reason of these Reciprocals being without a Nominative is obvious. For as the Nature of Reciprocation consisteth in making the Action recoil upon the Agent; consequently 'tis not allowable to say ἐμαυτῶς φιλῶ, σαυτῶς φιλεῖς, but ἐμαυτόν φιλῶ, *I love myself*, σαυτόν φιλεῖς, *Thou lovest thyself*, where the Accusative points out the Person to whom the Action returns, as to the Subject that produced it.

'Tis observable that Homer never useth ἐμαυτῷ, σιαντῷ, or ἑαυτῷ; but ἐμὲ αὐτόν, σὲ αὐτόν, ἑ αὐτόν, or absolutely αὐτόν; nor the Plural ἐμαυτῶς, σιαντῶς, or ἑαυτῶς; but ἡμᾶς αὐτούς, ὑμᾶς αὐτούς. Whence it is, that those who consider this Poet as the Standard of the Greek Tongue, reject entirely these Plurals; because though we may resolve ἑαυτόν into ἐ, *se*, αὐτόν, *ipsum*, nevertheless ἑαυτῶς is not equally resolvable. Wherefore this Composition seems to have been introduced into the Greek Language, without any Foundation or Reason.

There remains still an indefinite Pronoun, which denotes nothing determinately, δέῃς, *quidam*, *nescio quis*, which is used indiscriminately for Singular and Plural, and is generally undeclinable.

Nom.	ὅς,	ἥς,	τός,	δεῖνα,	and among Poets, ὁ δέῃς.
Gen.	τῷ,	τῇς,	τῷ,	δείναϊς,	δεῖναις, and δεῖνα.
Dat.	τῷ,	τῇ,	τῷ,	δείναϊ,	δεῖνι, and δεῖνα.
Acc.	τόν,	τήν,	τό,	δεῖνα.	

A N N O T A T I O N.

Hereto we may also join τις, τινός, which when acuted is interrogative, and Baryton is indefinite.

From this τις and ὅς, ἥ, ὅ, results the Compound ὅστις, *quicumque*, where in the Nouns are jointly declined; ὅς, according to the Parisyllabic Declension, and τις according to the Imparisyllabic.

But instead of ὅστις the Poets use ὅτις, whose Attic Cases are Gen. ὅττι, Dat. ὅττω; and in the Plural, ὅττων and ὅτοις. The Ion. say in the Genitive ὅτεο (Poet. ὅττεο) retaining this ε also in the other Cases.

Instead

Instead of ὅστις the Poets say ὅστι, and ὅττι instead of ὅ, τι, as may be seen in the following Table.

A TABLE of ὅστις, quicunque, with its Dialects.

	Singular.				Plural.			
M. ὅστις,	ἑστίν,	ἑστίν,	ὅτινα.	ὅτιναι,	ὅτινων,	ὅτισι,	ἑστίναι.	
P. ὅστις,	A. ὅτω,	ὅτω,			A. ὅτων,			
and,	I. ὅτεο,	ὅτέω,			I. ὀτέων,	ὀτέοισι,		
ὅστι	P. ὀτλιο,							
	D. ὀττιν,							
N. ὅ, τι,	ἑστίν,	ἑστίν,	ὅ, τι.	ἑστίναι,	ὀτινων,	ὀτισι,	ἑστίναι.	
P. ὀττι.				ἑστίναι,				
quodcunque.				ἑστίναι,				
F. ἑστίν,	ἑστίνος,	ἑστίνου.	ἑστίνου.	ἑστίνου,	ὀτινων,	ἑστίνου.	ἑστίνου.	
quæcunque.						ἑστίνου.		

The Dual, which we could not make room for in this Table, hath nothing in it particular.

ἑστίν, or in the Attic Form ἑστίναι, is used for ἑστίναι, quæcunque, as the foregoing Table sheweth. But ἑστίν, with a smooth Breathing, is taken for τινὰ, quædam.

BOOK THIRD.

OF VERBS,

And FIRST of those in Ω .

CHAP. I.

Of the Nature and Properties of a Verb.

A VERB is a Word including an Affirmation, and is generally employed to mark or express Actions.

Verbs are divided into Personal and Impersonal.

The Personal is determined by a Difference of Numbers, Persons, and Tenses; which comprizes the Moods or Forms, and composes the Conjugation.

The Impersonal is indefinite, neither determining Person nor Number, nor Tense or Time, as $\tau\acute{\epsilon}\nu\omega$, *honorare*, to honour.

Of Numbers, ἀριθμοί.

Verbs have three Numbers, in the same manner as Nouns. But the Dual is seldom used.

Diomedes observes, that the ancient Greeks never used the Dual Number: Wherefore the *Æolics* have entirely rejected it, wherein they have been followed by the Latins. I should think it therefore much more convenient for Beginners to omit this Number in Conjugating, and only to mind the Singular and Plural. The Analogy subsisting between this manner of Conjugating, and that of the Latins, will contribute to render the Greek Conjugations much easier to them. Besides, the Dual afterwards will in no wise retard them; forasmuch as it is seldom met with, and always of the same Termination, as we shall make appear hereafter in a little Table apart.

Of Persons, πρόσωπα.

There are three Persons in Greek, as in Latin. But in the Active Conjugation, the Dual is without the first Person.

Of Tenses, χρόνοι.

The Greeks have in all nine Sorts of Tenses, whereof some are definite, and others indefinite.

The definite Tenses are those, which express always a particular Time. There are seven of them, viz. the Present, which is also called the Theme ($\theta\acute{\epsilon}\mu\alpha$), three Futures, and three of the Time past.

The

The Tenses of the Time past are the same as in Latin; the Imperfect, the Perfect, and the Plu-perfect. But the Imperfect is generally used in Greek, to signify the Suspense, Reiteration, or Continuity of an Action.

Of the three Futures the last is only for the Passive, and is commonly called the *Paulo-post-future*; because it signifies the thing imminent; but this Tense is very little used.

The other two are often taken the one for the other; though Sanctius calls the second, the *Future-more-remote*; and it is very probable, that these Tenses were not originally multiplied without some Sort of Necessity or Distinction. See Remarks, l. viii. chap. ix. This second Future is much seldomer used than the first; and is scarce to be met with but in the Passive.

The Indefinite Tenses, which are called 'Αόριστοι, Aorists, are two, which are used indifferently for all times; though the first has generally a greater Relation to the past: Hence it is, that Authors most remarkable for Purity of Diction use it oftner than the Perfect. See the Remarks, l. viii. c. ix.

Of Moods. ἑγκλίσεις.

The Greeks have so far varied in their Moods from the Latins, as to make the Tenses of the Optative different from those of the Subjunctive, from which Difference there consequently results a distinct Mood: Tho' some reckon it better, setting aside all Moods, to divide each Tense into two or three, as Sanctius has done; since these Tenses and Moods are frequently used promiscuously one for another.

Our Tables of Conjugations shall be disposed in such a Manner, as to exhibit both Ways of Conjugating: So that from the first Tenses or Indicatives the corresponding Tenses are to be formed, changing only the Termination of the first into that which is peculiar to the others; where it is to be observed, that the Imperative passes for a Future, and the Infinitive for a Verb Impersonal. See Remarks, Book viii.

Of the different Kinds of Verbs, διαδέσεις

The Greeks have three different Kinds of Verbs; the first Active ενεργητική, ending in ω or in μι; the second Passive, παθητική, ending always in μαι; and the third middle, μέση, which partakes of the other two, either in the Formation of its Tenses, or in its Signification; which we shall explain in a more particular Manner in its proper Place.

There are also Verbs in ω of a passive Signification, as πάσχω, *patior*; and others in μαι of an active Signification, as μάχομαι, *pugno*; Some even seem to have an active and passive, or neuter Signification, as πληθύνω, *multiplico*, *cresco*, and *multiplicor*, or rather *multiplico me*, as the French say, *je me multiplie*. See Remarks, Book viii.

Of Conjugations, συζυγίαι.

Greek Verbs have been commonly sorted by Grammarians into thirteen Conjugations, viz. six Barytons, three Circumflex, and four of Verbs in μι.

But this great Variety of Conjugations may be reduced to two, one of Verbs in ω, and the other of Verbs in μι.

The Conjugation of Verbs in ω is the most extensive of the two, and may be divided into two Sorts; for its Verbs are conjugated either simply or with Contraction. Those that are conjugated simply are called Grave

or

or Barytons, βαρύτοι; because, having no Accent marked on the last Syllable, a Grave Accent is to be understood. Those that are contracted, are Verbs in *άω, ίω, όω*, which by reason of their Accent are called Circumflex.

The Conjugation of the Verbs in *μ* has not many Tenses; but we must refer to it the passive Aorists of the Barytons, which follow the Analogy of this active Conjugation.

CHAP. II.

Observations to learn easily to conjugate.

TO conjugate rightly, four things must be attended to; whereof two are to be observed in all Tenses, *viz.* the Characteristic, and the Termination: The other two occurring only in particular Places, which two are the Augment and the Change of the Penult.

Of the Characteristic.

The Characteristic is the Letter, which precedes the Termination.

Most Grammarians have made use of these Characteristics to distinguish the Conjugations themselves.

Thus, the first Consonant of the Alphabet, which is *β*, with the two corresponding Mutes, *viz.* *ω* and *φ*, served to mark the first Conjugation, whereof the Verbs consequently ended in *βω, πω, φω*, or *πλω*, the *π* taking a *τ* along with it.

The second Consonant, *viz.* *γ*, with its Correspondents *κ, χ*, marked the second Conjugation, whose Verbs ended in *γω, κω, χω*, or *κλω*, the *κ* likewise taking a *τ* with it.

The third Consonant, *viz.* *δ*, with its Correspondents *τ, θ*, marked the third Conjugation of Verbs in *δω, τω, θω*.

The fourth Consonant, *viz.* *ζ*, served to mark the fourth Conjugation; and *ζ* being a double Letter composed of *σ*, and being also resolvable into two *σσ*, which the Attics change into two *τλ*. The Verbs of this Conjugation came to end in *ζω, σσω*, or *τλω*.

The fifth Consonant following, *viz.* *λ* (*θ* and *κ* having been taken already) with its fellow Liquids *μ, ν, ς*, marked the fifth Conjugation of Verbs in *λω, μω, νω, ςω*.

The sixth Conjugation was always to have for its Characteristic some Vowel or Diphthong, as *ε, υ*, etc. which they call terminating in *ω* pure, as *ίω, υω*, etc.

These different Classes of Characteristics deserve to be taken notice of, forasmuch as they may be of service in the Flexion of Tenses. But there is not the least Reason that they should produce different Conjugations, since the manner of conjugating is not at all diversified.

Wherefore the use of Characteristics consists only in pointing out the Distinction of Tenses, and not the Difference of Conjugations.

The Grammarians denominate it *Characteristicam*, or *Formativam*. We shall divide it into three Classes: the first of the Present, the second of the Future, and the third of the Perfect. The Formation of the other Tenses depends entirely upon these three, as it depends in Latin upon the Present, the Perfect, and the Supine.

RULE

R U L E I.

Of the Tenses that have the Characteristic of the Present.

The Characteristic of the Present forms the Preter-imperfect ;
The second Future, and second Aorist ;
The Perfect and Plu-perfect Middle.

E X A M P L E S.

The Characteristic of the Present serves for all the Tenses mentioned in the Rule. But observe, that in Verbs in *πίω, κτώ, μνω*, the first, and not the second, is always the Characteristic. Thus from

τίω, honoro, punio, the Imperfect is *ἔτιον*, the second Future *τιῶ*, the second Aorist *ἔτιον* (which happens to be here the same with the Preter-imperfect) and the Perfect Middle *ἔτια*, where *ι* which is the Characteristic remains always unvaried.

But from *τυπῶ, verbero*, having formed the Imperfect *ἔτυπλον*, the second Future is *τυπῶ*, the second Aorist *ἔτυπον*, the Perfect Middle *τέτυπα*, where the second Consonant, which is *τ*, is lost, and there remains only *π*, the Characteristic.

R U L E II.

Of the Characteristic of the other Tenses.

1. The Characteristic of the first Future forms the first Aorist.
As also the first Future, and first Aorist Middle.
2. The Characteristic of the Perfect serves always for the Plu-perfect.

E X A M P L E S.

1. The first Future forms also the first Aorist, as likewise the first Future and first Aorist Middle having all the same Characteristic, as for Instance, *τίω*, Fut. 1. *τίσω*, Aor. 1. *ἔτισα*, Fut. 1. Middle *τίσομαι*, Aor. 1. Middle *ἔτισάμην* : where *σ* continues always the Characteristic.

τύπῶ, Fut. 1. *τύψω*. Aor. 1. *ἔτυψα*. Fut. 1. Middle *τύψομαι*. Aor. 1. Middle *ἔτυψάμην* ; where *ψ* remains always the Characteristic.

2. The Characteristic of the Perfect serves always for the Plu-perfect, as *τίω, τέτικα, ἔτετίκειν* : both with *κ* ; *τύπῶ, τέτυφα, ἔτετύφειν*, both with *φ*. And in the Middle, *τέτυπα, ἔτετύπεν*, both with *π*. And in like manner the rest.

Of the Termination.

The Termination is to be considered with regard to the Tenses and Moods in the Active and Passive Verbs.

R U L E III.

Termination of the Active in all its Moods.

1. The Indicative has *ω, ον, α, ει*.
2. The Subjunctive *ω*.
3. The Optative *οιμι, αιμι*.
4. The Imperative *ε, ον*.
5. The Infinitive *ειν, αι, ειναι*.
6. The Participle *ων, ας, ως*.

E X A M P L E S.

To facilitate the Comprehension of this Rule, and of the following Discourse, which serves to illustrate it, the Table hereto annexed should be

be carefully attended to, and constantly viewed, with a comparative Regard to the Rule.

1. The Indicative has but four Terminations, contained in the Rule, which are ω , ν , α , $\epsilon\nu$.

ω for the present, and the two Futures, which are conjugated alike, except that where there is an ϵ or an o in the present, they are changed into the Diphthongs $\epsilon\iota$ or η in the second Future, by reason of the Circumflex Accent it is marked with ; the same happeneth also to the first Future in $\lambda\tilde{\omega}$, $\mu\tilde{\omega}$, $\nu\tilde{\omega}$, $\epsilon\tilde{\omega}$, marked all with the same Accent, which cannot be on any other but a long Syllable.

ν for the Imperfect and second Aorist.

α for the Perfect and first Aorist.

$\epsilon\nu$ for the Plu-perfect, which retains its Diphthong $\epsilon\iota$ in all its Persons.

2. The Subjunctive terminates in ω , like the Indicative, and is alike conjugated, save only, that instead of the short Vowels ϵ , o , it assumes the long ones η , ω , in all its Tenses, which are always conjugated in the same manner.

3. The Optative has only two Terminations :

$\omicron\iota\mu\iota$ for all Tenses, excepting that

$\alpha\iota\mu\iota$ is for the first Aorist.

4. The Imperative likewise has but two Terminations ;

ϵ for all its Tenses except the first Aorist, which assumes ν , and like the rest is conjugated by $\tau\omega$.

But it takes an α in the Penultima, coming from the first Aorist of the Indicative, from whence it is formed.

Take notice here, that there may be some difference in the second Person of the Imperative (for there is no first) but in all sorts of Verbs all the other Persons have always the same Termination, $\tau\omega$, $\tau\epsilon$, $\tau\omega\sigma\alpha\nu$, etc. except that the Passive instead of a τ requires a θ , as we shall see in its proper Place.

5. The Infinitive hath three Terminations.

$\epsilon\nu$ for the Present, and the other Tenses of its Characteristic.

$\alpha\iota$ for the first Aorist.

$\epsilon\nu\alpha\iota$ for the Perfect.

6. The Participle has also three, ν for the Present, the second Aorist, and the Futures.

$\alpha\varsigma$ for the first Aorist.

$\omega\varsigma$ for the Perfect.

The Masculine and the Neuter of all these Participles follow the Imparfyllabic Declension, as we have already observed in the Table of Genitives : The Feminine conforms to the Parfyllabic Declension and the Feminine Article.

But we must not neglect to say something here of the third Person Plural of each Tense, which young Beginners generally find the most difficult to retain.

R U L E IV.

Of the third Person Plural.

The third Person Plural in every Tense is formed thus :

The Tenses in ω , and the Perfect have $\sigma\iota$.

Those in ν , end also in ν ,

The

The other Tenses have their Terminations in *ev* or *av*, which are always from the Singular.

E X A M P L E S.

The Tenses in *ω*, and the Perfect terminate always in *σι*; viz. the Present and the Futures in *ωσι*, retaining *ω*, and the Perfect in *ασι*.

The Tenses in *ov*, that is to say, the Imperfect, and the second Aorist, terminate this Person in *ov*, like the first of the Singular.

The other Tenses end in *ev*, or in *av*, and form this Person always from the Singular, viz. the first Aorist from the first Person, by adding *ν*; the Plu-perfect (to which we may join the Passive Aorists) and the Imperative. from the third Person Singular, by adding *σav*; and likewise the Optative from the third Person, but by adding *ev*, as may be observed in the following Table.

A N N O T A T I O N.

Concerning the Augment and Penultimate.

There are still remaining two things to conjugate well, the Augment and the Penultimate; but the Changes of the Penult. will be shewn more conveniently in each Tense, according to which it often varies. And as for the Augment, the particular Rules concerning it will be easier to retain, when the Beginner has learned a little to conjugate. We shall only remark here, that the Augment is nothing else but an Increase of Quantity, or of Letters, which is made in the Beginning of a Verb in some Tenses, as *τιω*, *honorō*; *ἔτιον*, *honorabam*; *τίτιχα*, *honoravi*; *ἐτέλιχον*, *honoraveram*; as may be seen in the following Table, which if the Learner will but give himself the Trouble to compare with the preceding Observations, he will quickly perceive how very serviceable they are, and how much they contribute to help his Memory, and to instruct him to conjugate easily.

T

A TABLE

88 A TABLE of CONJUGATION

INDICATIVE.		SUBJUNCTIVE.		OPTATIVE.	
Ἑγκλίσεις; ὁριστική.		ὁποτακτική.		εὐκτική.	
Ἑνεῳς.		Instant.		The Present.	
Τί.	{ ω, εις, ει. Honoro, as, at, 1. ομεν, ετε, υσι.	Τί-	{ ω, ης, η Honorem, es, et. 2. ωμεν, ητη, ωσι.		
Παρατακτικός quasi Extensivus in rem non exactam. The Imperfect.					
Ἐτι-	{ ον, ες, ε. Honorabam, as, at, 1. ομεν, ετε, ον.		Τί-	{ οίμι, οίς, οί. Honorem, es, et. 2. οίμεν, οίτε, οίεν.	
Μέλλων, Futurum primum. The first Future.					
Τίσ-	{ ω, εις, ει. Honorabo, is, it, 1. ομεν, ετε, υσι.		Τίσ-	{ οίμι, οίς, οί. Honorem, es, et. 2. οίμεν, οίτε, οίεν.	
Ἐσόμενος, quibusdam Futurum remotius. The second Future.					
Τί-	{ ὦ, εῖς, εῖ. Honorabo, is it. 1. ὦμεν, εῖτε, ὦσι.		Τί-	{ οἶμι, οἶς, οἶ. Honorem, es, et. 2. οἶμεν, οἶτε, οἶεν.	
Παρεληλυθώς, Tempus exactum. vulgo, The first Aorist.					
Ἐτίσ-	{ α, ας, ε. Honoravi, isti. 1. αμεν, ατε, αν.	Τίσ-	{ ω, ης, η. Honoraverim, is. 2. ωμεν, ητε, ωσι.	Τίσ-	{ αιμι, αις, αις. Honoraverim, is, it. 3. αιμεν, αιτε, αιεν.
Ἀόριστος, Indefinitum tempus. The second Aorist.					
Ἐτι-	{ ον, ες, ε. Honoravi, isti. 1. ομεν, ετε, ον.	Τί-	{ ω, ης, η. Honoraverim, is, 2. ωμεν, ητε, ωσι.	Τί-	{ οίμι, οίς, οί. Honoraverim, is, it. 3. οίμεν, οίτε, οίεν.
Παρακείμενος, Adjacens præsentī. The Preter-perfect.					
Τίτιχ-	{ α, ας, ε. Honoravi, isti. 1. αμεν, ατε, ασι.	Τε	{ ω, ης, η. Honoraverim, is. 2. ωμεν, ητε, ωσι.		
ὑπερσυντελικός, Plusquam perfectum. The Plu-perfect.					
Ἐτετίχ-	{ ειν, εις, ει. Honoraveram, 1. ειμεν, ειτε, εισαν.	Τε-	{ οίμι, οίς, οί. Honoravissēm. 2. οίμεν, οίτε, οίεν.		

IMPERATIVE.

προσωντική

INFINITIVE.

ἀπαρρέμενα.

PARTICIPLES.

μητοχαί.

Futurum Imperandi formatur ab Indicativis temporibus sic.

Τί- { ε, έτω,
Honora, ato,
είε, έτωσαν.

Τίσ- { ον, αίω, fac.
Honoraveris,
αίε, αίωσαν.

Τί- { ε, είω, fac
Honoraveris,
είε, είωσαν.

τικ- { ε, έτω, fac
Honoretis,
είε, έτωσαν.

Infinita seu Imperfonalia, quodlibet fere omnium temporum formatur sic

Τί- ειυ
Honorare.

Τίσ- ειυ
Honoraturum esse

Τί- ειυ

Τίσ- αι
Honoravisse.

Τί- ειυ

τελικ- ένα
Honoravisse

Participia omnia omnium fere temporum formantur quoque sic.

Τί- { ων, οντος,
ησα, ησης,
ον, οντος.

Τίσ- { ων, ονιος,
ησα, ησης,
ον, ονιος.

Τί- { ων, ηνιος,
ησα ησης,
ον, ηνιος.

Τίσ- { ας, ανιος,
ασα, ασης
αν, ανιος

Τί- { ων, όνιος,
ησα, ησης
ον, όνιος.

ΤΕΤΙ- { ώς, ότος,
υία, υίας
ός, ότος.

Honorans, antis.

Honoraturus, a, um.

Qui, Quae, Quod honoravi, isti, it.

CHAP. III.

Of the Augment, Syllabic and Temporal.

THE Augment, as we have already observed, is an Increase which is added to the Beginning of a Word in some Tenses.

There are two Sorts ; One Syllabic, that consists in an Increase of Syllables ; and the other Temporal, which increases the Measure or Quantity. But all Tenses are not susceptible of this Increase.

Out of nine Greek Tenses, three are never augmented, *viz.* the Present and the two Futures ; Two are augmented through all the Moods, *viz.* the Perfect, and the *Paulo-post-future*, which is only for the Passive ; And four are increased only in the Indicative, *viz.* the Imperfect, and the two Aorists, to which we may join the Pluperfect (for those that are willing to divide this Tense according to our Table into first and second) which, out of the Indicative, drops the Syllabic *σ*, added to the Augment of the perfect ; as *τέτικα*, *ἔτετικεν*, *τετίκοιμι*. But yet it is not quite without an Augment, since that of the Perfect still continues.

RULE V.

Of the Syllabic Augment.

1. The Syllabic Augment is *σ* prefixed to the Imperfect of a Verb beginning with a Consonant.
2. And then the initial Letter of the Present Tense is repeated in the Perfect.
3. Which, if it should be an Aspirate, must be changed into its corresponding smooth Letter.
4. To which there must be still prefixed another Syllabic *σ*, in the Plu-perfect.

EXAMPLES.

1. The Syllabic Augment is nothing else but an *σ* put before the Imperfect of Verbs commencing with a Consonant ; as *τίω*, *honoro* ; *ἔτιον*, *honorabam* ; *τύπλω*, *I beat* ; *ἔτυπλον*, *I did beat*. And this *σ* is also retained in the Aorists, as we shall see hereafter, *ἔτισα*, *honoravi* ; *ἔτυψα*, *verberavi* ; *ἔτυπον*, the same, *etc.*

2. But then the Perfect re-duplicates the initial Letter of the Verb ; as *τίω*, *honoro* ; *τέτικα*, *honoravi* ; *τύπλω*, *verbero* ; *τέτυφα*, *verberavi* ;

3. Which if it be an Aspirate, it must be changed into its corresponding smooth Letter before 'tis repeated ; thus :

θείνω, <i>stimulo</i> ;	τέθακα,	<i>stimulavi</i> .
φαίνω, <i>luceo</i> ;	πέφακα,	<i>luxi</i> .
χαίρω, <i>gaudeo</i> ;	κέχακα,	<i>gaufisus sum</i> .

4. The Plu-perfect receives still a Syllabic Augment before the Perfect ; but only before the first, *viz.* the Perfect of the Indicative ; as *τέτικα*, *ἔτετικεν*, *honoraveram*. And in like manner,

τύπλω, <i>verbero</i> ;	τέτυφα,	ἔτετύφην,	<i>αυι,</i>	<i>averam</i> .
γράφω, <i>scribo</i> ;	ἔγραφα,	ἔγγεγραφεν,	<i>scripsi,</i>	<i>eram</i> .
κλίνω, <i>inclino</i> ;	κέκλικα,	ἔκεκλικεν,	<i>αυι,</i>	<i>averam</i> .
κρίνω, <i>judicio</i> ;	κέκρικα,	ἔκεκρίκειν,	<i>αυι,</i>	<i>avaram</i> .

This

This Reduplication, which the Greeks call ἀναδιπλασιασμός, *duplicationem*, is also in use among the Latins, as we have made appear in the Latin Method; thus *fallo, fefelli*; *pello, pepuli*; *pangi, pepigi*, etc.

R U L E VI.

Of the Syllabic Augment long by Position.

P is re-duplicated in the Augment, at which Time, as also whenever the Augment ε is long by Position, the Increase of the Perfect is the same with that of the Imperfect.

E X A M P L E S.

The Letter ρ is always repeated after the Syllabic Augment. And then, as also when ε is long by Position, *viz.* when 'tis followed by a double Letter, or by two Consonants, the Augment of the Perfect is the same as that of the Imperfect, without any Re-duplication.

ῥίπλω,	<i>projicio,</i>	ῥῥίπλον,	ῥῥίφα,	<i>ebam,</i>	<i>jeci.</i>
σπείρω,	<i>semino,</i>	ῥσπειρον,	ῥσπαρκα,	<i>abam,</i>	<i>avi.</i>
ζέω,	<i>ferveo,</i>	ῥζέον,	ῥζεκα,	<i>ebam,</i>	<i>ferbui.</i>
ξέω,	<i>polio,</i>	ῥξέον,	ῥξεκα,	<i>ebam,</i>	<i>iwi.</i>
ψάλλω,	<i>cano fidibus,</i>	ῥψαλλον,	ῥψαλκα,	<i>ebam,</i>	<i>cecini, etc.</i>

But a Mute and Liquid do not make a Syllable long by Position, and therefore Verbs beginning with them, follow the general Rule, as κλίνω, *inclino*; ἐκλινον, *κέκλικα*, and others.

A N N O T A T I O N.

The Poets do not always repeat the ρ in the Augment, as ῥάπλω, *to sew*; ῥεαπλον, *I did sew*. Wherefore the Perfect assumes then its Reduplication, as ῥίπλω, *to throw*, ῥίπλον, ῥῥίφα, for ῥῥίφα, *I have thrown*; ῥέριμμαι for ῥῥέριμμαι, *I have been thrown*. And in the Plu-perfect ῥερίμμην, ψο, πλο, etc. In like manner ῥέζω, *to do*, Imperf. ῥέζον, Aor. 1. ῥεξεα, from whence cometh, κατέρεξα, *I have finished*.

R U L E VII.

Of Verbs that neglect, and those that indifferently take or neglect the Reduplication of the Perfect.

1. Verbs commencing with γν neglect the Reduplication of the Perfect.
2. And some few others take it, or neglect it indifferently.

E X A M P L E S.

Although μ and ν preceded by a Mute, do not make a Syllable long by Position in the Greek; nevertheless

1. Verbs beginning with γν do not repeat the first Letter, as γνώω, *nosco*, ἔγνωκα; γνωρίζω, *notum reddo*, ἔγνώρικα, and such like. To which we may add γενηγόρην, *vigilo*, ἔγενηγόρηκα.

The Reason of this is to avoid a Cacophony, because the Ear would be offended at the Sound of γέγνωκα, γέγνώρικα, etc.

2. On the contrary, Verbs commencing with κλ, πλ, μν, sometimes take their Reduplication, because these Letters make the Syllable common in Verse, as κλάομαι, *acquirō, possideo*, κέκλημαι; μνάομαι, *memini*, μένημαι, and sometimes they neglect it: as ἐκλημαι, *possedi*; ἐκλακα from κλείνω, *occido*; ἐκλισμαι from κλίσσωμαι, *condor*, etc.

Likewise in some other Verbs that have ε short or common, the Reduplication is sometimes taken, sometimes omitted; as βλαστάνω,

βλασάνω,	vireo,	ἐβλάστηκα,	et βεβλάστηκα.
βεδύω,	consulo,	ἐβέλευκα,	et βεβέλευκα.
κρύπτω,	occulto,	ἔκρυφα,	et κέκρυφα.
βλακύνομαι,	torreo,	ἐβλακύνομαι,	et βεβλακύνομαι.
But καθαρίζω,	purgo;	hath only ἐκαθάρισα.	

R U L E VIII.

Of the Temporal Augment.

1. The Temporal Augment consists in changing a short into a long Vowel, as also α into η :
2. And then the ι of the Diphthongs $\alpha\iota$, $\omicron\iota$, is pointed underneath, and the Diphthong $\alpha\upsilon$ is turned into $\eta\upsilon$.
3. And these Augments are the same in all Tenses.

E X A M P L E S.

1. The Temporal Augment is properly no more than the Change of a short into a long Vowel, according to the Correspondence of Vowels and Diphthongs, remarked in the first Book ; by reason whereof some are called Changeable or Mutes, and others Unchangeable. Which is effected in the following Manner.

Changeable, μέλαςολικά.

Vowels,	α	} into {	η ἀνύω,	perficio,	ἤνυσον.
	ϵ		η ἐλεύθω,	venio,	ἤλυθον.
	$\omicron$		ω ὀπάζω,	præbeo,	ᾤπαζον.
Diphthongs,	$\alpha\iota$	} into {	η αἶρω,	tollo,	ἤρον.
	$\alpha\upsilon$		$\eta\upsilon$ αὐξάνω,	augeo,	ἠύξανον.
	$\alpha\iota$		ω ὀικίζω,	habito,	ᾤκισον.

2. Where it is to be observed, that the Change of Diphthongs follows that of the Vowels, according to their Prepositive, the Subjunctive ι being written underneath, and the υ remaining where it was.

3. These Temporal Augments continue the same in all the other Tenses capable of increasing.

A N N O T A T I O N.

Nevertheless αἶρω having ἤρον, tollebam, with a Point written underneath, has not the same Point subscribed under ἤρα the first Aor. nor ἤρακα the Perfect Active, where several are apt to be mistaken, says Caninius, these Tenses coming from the Future ἀρῶ, tollam, which has no ι . This is still further shewn from the Participle Aor. ι ἀρας, ἀραλῶ, qui sustulit, and not αἶρας, as it should be, if it followed the Analogy of the Present. Thus from φαίνω, appareo, Fut: φανῶ, cometh ἐφῆνα and πείφῆνα. But αἰλέω, peto, subscribes its first Aor. ἤτισα, petivi, and re-assumes $\alpha\iota$ in the Participle αἰτήσας, because its Future is αἰλήσω. Which is a general Rule for all others of the like Nature.

It is the Opinion of Gretser, that the Change of α long into η , and of the Diphthong proper into improper, is rather a simile Mutation than an Augment ; because, says he, as the Syllable was already long, it had its two Measures, which is all it can have after the Change. But we must not imagine, that Art could here comprise the whole natural Force and Practice of the Language. For even among short and long Syllables, there were some shorter and some longer than the rest, as we have made appear elsewhere ;

elsewhere; the common Syllables having been deemed common for no other Reason, but because as they were of a shorter Duration than a long Syllable, and of a longer Duration than a short one, it was no hard Matter to confound them with either; and the Diphthongs η, ω, having had their Subjunctive written formerly in the same Line with themselves, in like manner as ηυ, which is proved from very ancient Books, as we have made appear in the first Book.

R U L E II.

Of unchangeable Vowels or Diphthongs.

All other Vowels or Diphthongs, besides those mentioned in the last Rule, are unchangeable.

E X A M P L E S.

The other Vowels, viz. the two long η, ω, and the two common ε, υ, together with the Diphthongs ει, ευ, ου, continue immutable through all Tenses and Moods in the common Tongue.

Unchangeable, αμεινολα.

Vowels.	η ηχέω,	resono,	ἡχέον,	ἡχέσω.
	ω ὠθω,	impello,	ὠθον,	ὠσω.
	ι ἱεύω,	aucupor,	ἱέειον,	ἱεεύσω.
Diphthongs.	υ υβρίζω,	insulto,	υβρίζον,	υβρίσω.
	ει εικάζω,	affimilo,	εἰκαζον,	εἰκάσω.
	ευ ευθύνω,	dirigo,	εὐθυνον,	εὐθυνω.
	υ υτάζω,	vulnero,	υτάζον,	υτάσω.

The Attics sometimes change ει into η, as ευ into ηυ; but more of this in the following Chapter.

Exceptions of the Rules of the Temporal Augment.

R U L E X.

Verbs that do not change α into η.

A continues unaltered in αω, αίω, ἀηθέσσω, ἀηδιζομαι.

E X A M P L E S.

These four Verbs retain α unchanged through all their Tenses; αω, *spiro, flo*, to distinguish it from ἡον, taken from εω, *sum*; αίω, *audio*, αἶον, to distinguish it from ἡῖον, taken from εἰω or εἶμι, *vado*; ἀηθέσσω, *insuetus sum*, ἀηθεσσον, to avoid putting two ηη one after another; ἀηδιζομαι, *radio afficio, fastidio*; ἀηδιζόμεν, for the same Reason.

R U L E XI.

Of Verbs that do not change ε into η, but make a Diphthong of it.

E instead of being changed into η, oftentimes takes ι after it; as εχέω, εἶχον. In the same Manner, εάω, εἰάσω, εἶλω, εἶλω, εἶθω, εἶρω, εἶηκω, εἶρύω, εἶπω, εἶτιάω; εἰργάζομαι, εἶω, εἶπομαι, εἶζομαι.

E X A M P L E S.

Several Verbs beginning with an ε, take ι after it, and so make their Temporal Augment in ει Diphthong, as those following:

εχέω, *habeo*;

εἶχον, *habebam*.

In the same manner

εάω, *spiro*;

εἰσσω, *volvo*.

εἶλω, antiquated, instead of which is read

εἰσέω,

αἰρέω, *capio*,
 ἔλκω, and its Derivatives,
 ἔθω, *consuesco*,
 ἔστηκω, *sto*,
 ἔπω, *dico*,
 ἐτιώω, *convivium celebro*,
 ἔω, *induo and colloco*,

εἶλον, *cepi*.
 ἐλκίω and ἐλκύω, *traho*.
 ἔρπω and ἐρπύζω, *serpo*.
 ἔρύω, *trabo*.
 ἔπομαι, *sequor*.
 ἐργάζομαι, *operor*.
 ἔζω and ὀμαι, *sedeo*.

A N N O T A T I O N.

*Ἐπω, εἶπον, *dixi*, retains its Augment in all other Moods; εἶπε, *dic*; εἶπεν, *qui dixit*. See the Resolution of Verbs, Book V. R. 19.

*Ἐστηκω, *sto, persto, permaneo*; εἰστήκειν, *steteram*, in the Pluperfect Middle. For the Perfect Active of ἔστημι, allowing ἔστακα to be said Dor, by changing η into α. See Book IV. R. 13.

*Ἐω, whether it be taken for *induo*, or for *sedere jubeo, colloco*, makes in the Perfect Tense ἔμμαι, *indutus sum, collocatus sum, sedi*. See Book IV. R. 24.

*Ἐρίω, *dico*, makes also ἔρηκα, ἔρημαι, from whence comes ἐρήθην, and rejecting ι, ἐρήθην. See the Resolution of Verbs, Book V. R. 9.

R U L E XII.

Of Verbs beginning with εο.

Ε before ο continues; but ο is then changed into ω.

E X A M P L E S.

Verbs that have an ε before ο, in the Beginning, do not change the ε, but make their Increase in the second Syllable, changing ο into ω; as ἐστράζω, *serior*, ἰώεταζον.

R U L E XIII.

Of Verbs that retain οι.

Οι is not augmented, but remains unvaried in Verbs derived from οἶνος, οἶνός, and οἶαξ; As also in the following Verbs, ἀικνεύω, οἰμάω, οἰσεύω, οἰόομαι, and οἰμώζω.

E X A M P L E S.

The Ionics make no Augment in the Diphthongs; wherefore they say, αἰτιον, *petebam*; οἰκιον, *habitabam*, etc. Hence it is, that in the common Tongue, there are several Verbs beginning with οι, which admit of no Increase, or Change of οι, viz. those derived from

οἶνος, vinum, as	{ οἰνίζω, οἰνίζομαι, οἰνοποτάζω, οἰνέω, οἰνοχοέω,	vinum redoleo.		{ But these two change some- times ο into φ.
		vina comparo.		
		vinum pota.		
		in vinum verto,		
		vinum modice repleo.		
		vinum infundo.		
			οἰανίζομαι,	{ auguror.
οἶωνός, volucris, augurium,		οἰανοςκοπέω,		
		οἰανοπολέω,		
οἶαξ, temo, gubernaculum navis.	{ οἰακίζω, οἰακονομέω, οἰακωροφύω, <td></td> <td rowspan="3"> { gubernor, gubernaculum navis rego. </td> <td></td>		{ gubernor, gubernaculum navis rego.	

To these we must join *οἰσέμαι*, *solus ago*, from *οἶ*, *solus*.
οἰκεῖω, *domum custodio*, from *οἶκος*, *custos domus*.

οἰμάω, *impeturo*, from *οἶμος*, *semita*,

οἰσέω or *οἰσέω* *æstro concitor*, from *οἶστρος*, *æstrum*.

οἰμῶ, *ploro*, from *οἶμος*, *bei mihi*.

But this last makes *οἰμῶζον*, and *οἰμῶζον*, *plorabam*.

Hereto may also be added *οἰδάνω*, or *οἰδαίνω*, *tumeo*; *δοιδαίων τῶν ὄχλων* *ψυχῇ*, *Herodi. popularium animi intumuerunt*. Notwithstanding it comes from *οἰδῶ*, from whence *οἰδηκῶς*, *tumidus, inflatus*, in *Suid.* and *Hesych.*

CHAP. IV.

Of the Augment of Compound Verbs.

Comound Verbs may be reduced to two Classes, those that are compounded with a Preposition, and those that are formed in Composition with other Parts of Speech.

Those that are formed by Composition with other Parts of Speech, need not occasion any manner of Difficulty; because they agree entirely with the general Rules, and receive their syllabic or temporal Augment, exactly as if they were simple Verbs; *αὐτομολῶ*, *sponte venio*; *ὑπομόλεον*; *φιλοσοφῶ*, *philosophor*, *ἐφιλοσοφῶ*; *ὁμοφρονῶ*, *concor sum, idem sentio*, *ὁμοφρονέον*.

As for those that are formed of Prepositions, it is necessary to collect first what we have said concerning the Apostrophe, Book I. and afterwards to take notice of the following Rule.

RULE XIV.

Of the Augment of Verbs compounded with Prepositions.

1. The Augment in Compounds generally goes after the Preposition.
2. And sometimes it precedes it.
3. And sometimes the Augment goes before and after the Preposition.

EXAMPLES.

1. Verbs compounded with a Preposition vary very much, with regard to their Augment; though generally speaking it takes place after the Preposition, being the same in all Tenses as that of simple Verbs; *προσβάλλω*, *adjicio*, *προσέβαλλον*, from *βάλλω*, *jacio*; *ἐναλάσσω*, *immuto*, *ἐνέλλασσον*, from *ἀλλάσσω*, *muto*. In the same manner, *προφητεύω*, *propheto*, *προεφήτεον*; *συνεργῶ*, *in opera adjuvo*, *συνήγγεν*: *ἐπιδημῶ*, *sum domi*, *ἐπιδέδημκα*, *fui domi*; *ἐπιτοκῶ*, *pejero*, *ἐπιτόκηκα*, *pejeravi*; *ἐπιστάω*, *præsum*, *ἐπιστάθηκα*; and others of the like Sort, which may be seen in *Budeus* and others.

This is still further seen in the Compounds of *εὖ*, a Particle of good Fortune, and of *δύς*, a Particle of Misfortune, when they precede a mutable Vowel or Diphthong; as *ἐνὸρκῶ*, *sancte juro*, *juramentum religiose seruo*, *ἐνέρκην*: *ἐνεργεῖω*, *beneficio afficio*, *ἐνεργέτην*; *ἐναγγελίζομαι*, *lata nuntio*, *bonum nuntium affero*, *ἐνηγγελίζομαι*. Though sometimes the Attics change *εὐ* into *ἠ*, as we shall see in the next Chapter.

Δυσσεύω, *morosus sum*, *δυσσεύω*; *δυσσέπισω*, *difficulter credo*, *diffido*, *δυσσηπίσω*; and the like.

2. Sometimes however the Augment is put before the Preposition, which happens

To the Compounds of *δύς*, when it precedes a Consonant, or an immutable Vowel or Diphthong, *δυσυχέω*, *infelix sum*, *ἔδυσύχην*; *δυσωπείω*, *pudore flecto*, *exoro*, *ἔδυσώπειον*.

To the Compounds of privative *α*, *ἀφρονέω*, *incipiens sum*, *ἠφρόνεν*.

To Compounds, that make no Alteration in the Signification of the Simple; *ἕδω*, *dormio*; *καθεύδω*, *idem*, *ἐκάθειδον* (though we also meet with *καθεῦδον* without an Augment, and with a Circumflex on the Penultima, which Accent is on all dissyllable Compounds commencing with a Vowel, that are without an Augment, or have it in the Middle, as *συνάγω*, *cogo*, *συνῆγον*; *παρέικω*, *concedo*, *παρεῖκον*; *καθήκω*, *devenio*; *καθῆκον*)

Ἀνιδόμαι and *ἐνανιδόμαι*, or *ἔμαι*, *contrarius sum*, *ἠνανιδάμην*; *ἔπω* and *ἐπέπω*, *dico*, *ἤνεπον*, etc.

To some particular Compounds whose Simple are antiquated, *ἀμφισέβη*, *dubito*, *ἡμφισέβητεον*; *ἀνιβόλῳ*, *supplicio*, *oro*, *ἠνιβόλῳ*; *ἀνιδικέω*, *contra adversarium ago*, *ἠντιδικουν*.

But there are some of those that receive the Augment in the Middle, *ἀπολαύω*, *fruor*, *ἀπέλαυνον* (and Att. even *ἀπήλαυνον*, as we shall observe in the next Chapter) *ἐπιχειρῶ*, *aggredior*, *ἐπιχείρεν*; *ἐγκωμιάζω*, *celebro*, *laudo*, *ἐνικωμιάζον*, (where *ν* is repeated by reason of the following Vowel) and *ἐνεγκωμιάζον*, by adding a *γ*.

In like manner, *ἐπικηρέω*, *auxilior*, *ἐπικέρεον*, Dion Cass. *ἐπισηδέω*, *do operam*, Aor. I. *ἐπισηδέυσα*, Thucyd. The Perfect Participle *ἐπιτετηδευμένοι*, Dion Cass. *qui se exercuerant*; *συνδιαλίσσεται*, *convenuto*, *συνδιηλαῶν*, *idem*.

3. Others take the Augment in the beginning before the Preposition, and in the Middle after the Preposition, as *ἐκδιαλίσσω*, *luxuriose vivo*, *ἐκδιδήτηκα*; *ἐνοχλέω*, *turbo*, *ἠνώχληκα*; *ἀνορθόω*, *ώσω*, *corrigo*, *ἠνώρθωκα*, *ἐπηνώρθωκα*; *διαλίσσω*, *judico ut arbiter* (from whence the Word Diet, as Imperial Diet, is derived) *διδήτηκα*; *παροινέω*, *vinolentia pecco*, *ἐπαρῶνεν*, *πιπαρῶννηκα*, *ἐπαρῶννητα*, etc. *ἀνέχομαι*, *tolero*, *ἠνεχώμην* and *ἠνεσχόμην*.

ANNOTATION.

But *ἔγναι*, *spondeo*, receives sometimes its Augment in the beginning, as in the first Aor. *ἔγνυσε*, in the Imperfect *ἔγνυατο*; and sometimes in the middle, as in the Perfect *ἔγεγυνηκε*, in the first Aor. *ἐγεγύνησεν*, from whence riseth *ἐνεγγυησάμην*, and without its Augment and syncopated *ἔγνυαμην*.

Moreover *ἐνιχυράζομαι* or *ἐχχυράζομαι*, *oppignero*, taken from *ἐνέχυρον* or *ἐγχυρον*, *pignus*, sometimes is augmented in the middle, at other times in the Commencement, and sometimes goes without any Increase at all; which also happens to other Verbs.

Some Verbs have both the Syllabic and Temporal Augments, *ἐμπολάω*, *eto*, *lucror*; *ἐμπεπόληκα* and *ἠμπόληκα*; Aor. I. *ἠμπόλησα*, etc.

Here it is proper to observe, that Verbs compounded with *ἐν*, *ἐκ*, *ἐν*, where the *ν* and the *κ* admit of some change in the Present, because of the following Consonant, according to what we have remarked in the first Book, re-assume their Primitive *ν* and *κ*, as often as the Augment is in the middle as *συνφλέγω*, *comburo*, *συνέφλεγεν*; *ἐγχξέω*, *inpingo*, *ἐνέχξιον*. But

as for the particular Manner of changing these Prepositions, we shall treat of it at large in the Sixth Book, Chapter the Second.

C H A P. V.

Of the Attic and Ionic Augments.

R U L E XV.

Of ε changed into η, according to the Attic Form.

THE Attics generally change ε into η for their Augment; thus of εἶδεν, ἐδυνάμην, they make ἡδεῖν, ἡδυνάμην.

E X A M P L E S.

The Attics, generally speaking, augment ε by changing it into η, whether ε be part of a Diphthong or no.

Wherefore ε is changed into η, with the Point underneath, and εῦ into ηῦ; as,

εἰκάζω,	<i>affimilo</i> ;	Imp. εἰκάζον,	Att. ἡκάζον.
εἶδω,	<i>scio, nosco</i> ;	Plu-sp. εἶδεν,	Att. ἡδεῖν.
εὐχόμαι,	<i>precor</i> ;	Imp. εὐχόμεν,	Att. ἡυχόμεν.
εὕδω,	<i>dormio</i> ;	Imp. εὔδον,	Att. ἡυδον.

They also change the Syllabic Augment into a Temporal; as ἐμελλον, ἡμελλον, *debebam*; ἐδυνάμην, ἡδυνάμην, *poteram*; ἐβούλόμην, ἡβούλόμην, *volebam*, etc.

R U L E XVI.

ε prefixed to the Temporal Augment; η resolved into εα; εῖ put for λε or με.

1. They likewise prefix to the Temporal Augment an ε, which takes the Breathing of the Present.
2. And likewise they resolve η into εα.
3. And in the Perfect they put εῖ instead of λε με.

E X A M P L E S.

1. The Attics prefix an ε to the Temporal Augment, particularly to Verbs commencing with an ε or an ο, and not only in the Imperfect, but also in all other Tenses capable of Augment; and this ε retains always the Breathing of the Present, whereas ε in the Syllabic Augment always takes a smooth Breathing:

ὁράω, *video*; ᾠραον, and ὠώραον, *videbam*; ὠρακα and ὠώρακα, *vidi*.

οἶγω, *aperio*; ὠγα and ὠωγα, *aperui*, from whence comes ἀνέωγα, the Perfect Middle. See the Resolution of Verbs, Book V.

εἶπω, *dico*; εἶπον, εἶπα, εἶπον, εἶπα; from whence προσέειπον, προσέειπα, *allocutus sum*.

εἶω or ἵημι, *mitto* ἡκα. ἤκα, *mihi*; from whence ἐνέηκα, *intellexi*.

εἶκω, *affimilo, conveniens sum*, Perfect Middle, οἶκα and εοικα; in like manner, ἔλπω, ἔλπα and εολπα, *speravi*; ἔγω, *facio*, ὄργα and εοργα, *feci*; the Plu-perfect of these receives an Augment in the Middle, as we shall more particularly observe in Rule XX.

2. They resolve η into εα, as ᾄγνυμι or ᾄγω, *frango*, Aor. 1. ἤξα, Att. ἔαξα, from whence κατέαξαν, *fregerunt*. John xix. 33. ᾤδω, *place*; Perfect Middle, ἔδα and εαδα, Participle εαδώς, etc.

3. They change the Increase of the Perfect $\lambda\epsilon$ and $\mu\epsilon$ into $\epsilon\iota$; $\lambda\eta\beta\omega$, *sumo*, $\lambda\acute{\epsilon}\lambda\eta\phi\alpha$ and $\epsilon\iota\lambda\eta\phi\alpha$, *sumpsi*: $\mu\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$, *sortior*; $\mu\acute{\epsilon}\mu\alpha\rho\epsilon\mu\alpha\iota$, $\epsilon\iota\mu\alpha\rho\epsilon\mu\alpha\iota$, from whence comes $\epsilon\iota\mu\alpha\rho\acute{\epsilon}\mu\eta\eta$, *satum*.

A N N O T A T I O N.

The Attics also join sometimes the Syllabic ϵ to Verbs beginning with α or ω , notwithstanding they have no Temporal Augment.

$\epsilon\gamma\acute{\iota}\omega$, *meio*, Perfect $\epsilon\theta\eta\kappa\alpha$, Att. $\epsilon\theta\eta\eta\kappa\alpha$, from whence comes $\epsilon\nu\epsilon\theta\eta\eta\kappa\alpha$, *imminxi*, in Aristophanes.

$\acute{\omega}\theta\omega$, *pello*, Aor. 1. $\acute{\omega}\sigma\alpha$, Att. $\epsilon\omega\sigma\alpha$, Middle $\acute{\omega}\sigma\acute{\alpha}\mu\eta\eta$, $\epsilon\omega\sigma\acute{\alpha}\mu\eta\eta$.

R U L E X V I.

Of the Attic Reduplication in the Perfect.

When a Verb begins with α short, or with $\omicron$, ϵ , then the Attics add the two first Letters of the Present to the Perfect.

E X A M P L E S.

When a Verb begins with α short, or with either of the two short Vowels, the Perfect common is atticized by receiving the two first Letters of the Present; as

$\epsilon\gamma\acute{\iota}\omega$,	<i>contendo</i> ,	$\eta\theta\eta\kappa\alpha$,	$\epsilon\theta\eta\eta\kappa\alpha$;	Pal. $\epsilon\theta\eta\theta\eta\sigma\iota\mu\alpha\iota$,
$\alpha\gamma\acute{\epsilon}\rho\omega$,	<i>congrego</i> ,	$\eta\gamma\epsilon\theta\kappa\alpha$,	$\alpha\gamma\eta\gamma\epsilon\theta\kappa\alpha$;	$\alpha\gamma\eta\gamma\epsilon\sigma\iota\mu\alpha\iota$.
$\acute{\omicron}\lambda\lambda\omega$,	<i>perdo</i> ,	Perfect	Middle,	$\acute{\omega}\lambda\alpha$, $\acute{\omicron}\lambda\acute{\omega}\lambda\alpha$.

A N N O T A T I O N.

$\acute{\alpha}\mu\acute{\upsilon}\omega$, *cado*, *inclino*, is also re-duplicated, but changes η into ϵ , because this Re-duplication ought always to be short, making $\eta\mu\upsilon\kappa\alpha$, $\epsilon\mu\acute{\eta}\mu\upsilon\kappa\alpha$, according to the Grammarians.

R U L E X V I I I.

The third Syllable of the Attic Perfect made short.

If the Attic Perfect has more than three Syllables, the third is made short by changing a long Vowel into a short one, and dropping ϵ in the Diphthongs $\epsilon\iota$, $\epsilon\upsilon$, and ι ; and υ in $\omicron\iota$, $\omicron\upsilon$.

E X A M P L E S.

If the Attic Perfect should chance to have more than three Syllables, the third Syllable is always shortened, by changing η and ω into their Correspondents ϵ , $\omicron$, and rejecting the Prepositive of the Diphthongs $\epsilon\iota$, $\epsilon\upsilon$, or the Subjunctive of $\omicron\iota$, $\omicron\upsilon$; as for Instance,

$\alpha\lambda\acute{\eta}\theta\omega$,	$\eta\lambda\eta\kappa\alpha$,	$\acute{\alpha}\eta\lambda\epsilon\kappa\alpha$,	<i>molo</i> .
$\epsilon\pi\omega\lambda\acute{\iota}\omega$,	$\eta\epsilon\acute{\omega}\tau\eta\kappa\alpha$,	$\epsilon\pi\eta\epsilon\acute{\sigma}\tau\eta\kappa\alpha$,	<i>interrogo</i> .
$\alpha\lambda\epsilon\acute{\iota}\phi\omega$,	$\eta\lambda\epsilon\iota\phi\alpha$,	$\acute{\alpha}\lambda\acute{\eta}\lambda\iota\phi\alpha$,	<i>ungo</i> .
$\epsilon\lambda\epsilon\acute{\iota}\theta\omega$,	$\eta\lambda\epsilon\upsilon\kappa\alpha$,	$\epsilon\lambda\acute{\eta}\lambda\upsilon\kappa\alpha$,	<i>venio</i> .
$\epsilon\tau\omicron\iota\mu\acute{\alpha}\zeta\omega$,	$\eta\tau\omicron\iota\mu\acute{\alpha}\kappa\alpha$,	$\epsilon\tau\acute{\eta}\iota\acute{\omicron}\mu\acute{\alpha}\kappa\alpha$,	<i>paro</i> .
$\acute{\alpha}\kappa\upsilon\omega$,	$\acute{\eta}\kappa\upsilon\alpha$,	$\acute{\alpha}\kappa\acute{\eta}\kappa\alpha$,	<i>audio</i> .

A N N O T A T I O N.

We must except $\epsilon\gamma\epsilon\acute{\iota}\delta\omega$, *firmitas*, *haereo*, which makes $\eta\theta\eta\kappa\alpha$, and $\epsilon\theta\eta\eta\kappa\alpha$, $\epsilon\theta\eta\theta\eta\sigma\iota\mu\alpha\iota$, $\epsilon\theta\eta\theta\eta\sigma\iota\delta\alpha$, without shortening the third Syllable, to distinguish it from $\epsilon\theta\eta\eta\kappa\alpha$, from the Verb $\epsilon\gamma\acute{\iota}\omega$, *contendo*.

The Ionics use also sometimes this Sort of Re-duplication, in Verbs beginning with $\alpha\iota$, as $\alpha\iota\epsilon\acute{\iota}\omega$, *cipio*, $\alpha\iota\epsilon\eta\kappa\alpha$, $\acute{\alpha}\zeta\alpha\iota\epsilon\eta\kappa\alpha$; and hence $\acute{\alpha}\nu\alpha\rho\alpha\iota\epsilon\eta\kappa\acute{\omega}\varsigma$,

ἐκράς, in Herod. *qui laurea fuit donatus in certamine.* Concerning ἰδῆδοκα and ἀγῆγοχα, See the Resolution of Verbs, Book V.

R U L E XIX.

Of the Pluperfect of these Verbs.

The Plu-perfect of these Verbs, except ἰλέυθω, admits moreover of a Temporal Augment.

E X A M P L E S.

This Reduplication remains in the Plu-perfect Attic; but then the first Vowel is changed to make a Temporal Augment; as,

ἀγῆγεχα, congregavi, and ἐγῆγεχα, excitavi, ἠγηγήκειν.

ὀρώρυχα, fodi, ὠρώρυχεν,

ἀκήκοα, audiui, ἠκηκόειν.

We must except ἰλέυθω, venio, ἰλήλυκα, ἰληλύκεν, and in the Middle, ἰλήλυθα, ἰληλύθεν, where ε continues always the first Syllable.

R U L E XX.

Of Plu-perfects augmented in the second Syllable.

Some Attic Plu-perfects have the Augment in the second Syllable, as ἔολπα, ἐώλπεμ; ἔεργα, ἐώργειν; ἔοικα, ἐώκειν.

E X A M P L E S.

Some Perfect Tenses of the Middle Verb having received a Syllabic Augment, according to the Attic Form, admit also of a Temporal Augment in the second Syllable of the Plu-perfect, by a similar Analogy to that of the Verbs of the XIIth Rule.

ἔλπω, spero, Perfect Middle, ὄλπα; Att. ἔολπα; Plu-perfect ἐώλπεμ; ἔργω, facio, ἔεργα, ἐώργειν; ἔικω, assimilo, or similis sum, ἔοικα, ἐώκειν; instead of saying ἠόλπειν, ἠέργειν, ἠοίκειν, with the temporal Augment on the first Syllable, like those of the preceding Rule.

R U L E XXI.

Of the Ionic Augment.

1. The Ionics give also to the Aorists the Reduplication of the Perfect.
2. Which continues the same in the Plu-perfect, without any further Augment.

E X A M P L E S.

1. The Ionics use sometimes in the Aorists the Reduplication of the Perfect, and particularly in the second; and then this Reduplication remains in all the Moods, as κάμνω, laboro, ἔκαμον, κέκαμον; χάζω, recedo, ἔχαδον, κέχαδον; τύκω, Hesych. ἀρραρο, ἔτυκον, τέτυκον, in the Infinit. τετυκεῖν; δαίω, disco, ἔδαον, δέδαον; μάεσσω,prehendo, ἔμαεπον, μέμαεπον; τάζω, extendo, ἔταγον, τίταγον. Which continues in the other Moods, as we shall see more particularly hereafter.

Likewise in the Middle Verbs, λαμβάνω, capio, ἔλαβον. Middle ἐλαβόμην and λελαβόμην, accepi; τέτρω, delecto, τεταρπόμεν; τεύχω, struo, τετυχόμεν; πισθάνομαι or πισθόμαι, audio, sciscitor, πεπισθόμην.

Which is even practised in Verbs in μι, as κέκλυθι, audi, for κλύθι, Imper. from κλύμι, audio.

This Reduplication is sometimes to be met with even in the future, as επιπθήσω, Hom. for πιθήσω, from πιθίω, confido, credo, obsequor; μεμίζεταί, Hesych. from μίγω or μίγνυμι, misceo, commisceo.

They

They also repeat the two first Letters of the Present in the Aorists, in the same manner as the Attic Perfect, R. XVII. as, ἀραρον, ες, ε, Luci. formed from ἀρον, without an Augment, instead of ἤρον, from the Verb αἶρω, to carry or take away, or from ἀρω, to fit or to accommodate.

2. The Ionics are satisfied with this Reduplication only in the Pluperfect, without requiring another Syllabic Augment, as κεκάρκειν for ἐκεκάρκειν, from κείρω, *tondeo*; τεθεμελίωτο for ἐτεθεμελίωτο, from θεμελιόμαι, *fundor aris*; κεχωρήκεσαν for ἐκεχωρήκεσαν, from χωρέω, *evado, proficiscor*; τέλυφισαν, Herod. for ἐτέλυφισαν, from τυπλώ, *verbero*, where moreover there is a shortening in the Penult. which we shall speak of hereafter.

Poetic Observations.

The Poets give sometimes to the Pluperfect, only the Augment of the Imperfect, as ἰδέκτο for ἰδέδεκτο, *susceperat*, from δέχομαι, *accipio*.

Sometimes they neglect giving it any Augment at all, as λύτο for λάλυτο, *solutus erat*, from λύω; βλήτο, *percussus erat*, for βέβλητο, from βάλλω, which follows βλέω, ἦσω; ἄλλο for ἤλλο, *desiluerat*, from ἄλλομαι, *salio*; where there is a smooth Breathing, after the Æolic Form, instead of a rough one. Hence comes the Compound ἔπαλλο, the same with ἄλλο; but πάλλο for ἐπάλλο, comes from πάλλω, *vibro*.

When the Augment is rejected in the Indicative, it is also rejected in the other Moods, and particularly in the Infinitive and Participles, as we shall see hereafter.

CHAP. VI.

Observation on the Persons of the Dual Number.

BEfore we proceed any further, we think it proper to speak here of the Terminations of the Dual, which we left out in our Table of Conjugations purposely for the Ease of the Learner: We have assembled them here all in one Place, where they may be soon and easily learned; intending henceforward to take Notice of them in the Enumeration of each Tense in particular, which we shall enter upon in the next Chapter.

RULE XXII.

Of the Terminations of the Dual Number.

1. The Active of the Dual has no first Person, and terminates the other two in *τον* in the Tenses that end in *ω*, as likewise the Perfect.
3. And its other Tenses in *τον* and *την*.
3. The Passive has a first Person, which ends in *μεθον*, and changes *τ* of the Active into *θ*.
4. It changes the smooth Consonant of the third Person Singular into an Aspirate, and prefixes a *σ* to *θ*, coming from *τ* pure in the Singular.

EXAMPLES.

1. The Dual wants the first Person in the Active Conjugation, including also the Passive Aorists, and terminates the other two in *τον*, in the Tenses that end in *ω*, *viz.* the Present, and the two Futures, with the whole Subjunctive Mood, and moreover the Perfect Indicative.

2. The other Tenses, *viz.* the Imperfect, the Pluperfect, the two Aorists (both active and passive) and the whole Optative make *τον* in the second Person of this Number, and *την* in the third:

3. The

3. The Passive Dual hath a first Person, which ends in μέθον and in the other two always used θ, making θον, θον, where the Active has τον, τον; and θον, θην, for τον, την of the Active.

4. But if the third Person Singular, which is always in ται or το, and on which this Passive Dual depends, happens to have a smooth Consonant before τ, it must be changed into an Aspirate before this θ in the Dual, because a Lenis cannot precede an Aspirate, as we have observed in Book I. Chap. VII. But if the third Person Singular happens to have τ pure, then a σ must be added to θ in the Dual. But all this will be made clearer by the following Table.

A TABLE of the DUAL NUMBER.

For the Tenses ending in ον, ον.

A C T I V E.

P A S S I V E.

The Present.

τύπλω, εις, ει.
Du. τύπλιτον, τύπλιτον.

τύπλομαι, η, ιλαι.
τυπλόμεθον, τύπλισθον, τύπλισθον

1. Future.

τύψω, εις, ει.
Du. τύψιλον, τύψιλον

τυφθήσομαι, η, ιλαι.
τυφθισόμεθον, θήσισθον, -εσθον.

2. Future.

τυπῶ, εις, ει.
Du. τυπιῖτον, τυπιῖτον,

τυπήσομαι, η, ιλαι.
τυπησόμεθον, -ήσισθον, σθον.

The Perfect.

τέτυπα, αι, ε.
Du. τετύφαλον, -ίον.

τίτυμμαι, -ψαι, πλαι.
τετύμμεθον, τέτυφθον, -φθον.

The Subjunctive.

τύπλω, ης, η
Du. τύπλιτον, -ίον.

τύπλωμαι, η, ηται.
τυπλώμεθον, τύπλισθον, -ησθον.

For the Tenses ending in ων and λω.

A C T I V E.

P A S S I V E.

The Imperfect.

ἔτυπλον, εις, ει.
Du. ἐτύπλιτον, ἐτύπλιτῃν.

ἐτυπλόμην, υ, ετο.
ἐτυπλόμεθον, ἐτύπλισθον, ἐσθῃν.

The Pluperfect.

ἔτετύφειν, εις, ει.
Du. ἐτετύφειτον, -την.

ἐτετύμην, ψο, πλο.
ἐτετύμμεθον, ἐτετύφθον, -ύφθῃν.

1. Aorist.

ἔτυψα, αι, ε.
Du. ἐτύψατον, -ψάτην.

ἐτύφθῃν, -φθῃς, φθῃ,
ἐτυφθῆτον, ἐτυφθῆτην.

2. Aorist.

ἔτυπον, εις, ει.
Du. ἐτύπειλον, ἔταρ.

ἐτόπην, ης, η,
ἐτύπηλον, ἤτην.

Optative.

Optative.

τύπλομαι, οἷς, οἱ,
Du. τύπλοιντο, οἴτην.

τυπλοίμην, οἶο, οἶτο,
τυπλοίμεθον, τυπλοίσθον, οἶσθην.

C H A P. VII.

Of each Tense in particular, with its Dialects.

AND first of the Present and Imperfect.

Present.

S.	τύπω,	τύπεις,	τύπεις, <i>verbero, as, at.</i>
Dor.		τύπες,	τύπες,
Æol.		τύπης,	τύπη.
Dual	τύπῃσιν,	τύπῃσιν,	<i>verberatis, ant, duo.</i>
Plur.	τύπομεν,	τύπῃτε,	<i>amut, atis, ant.</i>
Dor.	τύπομες,	τύπῃσι,	like the Dat. Sing.
		et τύπῃσι.	of the Part.

Observations on the Dialects.

This Doric Analogy of changing *μεν* into *μες* in the Plural is general for all other Tenses of all Verbs; as in the Aorists, *ἰτύψαμες, ἰτύπομες*, from whence seems to be derived the French Aorist, *nous allâmes, nous batîmes, nous fîmes*.

The third Person Plural is always like the Dative Plural of the Participle of the same, *τύπῃσι, verberant*, or *verberantibus*; but the Dor. make it like the Dative Sing. *τύπῃσι, verberant* or *verberanti*. Which is universally extended to all sorts of Tenses and Verbs.

They likewise turn *ον* into *οι*, *τύπῃσι, verberant*; *ῥάζοισι, flillant*, etc.

Imperfect.

S.	ἔτυπον,	ἔτυπες,	ἔτυπες, <i>verberabam, as, at.</i>
Ion.	τύπων,	τύπες,	τύπῃν.
Poet.	τύπῃσκειν,	τύπῃσκες	τύπῃσκει
Dual	ἔτυπῃσιν,	ἔτυπῃσιν,	<i>verberabatis, ant. duo.</i>
P.	ἔτυπομεν.	ἔτυπῃτε,	<i>amut, atis, ant.</i>
Dor.	τυπῃσκομεν.	Poet. τύπῃσκειν.	Bæot. ἐτυπῃσαν.

Observations on the Dialects.

The Ionics and Poets follow in this Tense and in the Aorists a particular Analogy, forming it from the second Person, by cutting off the Augment, and adding *κον* to the end, *ἔ-τύπες, τύπῃσκειν, ες, ες*, Plur. *ομεν* and *ον*, as may be seen above.

The second Person Plural is not in use, but the others are all sufficiently authorized, though the first Plural is scarcer to be met with. From *εἶχον, εἶχες, ἔχεσκον* (rejecting the Augment) *habebam*, Od. γ. *ἔχεσκες, habebas*, Il. ι. *ἔχεσκειν, habebat*, ibid. *νικάσκομεν* for *ἐνικῶμεν, vincebamus*, Od. λ. *πηδάσκειν, saltabant*, Od. ↓

But from *ἔειπον, ες*, is formed *ἔειπεσκον, dicebam*, retaining its Augment, which it commonly preserves in the other Moods.

This Analogy is extended also to the Passive, *τυπῃσκόμην, ε, εἶο, verberabar, aris, atur*, etc. 'Tis also found in the Circumflex Verbs, as well as those in *μι*, but having the Penultimate Vowel always short, *ἐποίεις, faciebas*; *ποιέσκον*; *ἰδίδως, dabas*; *ἰδίδοσκον*, etc.

C H A P. VIII.

Of the first Future, and first Aorist.

R U L E XXIII.

Formation of the first Future.

1. **T**HE first Futures are generally in $\sigma\omega$:
 2. But $\beta\omega$, $\pi\omega$, $\phi\omega$, $\psi\omega$, make $\psi\omega$;
 3. $\gamma\omega$, $\kappa\omega$, $\lambda\omega$, make $\xi\omega$;
 4. $\zeta\omega$, $\sigma\omega$, $\tau\omega$, sometimes make also $\xi\omega$.

E X A M P L E S.

1. The first Futures ought to terminate in $\sigma\omega$; they are formed naturally from the Present, by putting a σ before ω ; $\tau\acute{\iota}\omega$, *honoro*, $\tau\acute{\iota}\sigma\omega$, *honorabo*. But the Verbs in $\delta\omega$, $\tau\omega$, $\theta\omega$, cast off their Characteristic, to make room for σ , $\acute{\alpha}\delta\omega$, *caino*, $\acute{\alpha}\sigma\omega$; $\acute{\alpha}\nu\acute{\iota}\tau\omega$, *perficio*, $\acute{\alpha}\nu\acute{\iota}\sigma\omega$; $\pi\lambda\eta\theta\omega$, *impleo*, $\pi\lambda\acute{\eta}\sigma\omega$; this is done in order to soften the Pronunciation, which would be too harsh were we to say, $\pi\lambda\eta\theta\sigma\omega$, $\acute{\alpha}\delta\sigma\omega$, etc.

2. Verbs in $\beta\omega$, $\pi\omega$, $\phi\omega$, or $\psi\omega$ (for τ here goes for nothing) form the Futures in $\psi\omega$, which is almost the same as if they made them in $\beta\sigma\omega$, $\pi\sigma\omega$, $\phi\sigma\omega$; according to the Analogy $\psi\acute{\iota}$ hath to these three Mutes β , π , ϕ . But because the Letter σ is seldom written after β or ϕ , these two have been changed into their smooth correspondent π ; and a new Character ψ , has been invented purposely for $\pi\sigma$. Thus

β λείβω,	} First Fut. ψ .	$\lambda\acute{\epsilon}\psi\omega$, to anoint.
π τίρω,		$\tau\acute{\epsilon}\psi\omega$, to delight.
ϕ γράφω,		$\gamma\rho\acute{\alpha}\psi\omega$, to write.
ψ τύπω,		$\tau\acute{\upsilon}\psi\omega$, to beat.

3. Verbs in $\gamma\omega$, $\kappa\omega$, $\chi\omega$, $\lambda\omega$, form the first Future in $\xi\omega$, which is equivalent to $\gamma\sigma\omega$, $\kappa\sigma\omega$, $\chi\sigma\omega$, according to the Relation ξ bears to these three γ , κ , χ , as may be seen in the following Examples :

γ λέγω,	} First Fut. ξ .	$\lambda\acute{\epsilon}\xi\omega$, to say.
κ πλέκω,		$\pi\lambda\acute{\epsilon}\xi\omega$, to fold.
χ βρέχω,		$\beta\rho\acute{\epsilon}\xi\omega$, to wet.
λ τίλω,		$\tau\acute{\epsilon}\xi\omega$, to be delivered.

4. Verbs in $\zeta\omega$ and $\sigma\sigma\omega$, or Att. $\tau\omega$, sometimes form the Future like the last mentioned, as $\tau\acute{\iota}\zeta\omega$, *pingo*, $\tau\acute{\iota}\xi\omega$; $\acute{\omicron}\rho\acute{\upsilon}\sigma\sigma\omega$, *fodio*, $\acute{\omicron}\rho\acute{\upsilon}\xi\omega$; or else they comply with the general Rule, making $\sigma\omega$, as $\phi\rho\acute{\alpha}\zeta\omega$, *dico*, $\phi\rho\acute{\alpha}\sigma\omega$; $\pi\lambda\acute{\alpha}\sigma\sigma\omega$, *fingo*, $\pi\lambda\acute{\alpha}\sigma\omega$, etc.

R U L E XXIV.

Exception for Verbs that have a Liquid before α .

1. Verbs ending in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\xi\omega$, form the first Future like the Present, save only that they make the Penultima short, and Circumflex the last.
 2. But the *Æolics* even in those Verbs, and especially in those in $\xi\omega$, admit the $\sigma\acute{\iota}\gamma\mu\alpha$.

E X A M P L E S.

1. Verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\xi\omega$, form their first Future also in $\lambda\acute{\omega}$, $\mu\acute{\omega}$, $\nu\acute{\omega}$, $\xi\acute{\omega}$, the same as their Present, only they require a Circumflex on the last, and

and shorten the Penultima, either by casting off the Subjunctive, if there be a Diphthong; or the second Consonant, if there be two; thus *σπείρω*, *semino*, makes *σπείρῳ*, *seminabo*; and *ψάλλω*, *cano*, makes *ψαλῶ*, *canam*.

2. But the Termination *σω* was heretofore general for these Verbs, as well as for the rest; wherefore the Æolics still express the *σ*, especially in Verbs in *ρω*, rejecting nevertheless the Subjunctive Vowel, if there be a Diphthong, as *σπείρω*, Fut. *σπείρω*, *seminabo*; *ῥέω*, *concito*, *ῥέσω*, etc.

This Future is conjugated like the Present; but it admits of some Difference of Dialects, as we shall shew presently.

First Future.

S.	τύψω,	τύψεις,	τύψει,	<i>verberabo, bis, bit.</i>
Dor.	τυψῶ,	εῖς,	εῖ.	
Dual.	. . .	τύψειον,	τύψειον,	<i>bitis, unt, duo.</i>
Dor.	. . .	τυψῆϊτον,	εῖτον.	
P.	τύφομεν,	τύψετε,	τύψασι,	<i>imus, itis, unt.</i>
Dor.	ἔμεν et εὔμεν,	εἴτε,	ἔνι et εὔνι.	

Observations on the Dialects.

The Dorics always circumflect the first Future, in the same manner as the Verbs in *ᾰῶ*, *ᾡῶ*, *ᾢῶ*, *ῥῶ*, are circumflected in the common Tongue.

They also terminate the third Person Plural in *οῖσι*, as in the Present; *τύψοισι*, *verberabunt*; besides the above-mentioned, viz. *ἔνι* and *εὔνι*.

They likewise change here *σω* into *ξῶ* Circumflex; *ὀνειδίζω*, *ὀνειδίξῶ*, *exprobrabo*, for *ὀνειδίσω*; likewise *κλάζω*, *claudam*, for *κλείσω*, coming from *κλείω*, *claudio*; where there is moreover an *α* for an *ει*.

The Poets often reduplicate *σ* in the Future purposely to lengthen the Syllable, and not only here, but also in the Middle, as *φράσσω* and *φράσσομαι*, *dicam*, from *φράζω*, *dico*. And all these Dialects are equally received in the first Aorist, which depends upon this Tense for its Formation.

R U L E XXV.

Of Verbs in ω pure, that cast off σ.

Sometimes the Verbs in *ω* pure neglect to take a *σ* in their first Future.

E X A M P L E S.

Some Verbs in *ω* pure are without a *σ* in their Future, especially among the Poets; as *χεύω*, *fundo*, *χεύσω*, and *χεύω*, *fundam*; *κέω*, *cubare facio*, Fut. *κέω*, from whence comes *καλακέει*, *cubitum ibitis*, Od. η. *κέων*, *cubiturus*, ibid. Aratus has made use of *κέω* in the Present, which is not read in Homer; *κλείω*, *laudo*; *κλείω*, *laudabo*.

ἐγὼ δ' ἂν σε κλείω κατ' ἀπείρονα γαῖαν. Od. ε.

Ego te laudabo per immensam terram.

Likewise *ἱξάνω*, *perficiam*; *ἱρυσσι* for *ἱρύσσει*, *distrahent*; *δέω*, *invenio*, in Alcæus, Fut. *δήω*, *inveniam*, in Hom. from whence comes *δήεις*, *invenies*, *δηόμεν*, *inveniemus*, *δήσει*, *invenietis*, in the same Author. But *δέω*, *opus habeo*, always makes *δέησω*.

R U L E XXVI.

Of Polysyllables in ῖω, which also reject σ.

1. Polysyllables in *ῖω*, rejecting *σ* in their Future, circumflect the last Syllable.

2. The

2. The same is sometimes practised in Verbs, whose Futures end in *ίσω* or *άσω*.

E X A M P L E S.

1. Verbs of many Syllables in *ίζω*, cast off *σ* from their Futures, and Circumflex the last Syllable; as *νομίζω*, *puto*, Fut. *νομίσω* and *νομιῶ*, *putabo*; *φρονίζω*, *curam gero*, *φρονίσω* and *φρονιῶ*. These Futures are very common, and by reason of the Circumflex Accent, are conjugated like the second Future, whereof presently.

In like manner for the Middle, *βαδίζω*, *vado*, *βαδίσομαι* and *βαδιμῶμαι*, *vadam*; *ἀγωνίζομαι*, *certo*, *ῥυγνο*, *ἀγωνίσομαι* and *ἀγωνιῶμαι*, *ῥυgnabo*. Which is also practised in the other Moods, as *σφειερίσθαι*, Dion. Cass. for *σφειερίσεσθαι*, *sum facere*, to appropriate, the Future Infinite of *σφειερίζομαι*.

2. The same Practice of rejecting the *σ* is sometimes used in Futures in *ίσω*; *προσαμφιέω*, *insuper induo*, Fut. *προσαμφιέσω* and *προσαμφιῶ*, *eis*, *ei*; *χίω*, *fundo*, Fut. *χιῶ*, Joel. ii. *ἐκχιῶ ἀπὸ τοῦ πνεύματος μου*, *effundam de spiritu meo*.

As also sometimes in Futures in *άσω*, coming from a Polysyllable in *άζω*, or in *άω*; *ἐξέλαω* or *ἐξελαύνω*, *expello*, Fut. *ἐξέλασω* and *ἐξελαῶ*, Aristoph. *περιάω*, *emo*, *περιάσω* and *περιῶ*; *διαβιβάζω*, *transmitto*, *διαβιβάσω* and *βῶ*, Plato. And these are conjugated like the Circumflex Verbs, according to the Rule of Contraction, thus, *ἐλαῶ*, *ἐλαῶς*, *ἐλαῶ*, *agitabo*, *is*, *it*, etc. *ὅτε ἐργᾷς τὴν γῆν*, Gen. iv. *quando operaberis terram*, and others of the same sort.

A N N O T A T I O N.

To these we may also add the Futures in *ίσω* or *ώσω*, from Verbs in *ώω*, for which we have the Authority of Thucydides, as in the Speech of those of Platea, Book III. *Πρὸς δὲ καὶ γῆν, ἐν ᾗ ἡλευθερώθησαν οἱ Ἕλληνες, θαλάσσει; ἐξά τε Θεῶν, οἷς ἐυξάμενοι Μῆδαν ἐκράτησαν, ἐρημῶτε; καὶ Δυσίας τὰς παλαιοὺς τῶν ἱσσομένων καὶ κλισιάων ἀφαιρήσεισθε*, etc. Besides, can you enslave that very Land, wherein the Greeks first exerted their Liberty? Will you see laid waste those Temples, where the Vows they offered up to the Gods, rendered them victorious over the Medes? And can you abolish the Rites of your Ancestors, those Ancestors, who first laid the Foundation of this Edifice? Here we see *ἐρημῶτε* instead of *ἐρημώσσει*, as we said before *θαλάσσει*, and after that *ἀφαιρήσεισθε*, in the Future.

R U L E XXVII.

Futures in *εύσω* or *αύσω*.

1. The following Verbs *πλέω*, *ῥέω*, *χέω*, *θέω*, *πνέω*, *νέω*, make this Future in *εύσω*
2. And those two, *κλαίω* and *καίω*, make *αύσω*.

E X A M P L E S.

1. Disyllables in *εω* assume an *υ* in the Future, after the Æolic Form, *πλέω*, *navigo*; *ῥέω*, *fluo*; *χέω*, *fundo*; *πνέω*, *spiro*; in the Future *πλεύσω*, *ῥεύσω*, etc. See the Resolution of Verbs, Rule XXXII.

Likewise *θέω*, *curro*, makes *θέσω*, Middle *θεύσομαι*, and in Thucyd. *θευσῶμαι*; *νέω*, for *nato* to *vivim*, makes *νέσω* and *νήσω*, according to Eust. and for *neo*, to *spin*, it only makes *νήσω*.

2. After the same Æolic Form, *κλαίω*, *fleo*, makes *κλαύσω*; and *καίω* or *καίω*, *uro*, *καύσω*.

RULE XXVIII.

Of Futures that receive an Aspirate.

Give an Aspirate to these four Futures, ἔξω, θρέψω, θύψω, and θρέξω.

EXAMPLES.

The four Futures mentioned in the Rule require a rough Breathing, though their Present Tense be without it.

ἔχω, habeo,	ἔξω.	τρέφω, nutrio,	θρέψω.
τύφω, accendo,	θύψω.	τρέχω, curro,	θρέξω.

ANNOTATION.

Some Grammarians pretend to account for this Change of Breathing, by saying that ἔξω, takes an Aspirate to distinguish it from ἔξω, *extra*, which has a smooth Breathing: θύψω, *accendam*, to distinguish it from τυψω, *verberabo*; and θρέψω, *nutriam*; to distinguish it from τρέψω, *vertam*; these Differences are proper to be taken notice of, though they do not hold in θρέξω, which has no other opposite Word.

The true Reason therefore of this Change is this; the Present of these Verbs hath a smooth Breathing, or a Lenis, only because of the other Aspirate that followeth; now as this Aspirate is left out in the Future, they re-assume their rough Breathing in the first Syllable, as being natural to them. This is still plainer in the Perfect, where for example the Active has τέτρεφα, and the Middle τέτροφα. with a τ in the Penult. by reason of the φ that follows; whereas the Passive has τετραμμαι with a θ, because it is not followed by another Aspirate.

There are several Barytonous Verbs, which assume the Future of Contracts; θέλω, *volo*, θήλω, as if it came from θελέω; βέλομαι, *volo*, βελέσομαι, as if it came from βελέομαι, and others of the like sort, whereof we shall treat elsewhere. For it is common with the Attics to change the Barytonous Verbs into Circumflex.

Some have both these sorts of Futures, as βάλλω, *jacio*, βαλάω, and βαλήσω; χαίρω, *gaudeo*, χαρῶ and χαρήσω,

And frequently they form a new Verb from a Regular Future, as ὄω, *fero*; ὕσω, *feram*, ὕσω, *fero*; and hence ὕσειε, *ferite*, II. λ. and others, whereof we shall give further Instances, Book v. Chap. i.

RULE XXIX.

Formation of the first Aorist.

The first Aorist is formed from the first Future, by changing ω into α, and taking the Augment of the Imperfect.

EXAMPLES.

The first Aorist is formed from the Future, turning ω into α, and assuming the Increase of the Imperfect, as

τίω,	honoro,	ἴτιον,	τίτω,	ἴτισα.
τυπῶ,	verbero,	ἔτυπῶν	τύψω,	ἔτυψα.
ἰλπίζω,	spero,	ἠλπιζον,	ἰλπίσω,	ἠλπισα.

So that the Characteristic and the Penultima of this Tense, are generally the same as in the Future; it is therefore conjugated thus;

First

First Aorist.

S.	ἔτυψα,	ἔτυπας,	ἔτυψε,	verberavi, isti, it.
Æol.	τυψασκον,	κες,	κε,	
Dual.		ἔτυψασον,	ἔτυψάτην,	istis, erunt, duo.
Plur.	ἔτυψαμεν,	ἔτυψατε,	ἔτυψαν,	imus, istis, erunt.
Dor.	ἔτυψαμες.		P. τυψασκον,	

R U L E XXX.

Exception for the Penult.

Verbs in λω, μω, νω, ρω, require the Penult. of this Aorist always long, wherefore ε that was in the Future is here changed into ει; and α by the Attics is turned into η.

E X A M P L E S.

This Tense, as the Etymologist observes, requires always its Penult. long, where there does not occur a σ. Wherefore in Verbs ending in λω, μω, νω, ρω, where the Penult. of the Future is short, this Aorist makes it long, by adding an ι to make a Diphthong of the ει, that was in the Future, thus:

εἰλῶ,	mitto,	εἰλῶ,	ἔσειλα.
σπεῖρω,	semino,	σπεῖρω,	ἔσπειρα.
δεμῶ,	ædificio,	δεμῶ,	ἔδειμα.

The three common Vowels, α, ι, υ, are continued according to Sylburgius; but whereas they are short in the Future, they must be long in this Aorist. Thus we say

ψάλλω,	*cano,	ψαλῶ,	ἔψαλα.
μιαίνω,	fædo,	μιανῶ,	ἔμίανα.
φαίνω,	luceo,	φανῶ,	ἔφανα.
κρίνω,	judico,	κρινῶ,	ἔκρινα.
μολυνῶ,	conspurgo,	μολυνῶ,	ἔμολυνα.

But here the Attics change α into η, saying ἔψηλα, cecini, for ἔψαλα; ἔμίηνα, for ἔμίανα, fædavi. Whereto we may refer ἔγαμα from γαμῶ for γαμέω, uxorem duco.

R U L E XXXI.

Exception of the Characteristic of the first Aorist.

1. This Aorist sometimes takes the Characteristic of the Present.
2. Sometimes it assumes the Characteristic of the Perfect:
3. And sometimes 'tis without the σ of the Future.

E X A M P L E S.

There are three Exceptions for the Characteristic of this Tense.

1. Some Verbs take it from the Present; ἐνέγκω, fero, ἤνεγκα (Ion. ἐνέικω, ἤνεικα;) ἔπω, dico, εἶπα; χέω, fundo, ἔχεα (Æol. χεύω, ἔχυνα) and among the Poets, σέω, agito, ἔσινα: ἀλέω, vito, ἤλευα; κίω or πύω, cubo, ἔκεια; ἀκίω or ἀκίω, medeor, sano, ἤκεια, from whence comes ἀκείμενος, in Hom.

3. Others take it from the Perfect, ἔω or ἔημι, mitto, ἤκα; θέω or τίθημι, pono, ἔθηκα; δέω or δίδωμι, do, ἔδωκα; and these three are seldom met with but in the Indicative, as we shall further observe in the Verbs in μι.

3. Others

3. Others finally cast off the σ of the Future, according to the Analogy above-mentioned, as $\kappa\alpha\acute{\iota}\omega$ or $\kappa\acute{\alpha}\omega$, *uro, accendo*, $\epsilon\kappa\eta\alpha$; $\lambda\acute{\alpha}\omega$, *video*, $\epsilon\lambda\eta\alpha$; $\delta\acute{\iota}\omega$, *invenio*, $\epsilon\delta\eta\alpha$, in Hesych.

Hereto we may also add $\epsilon\pi\epsilon\iota\alpha$, from whence comes the Middle $\epsilon\pi\epsilon\iota\alpha\mu\eta\nu$, *emi*, instead of $\epsilon\pi\epsilon\iota\alpha\sigma\acute{\alpha}\mu\eta\nu$, unless we should have a Mind to say it is a Syncope.

Observations on the Dialects.

In the other Verbs, when the Penult. happens to be short, to make it long the Poets repeat the Consonant following, as $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\epsilon\acute{\iota}\omega$, $\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\alpha$, *perfecti*; $\kappa\alpha\lambda\acute{\epsilon}\omega$, $\epsilon\kappa\acute{\alpha}\lambda\epsilon\sigma\sigma\alpha$, *vocaui*; or without the Augment, $\kappa\acute{\alpha}\lambda\epsilon\sigma\sigma\alpha$.

We sometimes meet with the third Person Plural of this Tense in $\alpha\sigma\iota$, like that of the Perfect; $\epsilon\acute{\iota}\xi\alpha\sigma\iota$, *Aristoph. in Nebul.* for $\epsilon\acute{\iota}\xi\alpha\nu$, *cesserunt*, from $\epsilon\acute{\iota}\kappa\omega$, *cedo*; and again $\eta\acute{\xi}\alpha\sigma\iota\nu$ $\epsilon\pi\iota\tau\epsilon\lambda\epsilon\psi\alpha\iota$ $\sigma\epsilon$, in *Anib.* for $\eta\acute{\xi}\alpha\nu$, *venierunt*. Though others are of Opinion, that is the third Person Plural of the Perfect, by changing κ into ξ .

Vice versa, the third Person Plural of the Perfect in $\alpha\sigma\iota$, happens to be sometimes in $\alpha\nu$; $\omega\acute{\epsilon}\phi\epsilon\rho\iota\kappa\alpha\nu$ for $\omega\epsilon\phi\acute{\epsilon}\rho\iota\kappa\alpha\sigma\iota$, *Lycophr. horruerunt*, from $\phi\epsilon\acute{\rho}\acute{\iota}\sigma\sigma\omega$, *horreo*.

The other Dialects have been already pointed out in the Imperfect and Future Tenses, and are sufficiently marked in the Conjugation of this Tense.

CHAP. IX.

Of the second Future, and second Aorist.

RULE XXXII.

Formation of the second Future.

1. **T**HE second Future is formed from the Present, and requires a Circumflex.
2. It makes its Penult. short, which is effected either by dropping a Consonant; or,
3. By changing η , ω , as also $\alpha\iota$, $\alpha\nu$, into α .
4. Or by losing ϵ in $\epsilon\iota$, $\epsilon\nu$:
5. But ϵ in Dissyllables is changed into α , when in the first Future it goes before or after a Liquid.
6. But in other Verbs this ϵ is retained.
7. As it is also in the second Futures of $\lambda\acute{\epsilon}\gamma\omega$, $\phi\lambda\acute{\epsilon}\gamma\omega$, $\beta\lambda\acute{\epsilon}\pi\omega$.

EXAMPLES.

1. The second Future is formed from the Present, with which it has the same Penult. Characteristic, and Termination; but it requires always a Circumflex on its Final, as $\tau\acute{\iota}\omega$, *honoro*, $\tau\acute{\iota}\omega$, *honorabo*.

2. The Penult of this Tense is commonly short; wherefore in the Concourse of two Consonants, that which follows the Characteristic is rejected, as $\tau\acute{\upsilon}\pi\omega$, *verbero*, $\tau\acute{\upsilon}\pi\omega$, *verberabo*; $\psi\acute{\alpha}\lambda\lambda\omega$, *digitis pulso*, $\psi\acute{\alpha}\lambda\omega$, *pulsabo*; $\tau\acute{\epsilon}\mu\omega$, *seco*, $\tau\acute{\alpha}\mu\omega$, *secabo*. For in Verbs in $\pi\acute{\iota}\omega$, $\kappa\acute{\iota}\omega$, $\mu\acute{\nu}\omega$, the first Consonant is the Characteristic.

3. But where there happens to be long Vowels, or Diphthongs, they are changed in the following Manner:

η	} into α	λήσω,	capiō,	λαβῶ,	capiam.
ω		τρώγω,	comedo,	τραγῶ,	comedam.
αι		καίω,	uro.	καῶ,	uram.
αυ		πάνω,	sedo,	παῶ,	sedabo.

4. The Diphthongs *ei* and *eu* drop their Prepositive *ε*, thus :

ει	} into	λείπω,	linguo,	λιπῶ ;	ἀλείφω,	ungo,	ἀλιφῶ.
ευ		φεύγω,	fugio,	φυγῶ ;	ἐρύγω,	ruῶ,	ἐρυγῶ.

5. But Dissyllables change the *ε* of the first Future into *α* in this second Future (let it come or come not from the Diphthong *ei* in the Present) as often as there is a Liquid before or after this *ε*. Before, as *πλέκω*, *plico*, *πλέξω*, *πλακῶ* ; *κλείψω*, *furor*, *κλέψω*, *κλαπῶ*. After, as in all Verbs in *κω*, *μω*, *νω*, *ρω* ; *σπείρω*, *semino*, Fut. 1. *σπερῶ*, Fut. 2. *σπαρῶ*, *seminabo* ; *τέλλω*, *mitto*, *contraho*, Fut. 1. *τελῶ*, Fut. 2. *ταλῶ* ; *τρέμω*, *curro*, Fut. 1. *τρεμῶ*, Fut. 2. *τραμῶ*. And even in some others, as *δέκω*, *video*, *δαρκῶ*. See the Rule following.

6. But the other Verbs retain their *ε*, whether they be Dissyllables, when without a Liquid, as *τέκω*, *pario*, Fut. 1. *τέξω*, Fut. 2. *τεκῶ*.

Or whether they be Trisyllables, even with a Liquid, as *ἀγείρω*, *congrego*, Fut. *ἀγερῶ*, *congregabo* ; *οφείλω*, *debeo*, *οφέλω*, *debebo*.

7. To these we must add these three Dissyllables, which retain this *ε*, though it is preceded by a Liquid.

λέγω,	dico,	λέξω,	λεγῶ,	dicam.
φλέγω,	ardeo,	φλέξω,	φλεγῶ,	ardebo.
βλέπω,	video,	βλέψω,	βλεπῶ,	videbo.

This Future is conjugated thus :

Second Future.

S.	τυπῶ,	τυπεῖς,	τυπεῖ,	verberabo, is, it.
Ion.	τυπέω,	τυπέεις,	τυπέει.	
Dual.		τυπεῖτον,	τυπεῖτον.	
Ion.		τυπέειον,	τυπέετον.	
Plu.	τυπῶμεν,	τυπεῖτε,	τυπῶσι.	
Ion.	τυπέομεν,	τυπέετε,	τυπέεσι.	
Dor.	τυπῶμες,		τυπῶντι, and τυπεῦσι.	

ANNO TATION.

The Grammarians tell us, that *τέμνω*, *feco*, makes *τεμῶ* and *ταμῶ*, *fecabo*, and the second Aorist *ἔταμον*, come from *τάμνω*, Ion. and Dor. which we frequently find in Homer.

Πλάσσω, *percutio*, meant of the Body, makes *πλαγῶ*, *percutiam*, from whence comes the Aorist *ἔπληγον*, and the Passive *ἐπλήγην* ; but meant of the Mind, it makes *πλαγῶ*, *ἐπλάγον*, *ἐπλάγην*.

The first and second Futures of Verbs in *λω*, *μω*, *νω*, *ρω*, are alike, when no Change occurs in the Penultima, as *ψάλλω*, *ψαλῶ*, *ψαλῶ* ; but when the Penultima happens to be changed, they are different, as *σπείρω*, Fut. 1. *σπερῶ*, Fut. 2. *σπαρῶ*, etc.

R U L E XXXIII.

Of the Penult. of the second Future, when long by Position.

Though the Consonant that follows the Characteristic be rejected ; nevertheless when it precedes the Characteristic, it is continued.

E X A M-

EXAMPLES.

The Consonant, as we have observed in the preceding Rule, which followeth the Characteristic, is cast off in this Tense, purposely to shorten the Penult. nevertheless the Consonant that precedes the Characteristic is immoveable, in which Case the Penult. is made long by Position; as *μάριπιν, prebendo, μαρεῶν, prebendam; ἐνέγκω, fero, ἐνέγκω, feram.*

In like manner *πείθω, vasto, παρθῶ, vastabo; δέκω, video, δαρκῶ, videbo*, where *π* is also changed into an *α* by reason of the Liquid *ρ*, according to the Analogy of the preceding Rule; and when the Poets have a Mind to make it short, they make use of a Transposition; *δεακῶ* for *δαρκῶ*; *παρθῶ* for *παρεῶ*, etc.

RULE XXXIV.

Of Verbs that change the Characteristic of the Present.

These Verbs *ἀπιπιν, βάπιπιν, θάπιπιν, ῥάπιπιν, ῥίπιπιν, σκάπιπιν*, require an Aspirate instead of a Lenis, or smooth Consonant in the second Future.

But *καλύπιπιν, βλάπιπιν, and κρύπιπιν*, require an Intermediate instead of a Lenis;

And *σμήπιπιν, ψύπιπιν*, require an Intermediate instead of an Aspirate.

EXAMPLES.

Several Verbs change also the Characteristic in this second Future.

Those here take an Aspirate instead of a Lenis;

<i>ἀπιπιν,</i>	<i>necto,</i>	<i>ἀφῶ;</i>	<i>βάπιπιν,</i>	<i>tingo,</i>	<i>βαφῶ.</i>
<i>θάπιπιν,</i>	<i>sepelio,</i>	<i>θαφῶ;</i>	<i>δρύπιπιν,</i>	<i>lacerō,</i>	<i>δρυφῶ.</i>
<i>ῥάπιπιν,</i>	<i>fuō,</i>	<i>ῥαφῶ;</i>	<i>ῥίπιπιν,</i>	<i>jacio,</i>	<i>ῥιφῶ.</i>
<i>σκάπιπιν,</i>	<i>foedio,</i>	<i>σκαφῶ;</i>			

The following take an Intermediate instead of a Lenis;

<i>καλύπιπιν,</i>	<i>occulo,</i>	<i>καλυῶ.</i>
<i>βλάπιπιν,</i>	<i>lædo,</i>	<i>βλαῶ.</i>
<i>κρύπιπιν,</i>	<i>occulō,</i>	<i>κρυῶ. oculam.</i>

And the following have an Intermediate instead of an Aspirate:

<i>σμήπιπιν,</i>	<i>uro,</i>	<i>σμυγῶ.</i>
<i>ψύπιπιν,</i>	<i>refrigero,</i>	<i>ψυγῶ.</i>

ANNOTATION.

The Reason of these Changes is obvious; the two last Verbs having *ξω* in the first Future, and *ξ* having the Power of a *γ*, they retain this *γ* in the second Future, because of the Affinity it has with the first. And this Analogy will be further illustrated by the next Rule.

Likewise the first seven having been formerly in *φω*, *βαφω*, etc. and the other three in *βω*, *βλαῶ* etc. they have taken a *ω* in the Present instead of *β* and *φ*, because as they had inserted a *τ*, these two Letters could not go before it, for the reason alledged, Book I. Chap. VII. n. 6. So that as this *τ* is lost in the second Future, they have reassumed their natural Characteristic.

RULE XXXV.

Of Verbs in ξω or σσω.

Several Verbs in *ξω* make the second Future in *δω*, as *φράξω, φραδῶ*; and others in *σσω*, making *ξω* in the first Future, make *γω* in the second, as *δρύσσω, δρυγω*.

E X-

E X A M P L E S.

Divers Verbs in $\xi\omega$ or $\sigma\omega$, change also their Characteristic in this Tense purposely to shorten the Penult. as ζ is equivalent to $\delta\sigma$, leaving σ for the first Future, they keep δ for the second, as $\phi\rho\acute{\alpha}\zeta\omega$, *loquor*; first Future, $\phi\rho\acute{\alpha}\sigma\omega$; second, $\phi\rho\alpha\delta\tilde{\omega}$. And sometimes making $\xi\omega$ in the first Future, and the ξ having the Power of $\gamma\sigma$, they retain only the γ in the second, as $\delta\rho\acute{\upsilon}\sigma\sigma\omega$, *fodio*, $\delta\rho\acute{\upsilon}\xi\omega$, $\delta\rho\upsilon\gamma\tilde{\omega}$, *fodiam*.

A N N O T A T I O N.

Very few of those Verbs have a second Future. For from $\omega\lambda\acute{\alpha}\sigma\sigma\omega$, *singo*, for Example, we do not say $\omega\lambda\alpha\delta\tilde{\omega}$. Which is still more rare among Poly syllables, as $\beta\alpha\delta\iota\zeta\omega$, *gradior*, $\phi\rho\omicron\nu\iota\iota\zeta\omega$, *confidero*, $\iota\rho\acute{\epsilon}\sigma\sigma\omega$, *remigo*, $\sigma\tau\epsilon\rho\iota\zeta\omega$, *stabilio*, $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$, *custodio*, which are not read in the second Future. And then, as there is only the first Future in use, so there is also only the first Aorist.

There are moreover several other Verbs that want this Tense, as those in $\epsilon\omega$, with the Poly syllables in $\alpha\upsilon\omega$, $\epsilon\upsilon\omega$, $\upsilon\omega$, $\upsilon\iota\omega$, and many others. For $\kappa\rho\acute{\epsilon}\omega$, *pulso*, does not make $\kappa\rho\tilde{\omega}$; $\alpha\kappa\acute{\upsilon}\omega$, *audio*, does not make $\alpha\kappa\tilde{\omega}$, nor even $\eta\kappa\omicron\omicron\omega$, unless it be perhaps among the Poets; $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\omega$, *regno*, hath not $\iota\beta\alpha\sigma\iota\lambda\tilde{\upsilon}\omega$; nor $\pi\alpha\iota\delta\iota\upsilon\omega$, *instituo*, $\iota\pi\acute{\alpha}\iota\delta\upsilon\omega$; no more than $\delta\rho\epsilon\omega$, *irruo*, $\tilde{\omega}\rho\omicron\omega$; nor $\iota\alpha\upsilon\omega$, *cuo*, $\iota\alpha\omega$, and so of the rest.

Observations on the Dialects.

The Ionics resolve the Circumflex of this Future both Active and Middle; as likewise the first Future in $\lambda\tilde{\omega}$, $\mu\tilde{\omega}$, $\nu\tilde{\omega}$, $\rho\tilde{\omega}$. Wherefore they say, $\tau\upsilon\pi\acute{\epsilon}\omega$, $\tau\upsilon\pi\acute{\epsilon}\epsilon\iota\varsigma$ for $\tau\upsilon\pi\tilde{\omega}$, $\epsilon\tilde{\iota}\varsigma$, according as we have observed above. The Middle $\tau\upsilon\pi\acute{\epsilon}\sigma\mu\alpha\iota$, $\epsilon\tilde{\eta}$, or $\epsilon\acute{\alpha}\iota$, for $\tau\upsilon\pi\tilde{\epsilon}\mu\alpha\iota$, $\tilde{\eta}$, etc. likewise $\mu\epsilon\acute{\nu}\epsilon\omega$, $\mu\epsilon\acute{\nu}\epsilon\epsilon\iota\varsigma$, for $\mu\epsilon\tilde{\nu}\tilde{\omega}$.

This Resolution of the Diphthong is extended to all the Moods and Participles, as also to the second Aorist of the Infinitive Active, which is the same with the Future, $\tau\upsilon\pi\acute{\epsilon}\omicron\iota\mu\iota$, $\tau\upsilon\pi\acute{\epsilon}\epsilon\tilde{\omega}$, $\tau\upsilon\pi\acute{\epsilon}\omega\omega$, etc.

Formation of the second Aorist.

The second Aorist takes the Augment of the Imperfect and the Characteristic and Penult. of the second Future.

E X A M P L E S.

The second Aorist follows the Augment of the Imperfect, and is conjugated also like the Imperfect; but it takes its Characteristic and Penultima from the second Future, as $\tau\acute{\upsilon}\pi\iota\omega$, $\epsilon\tau\upsilon\pi\iota\omega$, $\tau\upsilon\pi\tilde{\omega}$, $\epsilon\tau\upsilon\pi\omega$; $\phi\rho\acute{\alpha}\zeta\omega$, *dico*; $\epsilon\phi\rho\alpha\zeta\omega$, $\phi\rho\alpha\delta\tilde{\omega}$, $\epsilon\phi\rho\alpha\delta\omega$; $\sigma\rho\acute{\epsilon}\phi\omega$, *verto*, $\epsilon\sigma\rho\epsilon\phi\omega$, $\sigma\rho\alpha\phi\tilde{\omega}$, $\epsilon\sigma\rho\alpha\phi\omega$; though several Verbs have this Aorist, that are without a second Future, which in that Case must be supposed, in order to form the Aorist.

This Tense is thus conjugated:

Second Aorist.

Sing. $\epsilon\tau\upsilon\pi\omega$,	$\epsilon\tau\upsilon\pi\epsilon\varsigma$,	$\epsilon\tau\upsilon\pi\epsilon$, <i>verberavi, isti, it.</i>
Ion. $\tau\acute{\upsilon}\pi\epsilon\sigma\kappa\omega$,	$\epsilon\varsigma$,	ϵ .
Dual.	$\epsilon\tau\acute{\upsilon}\pi\epsilon\tau\omega$,	$\epsilon\tau\upsilon\pi\acute{\epsilon}\tau\eta\eta$.
Plur. $\epsilon\tau\acute{\upsilon}\pi\omicron\mu\eta\eta$,	$\epsilon\tau\acute{\upsilon}\pi\epsilon\tau\epsilon$,	$\epsilon\tau\upsilon\pi\omega$.
Dor. $\epsilon\tau\upsilon\pi\omicron\mu\epsilon\varsigma$,		Ion. $\tau\acute{\upsilon}\pi\epsilon\sigma\kappa\omega$. Eccl. $\iota\tau\acute{\upsilon}\pi\omicron\sigma\alpha\eta$.

A N N O T A T I O N.

Sanctius in his Greek Grammar printed by Plantin in the Year 1581, insists, that this Aorist hath never the Penultima long, nor is ever written with an *ε*. *Denique* (these are his Words) *perit potius hic Aoristus, quam penultimam producat, aut habeat ε in Penultima.* And for a Proof thereof, he refers the Reader to Urbanus: But Urbanus teacheth directly the reverse, expressly saying, that ἔλεγον, ἐφλεγον, ἔλεπον, are second Aorists, and yet retain *ε*; declaring withal, that Dissyllables may have this Penultima long, by reason of their Augment. But exclusive of that, the Penult. may be also long, when a Verb of two Syllables begins with a long Vowel; or when the Penultima of the second Future is long by Position, according to the thirty-third Rule; nor do I see how this can be called into question, with any Appearance of Reason. Thus we find

ἄδω,	cano,	ἦδον;	εὐρέω,	invenio,	εὔρον.
ἔκω,	trabo,	ἔλκον;	ἔλω,	capio,	ἔλον.
ἔπω,	dico,	ἔπον;	ἔχω,	habeo,	ἔχον.
ἦκω,	venio,	ἦκον;	ἄγω,	ago,	ἦγον.

But the Penult may sometimes become short in some of these Verbs, either by Resolution, as ἦδω, *delecto*, ἦδον, ἱαδον; ἄγω, or ἄγνυμι, *frango*, ἦγον, ἱαγον; or else by Reduplication, as ἄγω, *duco*; ἦγον, ἦγαγον; ἄρω, *apto*, ἦρον, ἦραρον, from whence comes ἀραρών, *Odyss.* *ε*; for in this Case the Penultima becomes Antepenultima.

R U L E XXXVII.

Of the third Person Plural in *σαν*.

The third Person Plural of the Imperfect, both Aorists, and the Optative forms its Termination in the Boeotic Dialect, by changing *μεν* of the first Person Plural into *σαν*.

E X A M P L E S.

The third Person Plural hath an Equality of Syllables with the first Singular in the Imperfect, as well as in the two Aorists, ἔτυπον, ἔτυπον; ἔτυπα, ἔτυπαν.

But the Boeotics make it equal to the first Person Plural, changing *μεν* the last Syllable of the first Person of this Number, into *σαν*; ἐτύπομεν, *verberabamus*, ἐτύποσαν, *verberabant*; ἐτύπομεν, *verberavimus*; ἐτύποσαν, *verberaverunt*; ἐτύψαμεν, ἐτύψασαν. In like manner they say, εἶδοσαν, *viderunt*; πῶσαν, *noverunt*; ἐμάθοσαν, *didicerunt*; ἤλθοσαν, for εἶδον, ἐμάθον, ἦλθον. Thus in the Psalm, ἰδοιῶσαν, ταῖς γλώσσαις αὐτῶν, *linguis suis dolose agebant*.

The Optative receives the same Dialect through all its Tenses, as from ἔλθοιμεν, *venissemus*, ἔλθοισαν for ἔλθοιεν, *venissent*; εἴπαισαν for εἴπαιεν, *dixerunt*.

A N N O T A T I O N.

There are a great many Verbs in *ω*, which being either scarce or quite antiquated in the second Aorist Active, are nevertheless very common in this same Tense when Passive; as κύνω, *pronus sum*, *me inclino*, ἄκυνον, unusual, ἐκύνην, very usual. In like manner, ἐκλάπην, *furatus sum*, rather than ἐκλαπτον from κλέπω. As also ἀπηλλάχην, *evasi*, *liberatus sum*, *defunctus sum*; ἐδράβην, *detritum accepi*; ἐσκάφην, *fossus sum*; ἐκρύφην and ἐκρύβην, *occultatus sum*; ἐτάφην, *sepultus sum*; ἐξέπιφην, *præcipitatus sum*; ἐμύγων, *absumptus sum*; ἐδρύφην, *laceratus sum*; ἐξέσφην, *confusus sum*.

CHAP. X.

Of the Perfect and Plu-perfect.

RULE XXXVIII.

Characteristic and Termination of the Perfect.

THE Termination of the Perfect is in $\kappa\alpha$; but where there is $\psi\omega$ in the Future, the Perfect is in $\phi\alpha$; and where there is $\xi\omega$, the Perfect is in $\chi\alpha$.

EXAMPLES.

The Perfect Tense terminates always in α , and has generally for its Characteristic κ ; as $\tau\acute{\iota}\omega$, $\tau\acute{\epsilon}\tau\iota\kappa\alpha$, *honoravi*; $\psi\acute{\alpha}\lambda\lambda\omega$, $\psi\acute{\iota}\psi\alpha\lambda\kappa\alpha$, *cecini*; $\alpha\nu\acute{\upsilon}\theta\omega$, $\eta\nu\eta\kappa\alpha$, *perfecti*.

But Verbs that form their Future with a double Letter, take an Aspirate for the Characteristic of the Perfect, according to their respective Correspondence; viz. ϕ for $\psi\omega$; $\psi\omega$ making $\phi\alpha$, as $\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\psi\omega$, $\tau\acute{\epsilon}\tau\epsilon\mu\phi\alpha$; and χ for $\xi\omega$, $\xi\omega$ making $\chi\alpha$, as $\lambda\acute{\epsilon}\xi\omega$, $\lambda\acute{\epsilon}\chi\alpha$, *dixi*; $\delta\epsilon\upsilon\zeta\omega$, $\delta\acute{o}\delta\iota\chi\alpha$, *fodiam*, $\delta\acute{o}\rho\omega\chi\alpha$, *fodi*, etc.

Nevertheless $\phi\epsilon\acute{\iota}\sigma\omega$, *horreo*, $\phi\epsilon\acute{\iota}\xi\omega$, makes $\pi\acute{\epsilon}\phi\epsilon\iota\chi\alpha$, with a κ , because of the preceding Aspirate ϕ .

This Tense is conjugated thus:

Preterperfect.

Sing. $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$,	$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\varsigma$,	$\tau\acute{\epsilon}\tau\upsilon\phi\epsilon$,	<i>verberavi, isti, it.</i>
Dual	$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\tau\omicron\nu$,	$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\lambda\omicron\nu$.	
Plur. $\tau\acute{\epsilon}\tau\upsilon\phi\alpha\mu\epsilon\nu$,	$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\tau\epsilon$,	$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\sigma\iota$.	
Dor $\tau\acute{\epsilon}\tau\upsilon\phi\alpha\mu\epsilon\iota\varsigma$,		$\tau\acute{\epsilon}\tau\upsilon\phi\alpha\nu\iota$.	Bæot. $\tau\acute{\epsilon}\tau\upsilon\phi\alpha\nu$.]

RULE XXXIX.

Of the Penultima of the Perfect.

1. The Penult. of the Perfect is the same with that of the Future.
2. But ϵ in the Future Dissyllables of Verbs in $\lambda\omega$, $\nu\omega$, $\rho\omega$, must be changed here into α .
3. And ν must be turned into γ .
4. Or else intirely dropped, as in Dissyllables $\epsilon\acute{\iota}\omega$, $\acute{\iota}\omega$, $\acute{\upsilon}\omega$.
5. But μ continues; though with an η after it, and without changing ϵ into α .

EXAMPLES.

1. The Penult. of the Perfect is taken from the Penult. of the Future, as $\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\psi\omega$, $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$.

$\pi\acute{\alpha}\acute{\iota}\zeta\omega$,	<i>ludo</i> ,	$\pi\acute{\alpha}\acute{\iota}\xi\omega$,	$\pi\acute{\epsilon}\pi\alpha\iota\chi\alpha$,	<i>lusi.</i>
$\pi\lambda\acute{\eta}\theta\omega$,	<i>impleo</i> ,	$\pi\lambda\acute{\eta}\sigma\omega$,	$\pi\acute{\epsilon}\pi\lambda\eta\kappa\alpha$,	<i>implevi.</i>
$\gamma\acute{\epsilon}\lambda\alpha\omega$,	<i>rideo</i> ,	$\gamma\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$,	$\gamma\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\kappa\alpha$,	<i>risi.</i>

2. But Verbs in $\lambda\omega$, $\nu\omega$, $\rho\omega$, assume an α in the Perfect, instead of the ϵ of the Future of two Syllables.

$\tau\acute{\epsilon}\lambda\lambda\omega$,	<i>mitto</i> ,	$\tau\acute{\epsilon}\lambda\tilde{\omega}$,	$\tau\acute{\epsilon}\tau\alpha\lambda\kappa\alpha$,	<i>missi.</i>
$\tau\acute{\epsilon}\acute{\iota}\nu\omega$,	<i>tendo</i> ,	$\tau\acute{\epsilon}\nu\tilde{\omega}$,	$\tau\acute{\epsilon}\tau\alpha\kappa\alpha$,	<i>tetendi.</i>
$\sigma\pi\acute{\epsilon}\rho\omega$,	<i>semino</i> ,	$\sigma\pi\acute{\epsilon}\rho\tilde{\omega}$,	$\tau\acute{\epsilon}\sigma\pi\alpha\chi\alpha$,	<i>seminavi.</i>

3. Those in $\nu\omega$ change ν into γ , by reason of the following κ . $\phi\acute{\alpha}\acute{\iota}\nu\omega$, *luceo*, $\phi\alpha\tilde{\nu}\tilde{\omega}$, $\pi\acute{\epsilon}\phi\alpha\chi\alpha$, *luxi*.

4. Or else they drop it entirely, as in Dissyllables in *είνω*, *ίνω*, and *ύνω*, for Instance ;

κλείνω, *interimo*, *κλειῶ*, *ἐκτακα*, *interimi*.

Though the Poets say, *ἐκτασκα*.

κρίνω, *accuso*, *judico*, *κρινῶ*, *κίκρικα*, *accusavi*.
δύνω, *impetu feror*, *δυνῶ*, *τίθυκα*, *latus sum*.

To these we may add, according to Cheroboscus

κέρδαινω, *lucror*, *κέρδανῶ*, *κέρδακα*, without a *v*.

But Trisyllable change it into *γ*, as,

μολύνω, *polluo*, *μολυνῶ*, *μολόλυκα*.

5. *μ* continues, but it takes an *η* after it, without assuming an *α* before it, though there should be an *ε* in the Future Dissyllable, as,

νέμω, *pasco*, *νεμῶ*, *νενέμηκα* for *νένεμκα*.
βρέμω, *fremo*, *βρεμῶ*, *βεβρέμηκα*,
καμνῶ, *laboro*, *καμῶ*, *κακάμηκα*.

And by Syncope *κέκμηκα*, in the same manner as *δέμω*, *στυο*, *δέδμηκα* ; *τέμνω*, *feco*, *τέτμηκα*. See Book v R. ix.

Hereto we may join *μένω*, *maneo*, *μινῶ*, *μεμίνηκα* ; the true Reason of this is, because from the Future in *ω* there ariseth a new Theme in *έω*, *μινῶ*, *μινέω*, from whence comes *μεμίνηκα*, supposing the Future *μινήσω*, and so of the rest. See the Resolution of Verbs, Rule I.

R U L E X L.

O for *ε* in the Penult.

The Attics put *ο* for *ε* in Dissyllables before *φα*, *χα*.

E X A M P L E S.

The Attics turn *ε* into *ο* in the Penult. of the Perfect in *φα* or *χα*, coming from a Verb of two Syllables, as,

πόμπω, *mitto*, *πέμψω*, *πέπεμφα*. Att. *πέπομφα*.
βρέχω, *irrigo*, *βρέξω*, *βέβρεχα*, Att. *βέβεροχα*.

A N N O T A T I O N.

The same Perfect Tense may sometimes proceed from different Verbs ; *ἤκα* from *ἡδω*, *delecto*, and from *ἔζω*, *colloco*, *pono* ; *ἤκα* is also the Perfect Middle of *ἤκω*, *venio*, and the first Aorist of *ἵημι*, *mitto*.

R U L E X L I.

Formation of the Plu-perfect.

The Plu-perfect comes from the Perfect ; it takes *ειν* for *α*, and adds its own Augment.

E X A M P L E S.

The Plu-perfect comes from the Perfect, changing *α* into *ειν*, and assuming its proper Augment ;

τύπλω, *τίτυφα*, *ἐτίτύφειν*, *verberaveram*.
ἀνύω, *ἠνυκα*, *ἠνύκειν*, *perfeceram*.

It is conjugated thus ;

Plu-perfect

Plu-perfect.

Sing.	ἔτελεύθειν,	ἔτελεύθεις,	ἔτελεύθει,	<i>verberaveram.</i>
Ion.	τέλειν,		ἔτελει.	
et.	ἔτελεύθεα,			
Att.	ἔτελύθη,		Att. ἔτελύθη.	
Dual.		ἔτελεύθειον,	ἔτελεύθειν.	
Plu.	ἔτελεύθειμεν,	ἔτελεύθειτε,	ἔτελεύθεισαν.	
Dor.	ἔτελεύθειμες,		Att. ἔτελεύεσαν.	
			et τετύφισαν.	

R U L E XLII.

Of the Ionic and Attic Persons of this Tense

The Ionics change here εἰν into εἶα, and εἰ into εἶε; the Attics change both into η, as also εἶσαν into εἶσαν.

E X A M P L E S.

The Ionics conjugate this Tense in εἶα in the first Person Singular, and in εἶε instead of εἶ, in the third. The Attics change the Ionic εἶα and εἶε into η, as we have shewn above in the Example of the Conjugation.

Thus the Attics say, ἐτετύθη ἐγώ, *verberaveram ego*; ἐτελύθη κεῖνος, *verberaverat ille*, In like manner ἤδη, *videram* for ἡδεῖν, from εἶδω, *video*.

The Attic third Person Plural is also in εἶσαν, ἡδεσαν, *viderant*; ἐτετύφισαν, *reterant*, coming from ἐτετύφω, *sto*; ἐτετύφισαν, or only with the Augment of the Perfect, according to the twenty first Rule, τετύφισαν, *verberaverant*.

This Analogy is extended also to the Perfect Middle, as we shall observe in its proper Place.

C H A P. VI.

Of the Formation of the other Moods; and first of the Subjunctive and Optative.

1. Subjunctive.

THE Subjunctive takes its Terminations from the Present of the Indicative; but it changes the short Vowels into their long Correspondents, subscribing ι, and rejecting υ; Wherefore the second and third Singular are in η subscribed, as coming from εἰ in the Indicative; whereas the Dual and Plural have only a simple η, because they have but a simple ε in the Indicative. And this Analogy is continued in the other Tenses of this Mood, and is likewise retained in Circumflex Verbs, as also in Verbs in μι. The Form of Conjugation is as follows;

Present and Imperfect.

Sing.	τύπτω,	τύπῃς,	τύπῃ,	<i>verberem or verberaretur.</i>
Ion.	τύπῃσθα,	τύπῃσι.		
Dual.		τύπῃσιν,	τύπῃσιν.	
Plur.	τύπτωμεν,	τύπῃτε,	τύπῃσι.	
Dor.	τύπταμις		τύπῃσι.	

First

First Future and first Aorist.

Sing.	τύψω,	τύψης,	τύψη.	<i>verberavero, is, it.</i>
Ion.	τέλύψω,		Ion. τυύψησι.	
Dual.		τύψηλον,	τύψηλον.	
Plur.	τύψωμεν,	τύψητε,	τύψωσι.	
Dor.	τύψωμες,		τύψωνι.	

Second Future and Aorist.

Sing.	τύπω,	τύπης,	τύπη,	<i>verberavero.</i>
Ion.	τέλύπω,		Ion. τυύπησι.	
Dual.		τύπηλον,	τύπηλον.	
Plur.	τύπωμεν,	τύπητε.	τύπωσι.	
Dor.	τύπωμες,		τύπωνι.	

Preterperfect and Plu-perfect.

Sing.	τέλύφω,	τέλύφης,	τέλύφη.	<i>verberaverim</i> (or <i>issem</i> .)
			Ion. τεύύφησι.	
Dual.		τέλύφηλον,	τέλυφηλον.	
Plur.	τέλύφωμεν,	τέλύφητε,	τέλύφωσι.	
Dor.	τέλύφωμες,		τέλύφωνι.	

A N N O T A T I O N.

In the Conjugation of the Subjunctive it is customary to make use of *εάν, si*; thus, *εάν τύπῃω, si verberem*. It is not true, as some pretend, that the Subjunctive has no Future, because the Aorists frequently signify the time to come in this Mood, as several before us have observed. Voss. et alii. Wherefore Ramus, Sylburgius, and others, after their Example, call these Tenses, FUTURES PERFECT, that is, composed of the past and of the Future

The Greeks use here a kind of Future by Circumlocution, taking the Perfect of the Participle, and the Present Subjunctive of the Verb Substantive, thus;

Sing.	{	τέλυφώς,	ᾧ	ῆς,	ῆ,	<i>verberavero, is, it.</i>
Dual.		ἔάν	τέλυφότε,	ῆτον,	ῆτον.	
Plur.		τέλυφότες,	ᾧμεν,	ῆτε,	ᾧσι.	

The same Circumlocution is used in the Future of the Verb Substantive, *γεγεαφώς ἴσομαι, scripsero*.

They form likewise the Circumlocution of the Perfect from the Optative of the Verb Substantive, *ἔειν, εἶης, εἶη*; thus, *ἔειν γεγεαφώς, scripsissem, εἶης γεγεαφώς, scripsisses*, etc.

Observations on the Dialects.

The second Person Singular in *θα*, is not peculiar to this Mood, but generally belongs to all Persons in *ης, ἦσθα, erat*, and even to those in *εις*, as we shall see in the Resolution of Verbs.

The third Person Singular in *σι*, is not only for the Active, but also for the Passive Aorists, *τυφθήσι*; for the Verbs in *μι, τιθήσι*; and for the Circumflex Verbs, *ποιήσι*. Hence *νικέησι*, in Hom. for *νικέην, increpare*, from *νικέω*, Poet. for *νικέων*.

The Poets frequently put an *ο* instead of *ω* in the first Person Plural, *τύπῃομεν*.

2. Of the Optative.

The Penult. of the Optative is always a Diphthong in all sorts of Verbs. The Barytons take *oi* in all Tenses, except the first Aor. which assumes *αι*, both in the Active and Middle, because it comes from *α* in the Indicative, *τύψαιμι* from *ἐτύφα*.

The Passive Aorists, and the Æolic Aorist take *ιι*.

The second Future is circumflected; in other respects it is the same with the Aorist.

This Mood is thus conjugated :

Present and Imperfect.

Sing.	τύπτοιμι,	τύπτοις,	τύπτοι,	<i>verberarem.</i>
Dual.		τύπτοιον,	τύπτοίνην.	
Plur.	τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.	
Dor.	τύπτοιμες.			

First Future.

Sing.	τύψοιμι,	τύψοις,	τύψοι,	<i>verberem, es, et.</i>
Dual.		τύψοιον,	τύψοιτην.	
Plur.	τύψοιμεν,	τύψοιτε,	τύψοιεν.	
Dor.	τύψοιμες.			

First Aorist.

Sing.	τύψαιμι,	τύψαις,	τύψαι,	<i>verberaverim.</i>
Dual.		τύψαιον,	τύψαιτην.	
Plur.	τύψαιμεν,	τύψαιτε,	τύψαιεν.	
Dor.	τύψαιμες.			

Second Future.

Sing.	τυποῖμι,	τυποῖς,	τυποῖ,	<i>verberem.</i>
Dual.		τυποῖον,	τυποῖτην.	
Plur.	τυποῖμεν,	τυποῖτε,	τυποῖεν.	
Dor.	τυποῖμες.			

Second Aorist.

Sing.	τύπομι,	τύποις,	τύποι,	<i>verberaverim.</i>
Ion.	τελύπομι,			
Dual.		τύποιον,	τυποῖτην.	
Plur.	τύποιμεν,	τύποιτε,	τύποιεν.	
Dor.	τύποιμες.			

Perfect and Pluperfect.

Sing.	τέλυφοιμι,	τέλυφοις,	τέλυφοι,	<i>verberaviffem.</i>
Dual.		τέλυφοιον,	τέλυφοῖτην.	
Plur.	τέλυφοιμεν,	τέλυφοιτε,	τέλυφοιεν.	
Dor.	τέλυφοιμες.			

ANNO TATION.

As the Latins frequently make use of *utinam* in the Optative Mood for a Mark or Sign of Desire; so the Greeks use *ἄθι* or *ἔθι*, as *ἔθι* *τύπτοιμι*, *utinam verberem*. But as these Adverbs do not express the Person, they moreover make use of the Aorist *ἄφελον*, whereof we have some thing to say hereafter in the Remarks, Book VIII.

RULE

R U L E XLIII.

Of the first Aorist Æolic.

The Æolic Aorist Optative comes from the Indicative Aorist, by inserting *αι* before *α*.

E X A M P L E S.

The Æolic Aorist of the Optative is formed from the Aorist of the Indicative, by dropping the Augment, and putting *αι* before *α*; it is conjugated as follows:

Æolic Aorist.

Sing.	τύψαια,	τύψαιας,	τύψαιε.
Dual.		τύψαιαλον,	τύψαιατην
Plur.	τύψαιαμεν,	τύψαιατε,	τύψαιαν.

The Attics use this Aorist frequently, but only in the second and third Singular, and the third Plural.

C H A P. XII.

Of the Imperative and Infinitive.

1. The Imperative.

Present and Imperfect.

S ING.	τύπτε,	τυπτέτω,	verbera, cret.
Dual.	τύπτελον,	τυπτέτων,	verberate, erent, duo.
Plur.	τύπτετε,	τυπτέτωσαν,	verberate, verberent.
Att.	τυπτέσθων.		

First Aorist.

Sing.	τύψον,	τυψάτω,	fac verberaveris.
Dual.	τύψαλον,	τυψάτων.	
Plur.	τύψατε,	τυψάτωσαν.	
Att.	τυψάσθων.		

Second Aorist.

Sing.	τύπτε,	τυπτέτω.
Dual.	τύπτελον,	τυπτέτων.
Plur.	τύπτετε,	τυπτέτωσαν.

Att. τυπτέσθων.

Perfect and Pluperfect.

Sing.	τέτυφε,	τίτυφέτω.	$\left\{ \begin{array}{l} \text{verberaveris, or else } \textit{hoc age at p̄s̄smodum} \\ \text{verberasse dicaris, where it is plain that this} \\ \text{Tense partakes pretty much of the Future.} \end{array} \right.$
Dual.	τίτυφέλον,	τίτυφέτων.	
Plur.	τίτυφέτε,	τίτυφέτωσαν.	

R U L E XLIV.

Of the third Person Attic.

The third Person Plural Attic in three Tenses of the Imperative is in *σθων*, and is formed from the Genitive of the Participle.

E X A M P L E S.

The Attics terminate the third Person Plural of the Present and of the Second Aorists in *σθων*, forming it from the Genitive Plural of the Participle

ciple of the same Tenses. Examples may be seen above in the Conjugation of the Imperative. The like is also practised in Circumflex Verbs, ποιόντων, *Luci. faciant*, for ποιήσωσαν; μέλλοντων, *Id. metiantur*, for μέλλήτωσαν.

A N N O T A T I O N.

The Imperative hath no particular Future, by reason it is a sort of a Future itself, according to Ramus and Sanctius, partaking of the Future in all its Tenses.

Observations on the Dialects.

The Bæotics and the Syracussians terminate sometimes the second Aorist in ου, like the first, as τύπον, ατω for τύπε; λάβον for λάβε, ceperis; ἔπουν, ατω, for ἔπυε, dixeris. And likewise add the Augment of the Perfect, τίτυφι, as we have observed Chap. V. Rule XXI.

2. *The Infinitive.*

The Infinitive in every Termination may express every Difference of Time; we shall however divide it as we have done the other Moods, not only to comply with the general Practice of the Grammarians, but moreover because in Reality it commonly expresses that limited Time, which is attributed to each particular Termination.

Present and Imperfect, τύπειν, *verberare.*

Æol. τύπην or τύπην. Dor. τύπην, τυπόμεν or τυπόμεναι.

First Future, τύψειν, *verberaturum esse.*

Æol. τύψην. Dor. τύψειν, τυψόμεν or τυψόμεναι.

First Aorist, τύψαι, *verberavisse.*

Dor. τυψόμεν and τυψόμεναι.

Second Future and Aorist, τυπείν.

Ion. τυπέειν. Post. τίτυπειν. Æol. τυπην.

Dor. τύπεν, τυπόμεν, and τυπόμεναι.

Perfect and Plu-perfect, τίτυφίαι, *verberavisse.*

Dor. τίτυφίαν and τίτυφίαναι.

R U L E XLV.

Of the principal Dialects of the Infinitive.

τύπειν makes τύπην, τύπεν, τυπόμεναι, and τυπόμεν.

E X A M P L E S.

The Dorics drop ι in the Termination ειν of the Infinitive, τύπειν, τύπεν; λαβείν, λάβεν, *capere*; γεραίρειν, γεράειν, *venerari*, without there being any Necessity for putting a Circumflex, though the last Syllable becomes short.

The same Dorics, as also the Æolics, insert an η before ν, sometimes simple, as when they take it from the Termination ειν; and sometimes with ι subscribed, when they consider it as coming from ειν, which they practise in all sorts of Verbs; καθύδην for καθυδεῖν, *dormire*; κοσμεῖν, Theocr. for κοσμεῖν, *ornare*; φιλεῖν or φιλην for φιλεῖν, *amare*; and drawing back the Accent according to the Æol. φιλην.

In all the Infinitives ending in ειν, εν, ναι, the Ionics and Poets insert με before ν (casting off the Subjunctive, if there be a Diphthong) and then the Attics and Dorics add αι sometimes to the last Syllable, whether αι be in the Common Tongue or not. Examples hereof have been given already above in the Conjugation of the Infinitive; however since these

Dialects are to be met with in all sorts of Verbs, it will not be amiss to insert here a more particular Table :

Common.	Ionic.	At. and Dor.	
τύπτε-ι-ν	τύπτε-με-ν,	τυπτόμεν-αι,	<i>verberare.</i>
δηλο-ῦ-ν,	δηλό-με-ν,	δηλόμεν-αι,	<i>significare.</i>
θε-ῖ-ναι,	θέ-με-ν,	θέμεν-αι,	<i>ponere.</i>
δο-ῦ-ν-αι,	δό-με-ν,	δόμεν-αι,	<i>dare.</i>
τυφθῇ-ν-αι,	τυφθῇ-με-ν,	τυφθόμεν-αι,	<i>verberatum esse.</i>
τιθέ-ν-αι,	τιθέ-με-ν,	τιθέμεν-αι,	<i>ponere.</i>
ἰσά-ν-αι,	ἰσά-με-ν,	ἰσάμεν-αι,	<i>flare.</i>
ση-ν-αι,	ση-με-ν,	ση-μεν-αι,	<i>the same.</i>
διδό-ν-αι,	διδό-με-ν,	διδόμεν-αι,	<i>dare.</i>
δεικνύ-ν-αι,	δεικνύ-με-ν,	δεικνύμεν-αι,	<i>ostendere.</i>

The first Aorist conforms likewise to this Analogy, casting off the Subjunctive *ι*, and changing *α* into *ε*, τύψαι, τυψέμεν, τυψέμεναι. Except the Verbs in λω, μω, νω, ρω, which admit of no Change.

Sometimes *μ* is reduplicated, ἀρόμμεναι for ἀρόμεναι, taken from ἀρῶν, *arare.*

Sometimes the Diphthong *ει* remains; αἰόμεναι for αἰέμεναι from αἶεν, *flare.*

Sometimes these Infinitives are syncopated; ἰδμεν for ἰδέμεν from ἰδεῖν, *videre*; ἔγμεν for ἔχέμεν from ἔχειν, *habere*; where we find the Aspirate *χ*, changed into its Intermediate *γ*.

The Ionics, to get rid of the Circumflex, put an *ε* before *ειν* in the second Future and Aorist, τυπέειν for τυπεῖν, adding thereto the Reduplication, as we have observed above. Thus in Hom. we find τελευκείν for τυκεῖν from τυκω, *parare*; πεφραδέειν for φραδεῖν from φράζω, *dico*, second Aorist, ἐφραδον.

ANNOTATION.

The Greeks have neither Gerunds nor Supines, but instead of them they make use of the Infinitive, in the same manner as the French; πρὸς τὸ πίνειν, *pour boire*. See the Syntax, Rule III.

CHAP. XIII.

Of Participles.

THE Participles may also serve each of them to signify almost every Difference of Time; we shall notwithstanding divide them according to the common Method, giving them each the Appellation of that Time, of which they are more particularly expressive.

Present.

ὁ τύπων, οῖλος,	}	<i>verberans, antis, or</i>
ἡ τύπωνσα, ὄσας,		
Dor. τύποισα, οἷσας,	}	<i>verbero, as, at.</i>
τὸ τύπων, οἷλος,		
		<i>qui, quæ, quod, verberabam, as, at.</i>

First Future.

ὁ τύπων, οῖλος,	}	<i>verberaturus, or</i>
ἡ τύπωνσα, ὄσας,		
Dor. τύποισα, ὄσας,	}	<i>qui, quæ, quod, verberabo, is, it.</i>
τύπων, οἷλος,		

First

First Aorist.

ὁ τύψας, ἄνλος,
Dor. τύψαις.
ἡ τύψασα, ης,
Dor. τύψαισα.
τὸ τύψαν, ἄνλος,

} qui, quæ, quod, verberavit.
or more agreeably to the French Tongue,
Ayant frappé.

Second Future.

ὁ τυπῶν, ἔνλος,
Ion. τυπέων, ἐόνλος.
ἡ τυπῆσα, ἔσης,
Ion. τυπέσσα, ἔσης,
Dor. τυποῖσα, οῖσας.
τὸ τυπῆν, ἔνλος,
Ion. τυπέον, ἐόνλος.

} verberaturus, or
qui, quæ, quod, verberabo, is, it.

Second Aorist, which differs from the Future in the Accent only.

ὁ τυπῶν, ὄνλος,
Ion. τέλυπων, etc.
ἡ τυπῆσα, ης,
Dor. τυποῖσα, ας,
τὸ τυπῆν, ὄνλος,

} qui, quæ, quod, verberavi, isli, it.

Perfect.

ὁ τέλυφώς, ὄτος,
Æol. τετυφῶν, ὄνλος,
ἡ τέλυφύια, ας,
τὸ τέλυφῶς, ὄτος,

} qui, quæ, quod, verberavi, isli, it :
and verberaveram, as, at, etc.

The Masculine and Neuter Participles follow the Imparisyllabic Declension ; and the Feminine the Parisyllabic. Besides the Dialects above marked, they also admit of those proper to their Declensions.

Observations on the Dialects.

The Feminine in οῖσα for ῆσα, is according to the Æolic as well as Doric Form ; γελάοισα for γελάσσα, *ridens* ; and in Theocritus we find even γελοῖσα, though perhaps it is for γελῶσα :

For when the Termination ῆσα is accented, which happens to the second Future and second Aorist, it is then changed into ῶσα, as λιπῶσα for λιπῆσα, *quæ reliquit*, from λείπω, *linguo*.

The Termination of the Present lent to the Perfect, as τέλυφῶν for τέλυφώς, is more usual in the Middle Verb ; as κεκλήγων, ὄνλος, for κικληγώς, ὄτος, from κλέζω, *clango*.

The same is also practised in Contract Verbs, νευσθήκων, ὄνλος, from νοέω, *cogito*.

The Attics make the Masculine and Feminine of the Dual both alike ; thus Soph. in Elect. hath ἀφειδήσαντε, πρᾶσσοιτε, speaking of two Sisters, instead of ἀφειδήσασα, πρᾶσσεσα ; just as they say τῷ for τα, in the Dual of the Article.

We likewise meet with ἐπιπλῶς and ἐπίπλως, in the first Aorist, for ἐπιπλώσας, from πλώω, ἐπλώσα, *navigo* ; and also with ἀγάγας for ἀγαγάντι, from ἄγω, *duco*, *affero*.

C H A P. XIV.

Of the Verb Passive and its Terminations.

THE Passive is easy to conjugate, by reason that with regard to its Augment, Characteristic, and Penult. it depends upon the Active, from which it forms all its Tenses. Infomuch as there remains only the Termination to treat of, which may be very easily learned, by attending to the following Rules.

R U L E XLVI.

Of the Passive Terminations.

The Present and two Futures, the Perfect, and the Subjunctive take *μαι* for their Final : But the Imperfect, and the Plu-perfect with the Optative take *μην*.

E X A M P L E S.

Throughout all the Passive (excepting the Aorists, whose Conjugation is Active) there are but two Terminations for the first Person, *viz.*

μαι for the Present, the two Futures, the Perfect, and the Subjunctive ; *μην* for the Imperfect, the Plu-perfect, and the Optative.

Here it is to be observed, that those Tenses, which have an *ο* or an *ω* before *μαι* or *μην*, retain it in the first Person of all Numbers, and likewise in the third Person Plural ; whereas in the other Persons they change it. Those that have another Vowel preceding the Termination, do not alter it. As may be easily seen in the Table following.

R U L E XLVII.

Of the third Person Singular and Plural.

μαι makes *ται*, and *μην* makes *το*, whereof the Plurals are *νται*, *ντο*.

E X A M P L E S.

The Tenses ending in *μαι* form the third Person Singular in *ται* ; and those terminating in *μην* make the same third Person in *το* ; then adding a *ν* to both, the Plurals are terminated in *νται* or *ντο* ; as *τιμαμαι*, *honoror*, *τινται*, *honoratur*, *τιονται*, *honorantur*.

The second Person, pursuant to the same Analogy, should be by right in *σαι*, or in *σο*, as it is still in the Perfect and Plu-perfect, and even in the Present of some particular Verbs : But the Ionics having rejected the Consonant, the Attics contract it afterwards into *ν*, subscribed in the Present, and into *ς* in the Imperfect ; as *τιμαμαι*, *τισαι*, *τιναι*, *τιν*, *honoror*, *honoraris* ; *τιμιμην*, *τιμισσο*, *τιμισο*, *τιμις*, *honorabar*, *honorabaris*, etc.

R U L E XLVIII.

Of the Formation of the other Persons.

The second Person Plural, the Present and Perfect of the Imperative, as also the Tenses in *σαι* in the Infinitive, are all formed from *ται* and *το*, by changing a smooth Consonant into its Aspirate, and inserting *σ* before *θ* pure.

E X A M P L E S.

The first Persons Plural are quite easy. For they are always in *θα*, coming from the first Person Singular, wherein there is scarce any room
for

for a Mistake. In the others there is somewhat more Difficulty. They are formed thus:

From the third Person Singular in *ται* or *το*, the second Person Plural is formed in all Moods and Tenses.

From the same Person is also formed the Present and the Perfect of the Imperative in all Persons; except the second, (it having no first) which always comes from the second Person of the same Tense in the Indicative in all Sorts of Verbs Passive.

From thence likewise are formed the Tenses in *θαι* in the Infinitive, *viz.* all intirely, excepting the Aorists.

Whereto we might also join the second and third Person Dual in all Tenses; but of those we have spoken sufficiently in another Place.

All these Formations are made, by changing *τ* into *θ*, and inserting a *σ* before it, when it is pure, as *τίεται*, *honoratur*; *τίεσθαι*, *honoramini*.

But if this *τ* should happen to be in Company with another Consonant, then, at the same time that *τ* is changed into *θ*, the other smooth Consonant must be changed into an Aspirate, because, according to what we have remarked, Book i. Chap. vii. an Aspirate cannot be preceded by a Lenis. In which Case, the Insertion of the *σ* is to be omitted: Thus from *τέτυπται*, *verberatus fuit*, is formed *τετύφθαι*, *verberatum fuisse*; from *λέλεκται*, *dictus fuit*; *λελέχθαι*, *dictum fuisse*; and such like.

R U L E XLIX.

Of Passive Aorists.

The Indicative Aorists are, the first in *θην*, the second *ην*. In the other Moods they make *ω*, *ην*, *ηθι*, *ηται*, *ει*; the first Aorist always assuming an Aspirate.

E X A M P L E S.

The Passive Aorists always end in *ην*, but the first assumes an Aspirate. They follow the second Active Form of Conjugating, which is that of the Verbs in *μι*, and has an Affinity with the Plu-perfect Indicative of the Verbs in *ω*; wherefore they are without the first Person Dual.

The Aorists of the other Moods, and of the Participles, are formed from those of the Indicative, according to the particular Termination of each, as marked in the Rule.

A N N O T A T I O N.

Whensoever there occurs another Consonant in the Aorist, preceding *θ*, the smooth Consonant is then changed also into an Aspirate, as *ιτιφθην*, and not *ιτυπθην*, from *τύπω*, *verbero*, for the Reason mentioned Book i. Chap. vii. and as we shall see more particularly in the Sequel. But what we have here already advanced is sufficient to give a general Idea of the Passive Conjugation according to the following Table.

A T A B L E

INDICATIVE. | SUBJUNCTIVE. | OPTATIVE.

Ἐνεστώς.		Infians.		The Present.	
Τί-	{ ὡμαι, η, εται. Honoror, aris, 1. ὀμέθα, εσθε, ονται.	Τί-	{ ὡμαι, η, ηται. Honoror, eris. 2. ὀμέθα, ησθε, ονται.		
Παραταλικός, <i>quasi Extensivus in rem non exactum.</i>				The Imperfect.	
Ἔτι-	{ ὀμην, ου, ετο Honorabar, aris. 1. ὀμέθα, εσθε, οντο.			Τί-	{ ὀμην, οιο, οιοτο. Honorarer, eris: 2. ὀμέθα, οισθε, οιοτο.
Μέλλον. <i>Futurum primum.</i>				The first Future.	
Τί-	{ θήσομαι, θήσῃ, θήσεται. Honorabor, eris. 1. θησόμεθα, εσθε, ονται.			Τί-	{ θησόμενῃ, σοιο, σοιοτο. Honorer, eris. 2. θησόμεθα, σοισθε, οιοτο.
Ἐσόμενος, quibusdam <i>Futurum remotius.</i>				The second Future.	
Τί-	{ ἥσομαι, ἥσῃ, ἥσεται. Honorabor, eris. 1. ἡσόμεθα, ἡσεσθε, ἡσονται.			Τί-	{ ἡσόμενῃ, ἥσοιο, ἥσοιοτο. Honorer, eris. 2. ἡσόμεθα, ἥσοισθε, ἥσονται.
Παρεληλυθώς, <i>Tempus exactum.</i> vulgo, The first Aorist.					
Ἔτι-	{ ἔην, ἔης, ἔη. Honoratus fui, isti. 1. ἔημεν, ἔητε, ἔησαν.	Τί-	{ ἔω, ἔης, ἔῃ. Honoratus fuerim 2. ἔωμεν, ἔῃτε, ἔωσι.	Τί-	{ δέην, δέης, δέη. Honoratus fuerim. 3. εἶημεν, εἶητε, εἶησαν.
Ἀόριστος, <i>Indefinitum tempus.</i>				The second Aorist.	
Ἔτι-	{ ἦν, ἦς, ἦ. Honoratus fui, isti 1. ἦμεν, ἦτε, ἦσαν.	Τί-	{ ᾗ, ἦς, ἦ. Honoratus fuerim 2. ᾗμεν, ἦτε, ᾗσι.	Τί-	{ εἶην, εἶης, εἶη. Honoratus fuerim. 3. εἶημεν, εἶητε, εἶησαν.
Παρακείμενος, <i>Adjacens præsentis.</i>				The Preter-perfect.	
Τέτι-	{ μαι, σαι, ται. Honoratus fui, isti. 1. μέθα, σθε, νται.	Τέτ-	{ ᾧμαι, ῃ, ῃται. * Unusual, 2. ᾧμεθα, ῃσθε, ᾧνται.	* These two Tenses, which we have marked as unusual, are generally formed by Circumlocution, as we shall see hereafter.	
ὑπερσυντελικός, <i>Plusquam perfectum.</i>				The Plu-perfect.	
Ἔτετι-	{ μην, σο, το. Honoratus fueram 1. μέθα, σθε, ντο.			Τέτ-	{ μην, ο, το. * Unusual. 2. μέθα, σθε, ντο.
Μετ' ὀλίγον μέλλον, <i>Paulo-post-Futurum.</i>					
Τέτις-	{ ὡμαι, η, εται. Mox honorabor. 1. ὀμέθα, εσθε, ονται.			Τέτις-	{ ὀμην, οιο, οιοτο. Mox honorer. 1. ὀμέθα, οισθε, οιοτο.

IMPERATIVE. | INFINITIVE. | PARTICIPLES.

Προσεταιρικόν, five Futurum Imperandi, formatur ab Indicativis temporibus sic.

Τί- { ο, εσθω,
Honorare, or
fac honoreris,
εσθις, εσθωσαν.

Τί- { θήτι, θήτω, (ris.
honoratus fue-
θητε, θήτωσαν.

Τέτι- { σο, σθω, (ris.
honoratus fue-
σθε, σθωσαν.

Απαρέμφωτα, Infinita seu Imperfonalia, quodlibet fere omnium temporum formatur sic.

Τί- εσθαι,
Honorari.

Τί- θήσεσθαι,
Honoratum,
iri.

Τί- ήσεσθαι
Honoratum,
iri.

Τί- θήναι,
Honoratum
esse.

Τί- ήναι.

Τέτι- σθαι,
Honoratum esse
or fuisse.

Τέτις- εσθαι.
Mox honora-
tum iri.

Μετοχαί, Participia omnia omnium fere temporum formatur quoque sic.

Τί- { όμενος, όμνη,
ομένη, ομένης,
όμενον, όμνην.

Τί- { θησόμενος, ένω,
θησόμενη, ένης,
θησόμενον, ένω.

Τί- { ησόμενος, ένω,
ησόμενη, ένης,
ησόμενον, ένω.

Τί- { δεις, δένλος,
δεΐσα, δεΐσης,
δέν, δένλος.

Τί- { εις, ένλος,
είσα, είσης,
έν, ένλος.

Τέτι- { μένος, ο,
μένη, ης,
μένον, ο.

Τέτις- { όμενος, ο,
ομένη, ος,
όμενον, ο.

Honoratus.

Honorandus, a, um.

Qui, quæ, quod honoratus, fui, isti, it.

Honorandus.

CHAP. XV.

Of each Passive Tense in particular ; and first of the Present and Imperfect.

Present.

Sing. τύπτομαι,	τύπῃ,	τύπῃσθαι,	verberor, aris, atur.
	Ion. τύπῃαι,		
Dual. τυπόμεθον,	τύπῃσθον,	τύπῃσθον,	
Plur. τυπόμεθα.	τύπῃσθε,	τύπῃσθαι.	
Ion. τυπόμεσθα.			

The present Passive is formed from the Active, changing ω into $\omicron\mu\alpha\iota$; $\tau\acute{\upsilon}\pi\tau\omega$; $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$.

Sometimes it is syncopated, $\omicron\mu\alpha\iota$ for $\omicron\omicron\mu\alpha\iota$, *puto* ; $\lambda\acute{\epsilon}\mu\alpha\iota$ for $\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, *lauro* ; from whence comes $\lambda\acute{\epsilon}\tau\alpha\iota$, *lavatur*, $\lambda\acute{\epsilon}\sigma\theta\epsilon$, *lavamini* ; $\lambda\acute{\epsilon}\eta\tau\alpha\iota$, *lavantur*.

Observations on the Dialects.

The first Person Plural Ionic assumes here a σ before $\delta\alpha$, which is also practised in all the other Tenses.

The second Person Singular in η , is by the Ionics resolved into $\epsilon\alpha\iota$, from whence it was derived, $\tau\acute{\upsilon}\pi\eta$, $\tau\acute{\upsilon}\pi\eta\epsilon\alpha\iota$, and inserting also an ι , $\tau\acute{\upsilon}\pi\eta\iota\epsilon\alpha\iota$; in like manner in the Futures ; $\tau\acute{\upsilon}\psi\epsilon\alpha\iota$, $\tau\acute{\upsilon}\psi\epsilon\iota\epsilon\alpha\iota$; $\tau\acute{\upsilon}\pi\epsilon\alpha\iota$, $\tau\acute{\upsilon}\pi\epsilon\iota\epsilon\alpha\iota$. They resolve the Subjunctive into $\eta\alpha\iota$, $\tau\acute{\upsilon}\pi\eta\eta\alpha\iota$; $\epsilon\lambda\eta\alpha\iota$ for $\epsilon\lambda\eta$, *auferas*, *eligas*, etc.

RULE L.

Of Verbs that make the second Person in $\sigma\alpha\iota$.

Some Verbs from $\omicron\mu\alpha\iota$ form $\epsilon\tau\alpha\iota$, as $\phi\acute{\alpha}\gamma\omicron\mu\alpha\iota$ makes $\phi\acute{\alpha}\gamma\epsilon\sigma\alpha\iota$.

EXAMPLES.

There are some Verbs which insert $\alpha\sigma$ in the second Person Singular, conforming thus entirely to the natural Analogy, mentioned in the preceding Chapter ; $\phi\acute{\alpha}\gamma\omicron\mu\alpha\iota$, $\phi\acute{\alpha}\gamma\epsilon\sigma\alpha\iota$, *edo*.

In like Manner the Circumflex Verbs, $\kappa\alpha\upsilon\chi\acute{\alpha}\omicron\mu\alpha\iota$, $\tilde{\omega}\mu\alpha\iota$, *glorior* ; $\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\alpha\iota$, $\kappa\alpha\upsilon\chi\acute{\alpha}\tau\alpha\iota$, as we shall see more particularly hereafter. And this is the very Analogy, which is still observed in the Passive of Verbs in $\mu\iota$, as we shall see, Book iv.

RULE LI.

Of the second Person in $\epsilon\iota$.

Sometimes the Attics terminate this Person in $\epsilon\iota$; as $\beta\acute{\epsilon}\lambda\epsilon\iota$, $\omicron\lambda\epsilon\iota$, $\tilde{\omega}\psi\epsilon\iota$, $\epsilon\epsilon\iota$.

EXAMPLES.

The Attics heretofore terminated this second Person in $\epsilon\iota$; which Termination is still retained in these four Verbs ; $\beta\acute{\epsilon}\lambda\omicron\mu\alpha\iota$, *uolo*, $\beta\acute{\epsilon}\lambda\epsilon\iota$, *vis* ; $\omicron\omicron\mu\alpha\iota$, *puto* $\omicron\epsilon\iota$, *putas* ; $\tilde{\omega}\psi\omicron\mu\alpha\iota$, *videbo*, $\tilde{\omega}\psi\epsilon\iota$, *videbis* ; $\epsilon\omicron\mu\alpha\iota$, *sum*, $\epsilon\epsilon\iota$, and by Contraction $\epsilon\iota$, *es*.

Though sometimes we meet also with others ; $\tau\epsilon\theta\eta\acute{\epsilon}\omicron\mu\alpha\iota$, *moriar*, $\tau\epsilon\theta\eta\acute{\epsilon}\epsilon\iota$, *morieris* ; and such like ;

The

The Imperfect.

Sing. ἐτυπλόμην,	ἐτύπτε,	ἐτύπτετο, verberabar.
Dor. ἐτυπλόμαν,	Ion. ἐτύπτεο,	τυπλίσκετο,
Dual. ἐτυπλόμεσθον,	ἐτύπτεσθον,	ἐτυπλίεσθον.
Plur. ἐτυπλόμεθα,	ἐτύπτεσθε,	ἐτύπτεσθον.
Dor. ἐτυπλόμεσθα,	Ion. ἐτυπτέατο.	

The Passive Imperfect is formed from the Active, changing *ον* into *όμεν*, *έτυπτον*, *έτυπλόμην*.

Observations on the Dialects.

The Ionics resolve the second Person *s* into *εο*, from whence it was formed. And the Dorics into *ευ*, *έτύπτευ*.

The Ionic manner of conjugating, *τυπλίσκεσθον*, *τυπλίσκεο*, *τυπλίσκετο*, is not much used in the first Person. The other two occur oftener; *πωλείσκεο*, Od. σ. *πωλείσκετο*, Od. λ. *οβίbas, obibat*, for *πωλείσκεο*, *ετο*, from *πωλείομαι*; in like manner, *γνέσκετο*, *erat*, *έχέσκετο*, *habebatur*; *ζωννύσκετο*, *cingebatur*; *μισγέσκετο*, *miscbatur*. And likewise in the Plural, *τυπλίσκεσθον*, *verberabantur*.

We also meet with *πεπεισθετο*, *persuafus est*, for *έπειθετο*, Od. β. Notwithstanding that the Reduplication of this Tense be so very rare: Which is the Reason that some have taken it for the second Aorist; but if so, it should have the Penult. short, as when Homer has said *πεπειθών, έσα*, for *πειθών*.

The third Person Plural in *έατο* is to be met with in Homer and Herodotus, *έπεδεκέατο*, for *έπεδέχετο*; it is likewise found in the Present, as also in the Perfect and Plu-perfect, where we shall treat of it more particularly.

C H A P. XVI.

Of the Passive Futures and Aorists.

R U L E LII.

Formation of the first Future.

1. *Ω* of the first Future Active makes *θήσομαι* in the Passive.
2. But *Ψω* makes *φθήσομαι*, and *Ξω*, *χθήσομαι*.
3. *ω* pure sometimes takes *σ* and sometimes rejects it.
4. The Penult. of the Perfect Active is retained in this Tense by Verbs in *λω*, *μω*, *νω*, *ρω*.
5. The same Penult. in some other Verbs is made short.

E X A M P L E S.

1. The first Future Passive is formed without any Difficulty, from its Active changing *ω* into *θήσομαι*.

ήδω,	obleto;	ήσω,	ήσθήτομαι.
ώθω,	pello;	ώσω,	ώσθήτομαι.
πλάσσω,	fringo;	πλάσω,	πλάσθήτομαι.
κομίζω,	porto;	κομίσω,	κομισθήτομαι.
χρίω,	ungo;	χρίσω,	χρισθήτομαι.
βύω,	obturo;	βύσω,	βυσθήτομαι.
έλκύνω,	traho;	έλκύνω,	έλκυσθήτομαι.

A a

ξώω,

ῥάω, or	} <i>valeo</i> ;	ῥάσω,	ῥωσθήσομαι.
ῥάωνμι,			
ῥαίω,	<i>percutio</i> ;	ῥαίσω,	ῥαισθήσομαι.
κλείω,	<i>claudio</i> ;	κλείσω,	κλεισθήσομαι.
ψάλλω,	} <i>fidibus cano</i> ;	ψαλῶ,	ψαλθήσομαι.
αἶρω,	<i>tollo</i> ;	ἀρῶ,	ἀρθήσομαι.
ἐγείρω,	<i>excito</i> ;	ἐγερῶ,	ἐγερθήσομαι.
φαίνω,	<i>ostendo</i> ;	φανῶ,	φανθήσομαι.

2. But ψω makes φθήσομαι, and ξω, χθήσομαι. Where σ being cast off, a φ or a χ is inserted in its Room before θ, by reason that a Lenis is not allowed to precede an Aspirate: Thus,

τύπλω,	<i>verbero</i> ;	τύψω,	τυφθήσομαι.
λέγω,	<i>dico</i> ;	λέξω,	λιχθήσομαι.
πράσσω,	<i>ago</i> ;	πράξω,	πραχθήσομαι.

3. Some Verbs in ω pure, according to what we have remarked in the Rule, retain σ, as may be seen in the Examples produced, N^o 1.

And on the contrary others reject σ ; as

ἀνέω,	<i>laudo</i> ;	ἀνίσω,	ἀνισθήσομαι.
ὁράω,	<i>video</i> ;	ὁράσω,	ὁρεθήσομαι.
βόσκω, or	} <i>pasco</i> ;	βόσω,	βοθήσομαι.
βόω,			
ἀρόω,	<i>aro</i> ;	ἀρόσω,	ἀροθήσομαι.
δράω,	<i>facio</i> ;	δράσω,	δραθήσομαι.
φωρέω,	<i>deprehendo</i> ;	φωρέσω,	φωρεθήσομαι.

With several others.

4. Verbs in λω, μω, νω, ρω, retain in this Future Passive, whatever Changes, Additions, or Retrenchments, they may make in the Penult. of the Perfect Active ; as,

τέλλω,	<i>orno</i> ;	τέλῶ,	ἔταλκα,	ταλθήσομαι.
τέμνω,	<i>tribuo</i> ;	τεμῶ,	νέμηκα,	νεμηθήσομαι.
κρίνω,	<i>cerno</i> ;	κρινῶ,	κίκρικα,	κριθήσομαι.
κτείνω,	<i>occido</i> ;	κτενῶ,	ἔκικακα,	κταθήσομαι.
σπείρω,	<i>fero</i> ;	σπερῶ,	ἔσπαρκα,	σπαρθήσομαι.

5. There are some other Verbs, that shorten this same Syllable, viz. the Penultima of the Future Active preceding the Termination θήσομαι in the Passive, which is effected, either by dropping one of the Vowels, if there be a Diphthong, or by changing a long Vowel into its proper short, as

χέω,	<i>fundo</i> ;	χάσω,	χυθήσομαι.
σάω,	<i>concito</i> ;	σάσω,	συθήσομαι.
εὐρίσκω,	} <i>invenio</i> ;	εὐρήσω,	εὐρεθήσομαι.
or εὐρέω,			
αἰρέω,	<i>capio</i> ;	αἰρήσω,	αἰρεθήσομαι.

With several others, to which we may join the Futures of Verbs in μι, whereof we shall treat in the fourth Book.

This Future is conjugated in the Manner following :

First

First Future.

Sing. τυφθήσομαι,	τυφθήσῃ,	τυφθήσῃαι, <i>verberabor.</i>
	Ion. τυφθήσῃαι,	
Dual. τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον.
Plur. τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.
Dor. τυφθησόμεσθα,		

A N N O T A T I O N.

Some Verbs in *ω* retain *ν* in this Future among the Poets, conforming thus to our general Rule, as *πλύνω*, *λαύω*, *πλυνώ*, *πλυνθήσομαι*. In like manner *κλινθήσομαι*, *inclinabor*, from *κλινῶ*; *κρινθήσομαι*, *judicabor*, from *κρινῶ*; *πνιθήσομαι*, *spirabo*, from *πνύνω*, obsolete, for *πνύω* or *πνεύω*, *spiro*. In like manner also in the first Aorist, *ἐκρίνθην*, *judicatus sum*; *ἐκλινθην*, *inclinatus sum*; *ἐπνύνθην*, *spiravi*.

From hence it is manifest, that our Method of forming the Tenses is at least as analogical as that which is commonly followed; since if they were to be derived from the third Person Perfect, we should not find there a *ν*; *κρίνεται*, and not *κρίνεται*, *judicatus est*.

Σωθήσομαι, *servabor*, comes from *σώω*, and not from *σώζω*; and is therefore of a regular Formation, because *ω* pure can take or omit *σ*. From thence also cometh *σωτήρ*, *servator*, *σωτήριον*, *salutare*. *Γνωθήσομαι*, likewise, comes from *γνώω*, *γνώω*. *Δυνασθήσομαι* is formed from *δυνάζω*, *valeo*, *possum*. But *δυνήσομαι* comes from *δυνάω*, *δυνήσω*, *possum*; and is therefore formed regularly.

Μνησθήσομαι comes from *μνάω*, *ήσω*, (instead of which is used *μνάομαι*, *memini*.) and is consequently regular, as also the Aorist *ἐμνήσθην*. Which still contributes to confirm the Rectitude of our Rule, because it could not be derived from the third Person Perfect, which is *μémνηται* without a *σ*.

R U L E LIII.

Formation of the second Future Passive.

The second Future is formed by changing *ω* into *ήσομαι*.

E X A M P L E S.

The second Future Passive is also formed from the Active, by only changing *ω* into *ήσομαι*, as *τυπώ*, *τυπήσομαι*, *verberabor*; *ἀλλάω*, *muto*, *ἀλλάγῶ*, *ἀλλαγήσομαι*; *πάω*, *rango*, *παγῶ*, *παγήσομαι*; *θάπῶ*, *sepelio*, *ταφῶ*, *ταφήσομαι*. Its Conjugation is the same with that of the first Future, thus:

Second Future.

Sing. τυπήσομαι,	τυπήσῃ,	τυπήσῃαι, <i>verberabor.</i>
	Ion. τυπήσῃαι.	
Dual. τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον.
Plur. τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.
Dor. τυπησόμεσθα.		

R U L E LIV.

Formation of the two Passive Aorists.

The Passive Aorists end in *θην* and *ην*.

They are derived from the Futures, and assume the same Augment.

E X A M P L E S.

The Passive Aorists follow the same Analogy with their Futures, only changing ῥομαι into ην, and assuming their proper Augment. The first retains the θ of the first Future, and therefore ends in θην; the second terminates in ην only.

These Aorists may be even all at once reduced to the Futures of the Active (which is still the conciser Method, and consequently the most eligible in Practice) changing ω into θην or ην, and following the same Analogy as to the Penultima, and the subsequent Letter, as in the Futures preceding. They are both conjugated alike, in the Manner following :

First Aorist.

Sing.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,	<i>verberatus fui.</i>
Dual.		ἐτύφθηλον,	ἐτυφθήτην.	
Plur.	ἐτύφθημεν,	ἐτύφθητε.	ἐτύφθησαν.	
	Æol. ἐτυφθεν.			

Second Aorist.

Sing.	ἐτύπην,	ἐτύπης,	ἐτύπη,	<i>verberatus fui.</i>
Dual.		ἐτύπηλον,	ἐτυπήτην.	
Plur.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.	
	Æol. ἐτυπεν.			

R U L E LV.

Of the third Person Æolic.

Both Aorists may change ην into εν, to form the third Person Plural Æolic.

E X A M P L E S.

The third Person Plural Æolic is formed from the first Person Singular, changing η into ε, for which Reason it draws back the Accent; ἐτύφθην *verberatus sum*, ἐτυφθεν, *verberati sunt*; in like manner, ἐτύπην, ἐτυπεν; ἡγήσθην, *congregatus sum*, ἡγεσθεν, *congregati sunt*; ἐκοσμήθην, *ornatus sum*, ἐκόσμηθεν, *ornati sunt*.

Observation on the Dialects.

The Dorics, who are accustomed to change η every where into α, follow the same Practice here in the Passive, as ἤφθαν, ας, α, for ἤφθην, ης, η, first Aorist of ἀπλομαι, *tango*. In the same Manner ἐλοίμαν, for ἐλοίμην, *elegissem*, second Aorist of Opt. Middle, of αἰδέω, which it borrows of ἔλω.

A N N O T A T I O N.

What we have above advanced concerning the Formation of these Aorists, which was to reduce them at once to the Future of the Active, must be understood as a general Maxim for all the other Moods, which young Beginners should be early led into; so that if, for Instance, they happen to find in the Imperative, τυφθήτε, or in the Optative τυφθείην, or in the Infinitive τυφθῆναι, and others of the like Sort, they may immediately conclude, that these Words came each from τύψω. And as they are supposed to be generally as well acquainted with the Future, as with the Present, they will ascend thus immediately to the Theme of the Verb; which is not so easily compassed by that tedious Circulation, which is commonly used in the Formation of Tenses, by a successive Dependence of

of the one on the other, which is certainly attended with a greater practical Inutility, than is commonly imagined. For will it be of any Signification to object, that this Formation must seem very extraordinary, since sometimes it inverts a Word almost entirely, leaving it only one Syllable; as λύω, *solvo*, λύσω, *λυθήσομαι*, ἐλυθην, *λυθῆναι*, etc. For the Advantage lies here, that it shews you immediately what you wanted. Moreover, those that form this Objection do not reflect, that θήσομαι, *θήναι*, etc. though of more than one Syllable, are nevertheless nothing more than meer Terminations; which is sufficiently proved in that they are to be found in the same Tenses in all Sorts of Verbs. Now it is always allowable in the Formation of Tenses, to change one Termination into another.

But if it should be asked, why we have not rather formed the Futures from the Aorists, than the Aorists from the Futures; the Reason is, because we have chose to follow the same Disposition of Tenses in the Passive as in the Active; where it was requisite to mention the Future before the Aorist, and even before the Perfect, by reason that the Penult. of these Tenses depends upon that of the Future. Besides, it is of very little Signification, whether the Aorist be placed here first, and then the Future, or first the Future, and next the Aorist; because either Way is equal, since by our Rule we are to derive them both directly from the Active Future: Which Method, be it ever so little attended to, cannot fail proving the most easy, and most advantageous.

C H A P. XVII.

Of the Perfect, Plu-perfect, and Paulo-post-Perfect.

R U L E LVI.

Formation of the Perfect Passive.

1. **F**ROM κα of the Perfect of the Active, comes μαι, σαι, ται, in the Perfect Passive.
2. φα duplicates μ, and makes μμαι, ψαι, πται; but χα takes γ, and makes γμαι, ξαι, κται.
3. Δω, τω, θω, ζω, τιω assume a σ before μαι.
4. ω pure sometimes assumes a σ, and sometimes neglects it.

E X A M P L E S.

1. The Passive Perfect is formed from the Active changing κα into μαι, as

ψάλλω,	<i>fidibus cano,</i>	ἔφαλκα,	ἔφαλμαι.
σπείρω,	<i>semino,</i>	ἔσπαρκα,	ἔσπαρμαι.
κρίνω,	<i>judico,</i>	κέκρικα,	κέκριμαι.

The Active in φα makes μμαι, reduplicating the μ; and the Active in χα, makes in the Passive γμαι, assuming a γ, as

τύπλω,	<i>verbero,</i>	τέτυ-φα,	τέτυ-μμαι.
λέγω,	<i>dico,</i>	λέλε-χα,	λέλε-γμαι.
ῥέυσσω,	<i>fodio,</i>	ῥεϋ-χα,	ῥεϋ-γμαι.

3. Verbs in δω, τω, θω, insert here a σ before μαι. And likewise those in ζω, τιω, (or ωω) when they form the Active in κα, as

ἰσώδω,

ἰερίδω,	<i>fulcio.</i>	ἡρεῖ-κα,	ἡρεῖ-σμαι.
πειθῶ,	<i>persuadeo,</i>	πέπει-κα,	πέπει-σμαι.
αἰρύτω,	<i>haurio,</i>	ἡρυκα,	ἡρυ-σμαι.
κομίζω,	<i>porto,</i>	κεκόμι-κα,	κεκόμι-σμαι.
πλάσσω, or τῶ,	<i>figo,</i>	πέπλα-κα,	πέπλα-σμαι.

4. Verbs in *ω* pure sometimes insert *σ*, in the same Manner as the preceding, and sometimes they neglect it;

παίω,	<i>percutio,</i>	πέπαι-κα,	πέπαι-σμαι,
ἐλκύω,	<i>traho,</i>	εἴλκυ-κα,	εἴλκυ-σμαι.
λύω,	<i>solvo,</i>	λέλυ-κα,	λέλυ-μαι.
τίω,	<i>honoro, pūnio,</i>	τέτι-κα,	τέτι-μαι.

In all these Verbs, the second Person is in *σαι* with a *σ*, or with a double Letter, *ξ*, *ψ*: and the third is in *ται*, as we have observed in the Rule.

The second and third Person Dual, as also the second Person Plural, are formed from the third Person Singular, by changing the two smooth Consonants into Aspirates, or, if the Termination happens to be pure, by inserting a *σ*, according to what we have remarked above, in the twenty-second, and forty-eighth Rules. The third Person Plural is formed from the third Person Singular, by adding *ν*, according to the forty-seventh Rule.

The Perfect of κέρω, to judge, or to condemn.

Sing.	κέκριμαι,	κέκρισαι,	κέκριται,	<i>judicatus sum,</i>
Dual.	κεκρίμεθον,	κέκρισθον.	κέκρισθον.	<i>or fui.</i>
Plur.	κεκρίμεθα,	κέκρισθε,	κέκριται.	
Dor.	κεκρίμεσθα.		Ion. κεκρίσθαι.	

R U L E LVII.

Exception for the third Person Plural formed by Circumlocution.

When *ται* is not pure in the Perfect, the third Person Plural is then formed by Circumlocution from the Participle.

E X A M P L E S.

The third Person Plural is made by Circumlocution from the corresponding Participle, and the Verb *εἰμι*, *sum*, as often as the third Person Singular happens to be in *ται*, impure; thus,

The Perfect of σπείρω, to sow.

Sing.	ἔσπαρμαι,	ἔσπαρσαι,	ἔσπαρται,	<i>seminatus sum,</i>
Dual.	ἐσπαρμεθον,	ἐσπαρθον,	ἐσπαρθον,	<i>or fui.</i>
Plur.	ἐσπαρμεθα,	ἐσπαρθε,	ἐσπαρμένοι εἰσι.	

Of τύπῳ, to beat.

Sing.	τέτυμμαι,	τέτυψαι,	τέτυπται,	<i>verberatus sum, or</i>
Dual.	τέτυμμεθον,	τέτυφθον,	τέτυφθον.	<i>fui.</i>
Plur.	τέτυμμεθα,	τέτυφθε,	τέτυμμένοι εἰσι.	

Of λέγω, to say, or speak.

Sing.	λέλεγμαι,	λέλεξαι,	λέλεχται,	<i>dictus sum, or fui.</i>
Dual.	λελέγμεθον,	λέλεχθον,	λέλεχθον,	
Plur.	λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσι.	

The

The two last agree in their Analogy. For as they are derived from the Futures $\psi\omega$ and $\xi\omega$, they retain their double Letter in the second Person $\psiαι$, $\xiαι$, and assume the Lenis included in the double Letter, in the third Person, $\piλαι$ and $\kappaται$. The first Person is obliged to take an intermediate $\muαι$, as $\lambdaίλεγμαι$; but as β cannot precede $\muαι$, and moreover, as it would be too harsh to say $τίτυδμαι$, the ϵ is therefore changed into μ , and thence is formed $τίτυμμαι$.

Of $\piείθω$, to persuade.

Sing.	$\piέπεισμαι$,	$\piέπεισαι$,	$\piέπεισαι$,	<i>persuasus sum,</i>
Dual.	$\piεπέισμεθον$,	$\piέπεισθον$,	$\piέπεισθον$.	<i>or fui.</i>
Plur.	$\piεπέισμεθα$,	$\piέπεισθε$,	$\piεπεισμένοι εισί$.	

Of $\alphaῖκω$, to hear.

Sing.	$\etaῖσμαι$,	$\etaῖσαι$,	$\etaῖσθαι$,	<i>auditus sum, or fui.</i>
Dual.	$\etaῖσμεθον$,	$\etaῖσθον$,	$\etaῖσθον$,	
Plur.	$\etaῖσμεθα$,	$\etaῖσθε$,	$\etaῖσμένοι εισί$.	

R U L E LVIII.

$\nu\omega$ changes $\varsigma\kappa\alpha$ into $\mu\muαι$, $\nuσαι$, $\νται$.

The Attics take σ , and make $\piέφασμαι$.

E X A M P L E S.

Verbs in $\nu\omega$, which have changed their ν into γ in the Attic Perfect, because of κ , here change it again into μ , in the first Person, by reason of the subsequent μ , whereas the Attics instead of μ insert a σ . But as there is no Obstruction in the other Persons, they all retain ν . Thus from $\phiαίνω$, we say $\piέφασκα$, *apparui*.

Sing.	$\piέφαμμαι$,	$\piέφανσαι$,	$\piέφαιλαι$.
Att.	$\piέφασμαι$.		
Dual.	$\piεφάμμεθον$,	$\piέφανθον$,	$\piέφανθον$.
Att.	$\piεφάσμεθον$.		
Plur.	$\piεφάμμεθα$,	$\piέφανθε$,	$\piεφαμμένοι εισί$.
Att.	$\piεφάσμεθα$.		

Here it appears, that by reason of the same Analogy, μ is reduplicated in the third Person Plural formed by Circumlocution, because it is made of the Participle of the Perfect.

A N N O T A T I O N.

From this first Person Attic comes $\phiάσμα$, *spectrum*. In like Manner $\muαραίνω$, *tabefacio*, $\muεμάραμμαι$, Att. $\muεμάρασμαι$, comes $\muαρασμός$, *marcor*, *tabes*, from $\muαροξύνω$, *exacuo irrito*, $\muαρώξυμμαι$, Att. $\muαρώξυσμαι$, cometh $\muαροξυσμός$, *irritatio*, etc. But Caninius makes it appear, that this Attic Insertion of σ is only for the first Persons, because we find in Demosthenes, $\muαρώξυνται$, *irritati sunt*; $\muελύμανται$, *devastati sunt*, and such like; and moreover, because from $\piέφανσαι$ is derived $\alphaπόφανσις$, *affeveratio*; as $\sigmaυκοφάντης$, *sycophanta*, *calumniator*, is derived from $\piέφανται$; and not $\sigmaυκοφάσης$, as if it came from $\piέφασται$; and in like Manner several others.

The Verbs, which, agreeably to the Attic Form, have taken an $\omicron$ before $\phi\alpha$ or $\chi\alpha$ in the Active Perfect, reassume here their natural ϵ ; $\lambdaέγω$, *dico*, $\lambdaίλεχα$, Att. $\lambdaέλοχα$, Pas. $\lambdaέλεγμαι$; $\muίττω$, *mitto*, $\muίπομφα$, $\muίπιμμαι$; $\kappaλίπτω$, *furor*; $\kappaίκλοφα$, $\kappaίκλεμμαι$, and also $\kappaίκλομμαι$, by an Analogy agreeable to that of the following Rule.

R U L E

RULE LIX.

E changed into α in the Penultima of the Passive Perfect.

1. When ε comes after a Consonant in the Active Perfect, it is changed into α in the Passive, as ἔγρεφα, ἔγραμμαι.
2. But βέβρεφα, βέβρυμαι must be excepted.

EXAMPLES.

1. Verbs that have ε preceded by a Consonant in the Active Perfect, assume α in the Passive Perfect.

ἔρέφω,	verso;	ἔγρεφα,	ἔγραμμαι.
τέρετω,	verto;	τίτρεφα,	τέτραμμαι.
τρέφω,	nutrio;	τίτρεφα,	τέτραμμαι.

This last re-assumes a θ in the Passive, because it is not followed by another Aspirate.

2. The following Verb always retains its ε. βέβρω, irrigo, βέβεχα, βέβρυμαι.

RULE LX.

Of Verbs that cast ε out off the Diphthong ευ.

Sometimes the Diphthong ευ loseth ε; thus, from τέτευχα comes τέτυγμαι.

EXAMPLES.

Some Verbs that have ευ in the Penult. of the Active Perfect, reject the Prepositive ε in the Passive, as,

τεύχω,	fabricor,	τέτευχα,	τέτυγμαι.
φεύγω,	fugio,	πέφυχα,	πέφυγμαι.

In like Manner,

πέπθομαι,	sciscitor,	audio,	πέπυσμαι.
σένω,	concito,		σίσυμαι.
χένω,	fundo,		κίχευμαι et κίχυσμαι.

ANNOTATION.

This kind of Syncope has been already taken notice of, when treating of the Futures and Aorists; it is also met with in several Verbals, as ἐγχυσις, confusio, from χένω, χεύσω, fundo; φύξις, fuga, from φεύγω, fugio; ἀφυκτός, inevitabilis, from the same Verb; and others of the like sort.

RULE LXI.

Of the third Person Plural Ionic, of the Present, Imperfect, Perfect and Plu-perfect Indicative, and likewise of the third Person Plural of the Optative.

1. The third Person Plural Ionic, in the Passive Present, Imperfect, Perfect, Plu-perfect, and Optative, is formed from the third Person Singular.
2. By inserting α before ται or το pure, and shortning the Syllable that precedes it.
3. But when ται and το are not pure, the smooth Consonant is to be made an Aspirate; and σ, if it occurs, is to be changed into δ or θ.
4. Nevertheless the Optative retains its Diphthong before α.

E X A M-

E X A M P L E S.

1. The third Person Plural Ionic of the Present, Imperfect, Perfect, and Plu-perfect of the Indicative Passive, and also of the whole Optative (except the Aorists) terminates in *αῖ* or *αι*, and is formed from the Singular in *ται*, or in *το*, thus;

2. If *ται* or *το* be pure; then an *α* is inserted; whereas in the Common Tongue they put a *ν*. In which Case if there happens to be a long Vowel before *ται* or *το*, a short one must be put in its stead; and where there is a Diphthong, the Subjunctive is rejected.

3. But if this Termination *ται* or *το* be impure, nevertheless the *α* is inserted; but at the same time the Lenis that precedes it must be changed into an Aspirate; and if there happens to be a *σ*, it is changed into *δ* or *θ*, according to the Characteristic of the second Aorist.

4. Likewise in the Optative an *α* is inserted before *ται* or *το*; but it retains still the preceding Diphthong, without being subject to any sort of Change; all which may be easily seen in the following Examples.

3d Perf. S. Perf.	Plur. Ion.	For	From
ἦ-ται,	ἦ-ται,	ἦν-ται,	ἦμαι, <i>sedeo.</i>
πεφίλ-η-ται,	-ἔ-ται,	πεφίλην-ται,	φιλέω, <i>amo.</i>
ἀνάκει-ι-ται,	-α-ται,	ἀνάκειν-ται,	ἀνάκειμαι, <i>recumbo.</i>
τέθει-ι-ται,	-α-ται,	τέθειν-ται,	τίθημι, <i>pono.</i>
τέτυ-π-ται,	-φ-ται,	τέτυμμένοι εἰσὶ,	τύπτω, <i>verbero.</i>
λέλε-κ-ται,	χα-ται,	λελεγμένοι εἰσὶ,	λέγω, <i>dico.</i>
ῥρυ-κ-ται,	χα-ται,	ῥρυγμένοι εἰσὶ,	ῥρύττω, <i>sodio.</i>
ἐρέρει-σ-ται,	-δα-ται,	ἐρηρεσμένοι εἰσὶ,	ἐρείδω, <i>firmo.</i>
πέπλη-σ-ται,	-θα-ται,	πεπλησμένοι εἰσὶ,	πλήθω, <i>impleo.</i>
ῆ-σ-ται,	δα-ται,	ῆσμένοι εἰσὶ,	ἄδω, <i>cano.</i>
πέφρα-σ-ται,	-δα-ται,	πεφρασμένοι εἰσὶ,	φράζω, <i>dico.</i>
ἐρῶ-σ-ται,	-δα-ται,	ἐρῶσμένοι εἰσὶ,	ῥάζω, <i>perfundo.</i>
ἐψαλ-ται,	-α-ται,	ἐψαλμένοι εἰσὶ,	ψάλλω, <i>psallo.</i>
ἔσπαρ-ται,	-α-ται,	ἔσπαρμένοι εἰσὶ,	σπείρω, <i>semino.</i>
γίνε-ται,	-α-ται,	γίνονται,	γίνομαι, <i>fit.</i>
τίθε-ται,	-α-ται,	τίθενται,	τίθημι, <i>pono.</i>
ἔρυσ-ται,	-α-ται,	ἔρυνται,	ἐρύω, <i>traho.</i>

The same Change is in the same manner made in the Tenses in *μην*, that have the Termination in *το*.

	For
ἦτο,	ἦτο,
ἔκε-ι-το,	-ατο,
πεφίλητο,	-ἔατο,
	ἦντο.
	ἔκειντο.
	ἐπεφίληντο.

And thus also the other Verbs produced above.

The Optative is changed thus :

	For	From
τύπτοι-το ατο,	τύπτοιτο,	τυπτοίμην, <i>verberarer.</i>
τυφθήσοι-το ατο,	τυφθήσοιτο,	τυφθησοίμην, <i>verberer.</i>
κεχάρει-το ατο,	κεχάρειτο,	κεχαρόίμην, <i>gavisus essem,</i> from χαίρω, <i>gaudeo.</i>

A N N O T A T I O N.

The Poets sometimes shorten the Diphthong, though not preceding *ται* or *το* pure, as *ἰσηγάδαι*, in Hom. for *ἰσηγάδαται*, they have used all their

their Endeavours, taken from the third Singular, ἐγέρειται. Sometimes they omit shortening the Penult. even when ται or το is pure, as κεχολώατο for ἐκεχώλωντο, *irati erant*, from χολόομαι, *irascor, molestè fero*: διδαίαται for διδαιαται, *divisi sunt*, from δαίω, *divido, convivor, scio*.

We likewise meet with ἐσαλάδαται, ἀκηχέδαται, ἐληλέδαται, for ἐσαλμένοι or ἐσαλισμένοι εἰσὶ, *missi sunt*, or ornati, *induti sunt*, from εἶλλω, *mitto*, or εολίζω, *orno*; ἀκήχηνται, *doluerunt*, from ἀχέω, *doleo*; and ἐήλανται, *expulsi sunt*, from ἐλαύνω or ἐλάω, *expello, moveo, agito*: Where we find the Addition of the Syllable δα, and moreover η and α changed into ε in the two last.

Verbs in ζω, or σσω, whose Futures are in σω, take a δ instead of σ in this Perfect, according to the Dorics; πῖφραδμαι, κέκαδμαι, for πῖφρασμαι, *dictus sum*, from φράζω, *loquor, dico*; κέκασμαι, *instructus sum*, from κάζω, *orno*; and sometimes they take a θ, κεκορευμαι, from whence comes κεκορευμένος, *instructus, armatus, sum*, from κορυσσω, ζω, or σω, *armo, turbo, concito*.

The same θ is found also in several Verbals in the Common Tongue, either instead of σ, or merely by Addition, κλαυθμός, *fletus*, from κλάω, or κλαίω, *κλαύσω, fleo*; κινήθμός, *motus*, from κινέω, *moveo*; βαθμός, *gradus*, from βαίνω, or βάω, *vado, incedo*.

R U L E LXII.

Formation of the Plu-perfect Passive.

The Plu-perfect is formed from the Perfect, taking μνν for μαι, and moreover its proper Augment.

E X A M P L E S.

The Plu-perfect is formed from its Preterperfect, by changing μαι into μνν, and assuming its proper Augment: τετυμμαι, ἐτέτυμνν.

Its second and third Persons are likewise formed from those of the Perfect, by changing αι into ο, τέτυψαι, τέτυπναι, ἐτέτυψο, ἐτέτυπτο.

The third Person Plural ends in ντο, when the third Person Singular happens to be in το pure, according to the forty-seventh Rule, ἐκέκρυτο, *accusatus fuit*, ἐκέκρυντο, *accusati fuerant*; otherwise it is formed by Circumlocution; wherefore it is conjugated thus:

The Pluperfect.

Sing. ἐτέτυμνν,	ἐτέτυψο,	ἐτέτυπτο,	<i>verberatus eram.</i>
Poet. ἐτύμνν, &	τύμνν,		without the Augment.
Dual. ἐτετυμμεθον,	ἐτέτυφθον,	ἐτετύφθην.	
Plur. ἐτετυμμεθα,	ἐτέτυφθε,	τετυμμένοι ἦσαν.	
Dor. ἐτετύμμεσθα,		Ion. ἐτετύφατο.	

Observations on the Dialects.

Consult what has been already said in the Penultimate Rule, Page 135.

* Ἄωτο, *pendebat*, in Hom. comes from αἰέω, *erigo, eveho*, Fut. αἰέω, Perfect ἤεκα, Passive ἤεμαι, and changing ε into ο, ἥομαι, ἥοσαι, ἥοσται, Ion. ἄοται, (from whence cometh αοστής, *lorum ensis*) Plu-perfect αἰώμνν, αἰώσο, αἰώτο, changing ο into ω, as ἐολπᾶ, ἐώλπειν, and others mentioned in the twentieth Rule.

R U L E

R U L E LXIII.

Of the Formation of the Paulo-post-future.

The Paulo-post-future is formed from the second Person of the Perfect, by inserting *ομ* before *αι*; thus *τέτυψαι* makes *τετύφομαι*.

E X A M P L E S.

The Paulo-post-future is formed from the second Person of the Perfect, by inserting *ομ* before *αι*, as *τέτυμμαι*, *τέτυψαι*, *τετύφομαι*, *ποχ verberabor*, *I shall be beaten presently*; *λέλεγμαι*, *ξαι*, *λελέξομαι*, *I shall be presently spoken of*. And this Tense preserves its Augment through all the Moods. Thus *πεφύσομαι*, *interficiar*, comes from *φάομαι*, *πέφημαι*, *σαι*; *τετρώσομαι*, *sauciabor*, from *τιτρώσκω*, taking its Tenses from *τρώω*; with others of the like Sort. It is conjugated thus:

The Paulo-post-future.

Sing.	<i>τετύφομαι</i> ,	<i>τετύψη</i> ,	<i>τετύψεται</i> .
			Ion. <i>τετύψεται</i> .
Dual.	<i>τετυφόμεθον</i> ,	<i>τετύψεσθον</i> ,	<i>τετύψεσθον</i> .
Plur.	<i>τετυφόμεθα</i> ,	<i>τετύψεσθε</i> ,	<i>τετύψονται</i> .
Dor.	<i>τετυφόμισθα</i> .		

A N N O T A T I O N.

We might have followed here another Method of forming this Tense, which is to derive it from the first Future Active, changing *ω* into *ομαι*, and prefixing the Augment. But this would not do for the Verbs in *λω*, *μω*, *νω*, *ρω*. Nevertheless, it may serve for the other Verbs, as being much the shortest Way.

C H A P. XVIII.

*Of the Moods, and of Participles.**The Subjunctive.*

Present and Imperfect.

Sing.	<i>τύπῳμαι</i> ,	<i>τύπῃ</i> ,	<i>τύπῇται</i> ,	<i>verberer</i> ,
Dual.	<i>τυπῳμεθον</i> ,	<i>τύπῃσθον</i> ,	<i>τύπῃσθον</i> ,	or
Plur.	<i>τυπῳμεθα</i> ,	<i>τύπῃσθε</i> ,	<i>τύπῃσθαι</i> .	<i>rarer</i> .
Dor.	<i>τυπῳμεσθα</i> .			

The second Person of this Mood is in *η*, with the Point underneath, in all Tenses, and in all Sorts of Verbs, wherein it is like to the third Person Active of the same Mood, *τύπῃ*, *verberet*, or *verbereris*; *ποίῃ*, *faciat*, or *fias*; *τιθῇ*, *ponat*, or *ponaris*; etc. though it be for a quite different Reason; because this Person is formed by a Contraction of *σαι* into *η*, as we have always observed treating of the Passive Indicative, which has also its second Person the same with this; whereas the third Person Active comes from the third Person of the Indicative in *αι*, changing *ε* short into *η* long, and writing *ι* underneath.

First Future and Aorist.

Sing.	τυφθῶ,	τυφθῆς,	τυφθῇ.	} <i>verberatus sim,</i> <i>or fuerim: Ero,</i> <i>or fuero, is, it,</i> <i>etc.</i>
Ion.	τυφθέω,	τυφθέης,	τυφθέησι.	
Poet.	... εἶω,	εἶης, εἶη,	et εἶησι.	
et	ῆω,	ῆης, ῆη,	ῆησι.	
Dual.	... τυφθητόν,	τυφθητόν,	τυφθητόν.	
	Ion. τυφθέηλον,	τυφθέηλον,	τυφθέηλον.	
Plur.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.	} <i>verberatus sum,</i> <i>or fuerim: Ero,</i> <i>or fuero, is, it,</i> <i>etc.</i>
Ion.	τυφθέωμεν,	τυφθέητε,	τυφθέωσι.	
Dor.	τυφθῶμες,		Dor. τυφθῶνι.	

Second Future and Aorist.

Sing.	τυπῶ,	τυπῆς,	τυπῇ,	} The same as the preceding Tense.	
Ion.	τυπέω,	and the rest as above			
Dual.		τυπήτον,	τυπήτον.		
Plur.	τυπῶμεν,	τυπήτε,	τυπῶσι.		

A N N O T A T I O N.

The Aorists serve for Futures in this Mood, according as we have observed in the Active. But there is sometimes a Future formed by Circumlocution; *τετυμμένος, ἴσομαι, ἴση, ἴσεται, verberatus fuero, is, it, etc.* In the same Manner as the Perfect is formed in Verbs that are not in *ω* pure, as may be seen above.

Observations on the Dialects.

The Ionics in the Resolution of the Aorists, add moreover *σι* to the third Person Singular, *τυφθῶ, τυφθέω; τυφθῇ, τυφθέησι*; whereto the Poets add likewise an *ι*, *τυφθέω, εἶης, etc.* and then changing the proper Diphthong into improper, *τυφθῆω, τυφθήης, etc.* *φανῆη, or φάνη, for φανῇ, appareret, from φανῶ, second Aorist, ἴφανου.*

Perfect and Plu-perfect.

Sing.	τετυμμένος ὦ,	ῆς, ῆ.	} <i>verberatis sim, or fuerim,</i> <i>is, it, essem, or fuisset,</i> <i>es, et, &c.</i>
Dual.	τετυμμένω, ῆτον,	ῆτον,	
Plur.	τετυμμένοι ὦμεν,	ῆτε, ὦσι.	

A N N O T A T I O N.

Most Grammarians say, that this Circumlocution ought to be used here in all sorts of uncontracted Verbs, whether their Termination be pure, or impure, as from *λύω, solvo, λελυμένος ὦ, ῆς, ῆ, etc.* *πειθω, persuadeo, πεπεισμένος ὦ, ῆς, ῆ, etc.*

Nevertheless it is the Opinion of some, that if *μαι* in the Indicative be preceded by one of these four Vowels, *η, α, ι, υ*, there is no Necessity then for a Circumlocution, but this Tense is to be formed in *ωμαι*; as *νενέμημαι, divisus sum, νενεμῶμαι, divisus sim; ἐκταμαι, occisus sum, ἐκτῶμαι, occisus sim; κέκριμαι, judicatus sum, κεκρῶμαι, judicatus sim; τίτιμαι, honoratus sum, τετῶμαι, honoratus sim; λελυμαι, solutus sum, λελῶμαι, solutus sim*: Which is the Reason of my having marked it thus in the Table of the Passive Conjugation: As for the Circumlocution, there is no Manner of Difficulty in it, since it is to be resolved simply according to the Order of Syntax.

The

The Optative,

Present and Imperfect.

Sing.	τυπλοίμην,	τύπλοιο,	τύπλοιο,	verberarer, eris.
Dual.	τυπλοίμεθον,	τυπλοισθον,	τυπλοίσθην.	
Plur.	τυπλοίμεθα,	τυπλοισθε,	τύπλοιτο.	

Ion. τυπλοίαιτο.

First Future.

Sing.	τυφθησοίμην,	τυφθήσοιο,	τυφθήσοιο,	verberer.
Dual.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην.	
Plur.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθησοίτο.	

Ion. τυφθησοίαιτο.

Second Future.

Sing.	τυπησοίμην,	τυπήσοιο,	τυπήσοιο,	verberer.
Dual.	τυπησοίμεθον,	τυπήσοισθον,	τυπησοίσθην.	
Plur.	τυπησοίμεθα,	τυπήσοισθε,	τυπησοίτο.	

Ion. τυπησοίαιτο.

First Aorist.

Sing.	τυφθείην,	τυφθείης,	τυφθείη.	} verberatus sim, or fuerim, is, it, etc.
Dual.		τυφθείητον,	τυφθείήτην.	
Plur.	τυφθείημεν,	τυφθείητε,	τυφθείησαν,	
Sync.	τυφθείμεν,	τυφθείτε,	τυφθείεν.	

Second Aorist.

Sing.	τυπείην,	τυπείης,	τυπείη.	} verberatus sim, or fuerim, is, it, etc.
Dual.		τυπείητον,	τυπείήτην.	
Plur.	τυπείημεν,	τυπείητε,	τυπείησαν.	
Sync.	τυπείμεν,		τυπείεν.	

R U L E LXIV.

H syncopated in the Optative Plural.

The whole Optative Plural is permitted to cast away η in εἶημεν; thus τυφθείημεν, makes τυφθείμεν, which is followed by τυφθείτε, τυφθείεν.

E X A M P L E S.

All the Tenses of the Optative in ημεν may be syncopated, by casting off η, in whatsoever Sorts of Verbs, as τυφθείημεν, τυφθείμεν, τυφθείτε, τυφθείεν. In like Manner τιθείμεν, τιθείτε, τιθείεν; ἰσαίμεν, ἰσαίτε, ἰσαίεν; φαίμεν, δοίμεν, χρυσοίμεν. Likewise in the second Aorist, τυπείμεν, and τυπείεν, etc.

But the second Person of the second Aorist is not susceptible of this Syncope, τυπείητε, and not τυπείτε, to distinguish it from the second Person Plural of the second Future of the Active Indicative.

As for the third Person, we might perhaps with greater Reason say, that it receives a Boeotic Change of η in the first Person into ε, like that mentioned in the Aorists of the Indicative, vide Rule LV. Thus from εἶην, *essem*, comes εἶεν, *essent*, for εἶησαν.

Perfect and Plu-perfect.

Sing.	τετυμμένος,	εἶην,	εἶης,	εἶη.	} verberatus sim, or fuerim; essem or fuissem, es, et, etc.
Dual.	τετυμμένω,	. . .	εἶητον,	εἶήτην,	
Plur.	τετυμμένοι,	εἶημεν,	εἶητε,	εἶησαν,	

A N N O

ANNOTATION.

The Tense is formed here by Circumlocation from the Participle and the Verb Substantive, in the same Manner as the Subjunctive. Some however insist upon its being formed simply, when *μαι* in the Perfect Indicative is preceded by one of the four Vowels above-mentioned, *α, η, ι, υ*.

For *η* say they, becomes an improper Diphthong *η*, as *νέμω, pasco, distribuo, νενέμημαι, νενεμήμην, ἦο, ἦτο, etc.*

α is changed into *αι*; *κτείνω, interficio, ἐκλαίμαι, ἐκλαίμην, αἶο, αἶτο, etc.*

ι remains, but becomes long here, though short in the Perfect Indicative; *κρίνω, judico, κέκριμαι, κέκριμην, ἴο, ἴτο, etc. ἀποφθίμην, perirem, Od. x. from φθίω, corrumpo, pereō.*

υ according to Gaza, followed by Vossius, is changed into the Diphthong *υι*, *λυω, solvo, λελύμαι, λελύμην, υῖο, υῖτο, etc.* But according to Caninius, Ramus, Sylburgius, and others, it continues alone, and is made long; thus,

Sing.	λελύμην,	λελύο,	λελύτο.
Dual.	λελύμεθον,	λελύσθον,	λελύσθην.
Plur.	λελύμεθα,	λελύσθε,	λελύντο.

The Infrequency of this Tense, which is very seldom met with, has furnished a Subject for this Grammatical Contest; some regulating it merely by the Analogy of the Optative, which always requires a Diphthong in the Penultima; while others judge of it by the Nature of the Diphthong *υι*, which constantly requires another Vowel after it. For besides that the Etymologicon quotes *λελύντο* from an ancient Poet, we find *λύμην*, without the Augment, for *λελύμην*, in *Il. φ.* and *λελύτο* in *Od. σ.* As to what Eustathius saith, that *λελύτο* is there for *λελύοιτο*, with the Ionic Augment in the second Aorist, that cannot be, says Caninius, because in that Case *υ* would have been short, whereas it is long; moreover, it would have had an Active Signification, which nevertheless is Passive.

———— *λελύτο δὲ γυῖα ἐκάσθ.*
 ————— *soluta essent membra unius cujusque.*

Paulo-post-future.

Sing.	τετυψοίμην,	τετύψοιο,	τετυψοιτο,	<i>max verberer.</i>
Dual.	τετυψοίμεθον,	τετύψοισθον,	τετύψοισθην.	
Plur.	τετυψοίμεθα,	τετύψοισθε,	τετυψοιόντο.	
Dor.	τετυψοίμεσθα.		Ion. τετυψοιάλο.	

The Imperative.

Present and Imperfect.

Sing.	τύπῃ,	τυπείσθω,	<i>verberare, verberetur, etc.</i>
Dual.	τύπείσθον,	τυπείσθην.	
Plur.	τύπείσθε,	τυπείσθωσαν.	

Observations on the Dialects.

The Dorics put sometimes *οι* for *ε*, as *δίδοι* for *δίδε*, *da*. Which is practised not only in the Termination, but likewise in the Penultima, as *ἄκοισεν*, first Aor. Imper. for *ἄκεσεν* from *ἄκω*, *audi*; *ὑπάκοισον*, *obtempera*, for *ὑπάκεσον*, *etc.*

First

First Aorist.

Sing. τύφθητι, τυφθήτω, *verberator tu, etc.*

Dual. τύφθητον, τυφθήτων.

Plur. τύφθητε, τυφθήτωσαν.

The Passive Aorists of the Imperative ought to end in *θι*; nevertheless this here is in *τι*, by reason of the *θ* that goes before; insomuch, as it is requisite to say *τύφθητι*, and not *τύφθηθι*.

Second Aorist.

Sing. τύπηθι, τυπήτω, *verberator tu, etc.*

Dual. τύπητον, τυπήτων.

Plur. τύπητε, τυπήτωσαν.

The third Person Singular, and likewise the two of the other Numbers assume here a *τ*, and not a *θ*, like the first Person Singular. Thus in the first Aorist we say, *τυφθήτω, τύφθητον, τυφθήτων*; and in the second Aorist, *τυπήτω, τυπήτον, &c.*

The Imperative Aorists are frequently synocopated, as from *φθείρω*, *to corrupt*, *ἔφθαρον, ἐφθάρην, φθάρηθι*, and casting off *η*, *φθάρθι*; from *κεκράγηθι*, comes *κέκραχθι*, from *κεκράγομαι*, *clamo*; from *ἀνώγηθι* comes *ἄνωχθι*, taken from *ἀνώγομαι*, *jubeo*. See the Resolution of Verbs, Remark 43.

Perfect and Plu-perfect.

Sing. τέτυψο, τετύφθω, *verberatus es, etc.*

Dual. τέτυφθον, τετύφθων,

Plur. τέτυφθε, τετύφθωσαν.

The second Person of the Plu-perfect Imperative, is formed from the second of the Plu-perfect Indicative, by dropping the Augment, as *ἐτέτυψο, τέτυψο*; *ἐτέλεξο, τέλεξο*; *ἐπέπεισο, πέπεισο*; *ἔρξω, ἔρξω*, *etc.*

The third Person is likewise formed from the third, changing *το* into *θω*, and the preceding Lenis (if it should occur) into an Aspirate, as *ἐτέτυπτο, τετύφθω*; *ἐτέλεξτο, τέλεχθω*; *ἐπέπειστο, πέπεισθω*. But when they terminate in *το* pure, then a *σ* must be inserted, as *ἐκέκριτο, κεκρίσθω*, and such like; by the same Analogy as that of the forty-eighth Rule.

The Infinitive.

Present and Imperfect, *τύπτεσθαι, verberari.*First Future, *τυφθήσεσθαι, verberatum iri.*Second Future, *τυπήσεσθαι, verberandum esse.*First Aorist, *τυφθῆναι, verberatum esse.**Æol. τυφθῆμεν. Dor. τυφθήμεναι.*

Thus from *λανθάνω*, *lateo*, Fut. *λήσω*, *λησθήναι*, Dor. *λασθήμεν, oblitum esse, Theocr.*

Second Aorist, *τυπήναι, verberatum esse.**Æol. τυπήμεν Dor. τυπήμεναι.*Perfect and Plu-perfect, *τετύφθαι verberatum esse et fuisse.*Paulo-post-Future, *τετύφθεσθαι, mox verberatum iri.*

Observations on the Dialects.

The *Æolics* change *α* into *ο* in the Penult. of this Tense, in Verbs in *λω, μω, νω, ρω*, and draw back the Accent, as *πίρω, πίποσθαι, transfixum esse*; *μείρω, μέμοσθαι, divisum esse, etc.*

Participles.

Participles.

Present and Imperfect.

ὁ τυπλόμενος,	τῷ τυπλόμενῳ,	qui verberatur.
ἡ τῆπλόμενη,	τῆς τυπλόμενης.	
τὸ τυπλόμενον.	τῷ τυπλόμενῳ.	

First Future.

ὁ τυφθσόμενος,	τῷ τυφθσόμενῳ,	verberandus.
ἡ τυφθσόμενη,	τῆς τυφθσόμενης.	
τὸ τυφθσόμενον,	τῷ τυφθσόμενῳ.	

Second Future.

ὁ τυπησόμενος,	τῷ τυπησόμενῳ,	verberandus.
ἡ τυπησόμενη,	τῆς τυπησόμενης.	
τὸ τυπησόμενον,	τῷ τυπησόμενῳ.	

First Aorist.

ὁ τυφθεῖς,	τῷ τυφθέντι,	verberatus.
ἡ τυφθεῖσα,	τῆς τυφθείσης.	
τὸ τυφθέν,	τῷ τυφθέντι.	

Second Aorist.

ὁ τυπεῖς,	τῷ τυπέντι,	verberatus.
ἡ τυπεῖσα,	τῆς τυπέσης.	
τὸ τυπέν,	τῷ τυπέντι.	

Perfect and Plu-perfect.

ὁ τετυμμένος,	τῷ τετυμμένῳ,	verberatus.
ἡ τετυμμένη,	τῆς τετυμμένης.	
τὸ τετυμμένον,	τῷ τετυμμένῳ.	

Æol. τύμμενος; etc.

Paulo-post-future.

ὁ τέλυψόμενος,	τῷ τέλυψόμενῳ,	mox verberandus.
ἡ τέλυψόμενη,	τῆς τέλυψόμενης.	
τὸ τέλυψόμενον,	τῷ τέλυψόμενῳ.	

Observations on the Dialects.

The Participles agree in their Dialects with the Nouns, whose Declension they follow.

In the Perfect the Æolics casting away the Augment, draw back the Accent on the Antepenult. βλήμενος, *struck*, for βεβλημένος; See the fifth Chapter, towards the latter End.

C H A P. XIX.

Of the Middle Verb in general.

THE Middle Verb is that, which preserveth a Sort of Medium between the Active and Passive, partaking of both, either in its Signification; or Termination.

The Perfect and Plu-perfect in all Moods conform to the Active Conjugation; and the other Tenses to the Passive.

Its Signification is in some Tenses Active, in others Passive; and in some Tenses even sometimes Active, and sometimes Passive, like the Verbs

Verbs common in Latin, as βιάζομαι τὸν φίλον, violo amicum; βιάζομαι ὑπὸ τοῦ φίλου, violor ab amico; Whereof it is a difficult Matter to deliver any fixed Rules, Practice being here the best Master.

However it may be observed here that the Futures, the Aorists, and the Perfect Tenses, are oftener taken in an Active than Passive Sense, especially if it happens to be a Verb, that wants the Active. For even those which Caninius takes for Passive in these Tenses, as σέσηπα, computrui; μέμηνα, insanivi; τέτηκα, contabui; and others of the like Nature; are not however in reality such; or, if they be, it is only because of their natural Signification, which seemeth to have something of a Passive Sense in all Languages; and thus it is equally Passive in the Present Active, σήπω, putresco; μάλω, insanio; τήκω, tabesco, etc. as in the Middle.

If besides these, there are still some other Verbs to be met with, which are sometimes construed in a Passive Sense; as διέφθορα from διαφθείρω, corrupti, and corruptus sum; ἔρησα, (from ἔρηω) ruptus sum; θρέβομαι, nutriar, from τρέφω; and others such; this is done elliptically, for we must certainly understand ἐμαυτὸν, or something like. But further relating to this Subject, see the Latin Method in the Remarks upon the Verbs, Chap. i. as likewise what we shall say hereafter, Book viii. Chap. viii.

The Present and Imperfect Middle are the same with the Passive throughout all Moods. The other Tenses may be easily conjugated, by attending to the following Table, wherein we have inserted the Aorist only at full length, by reason of it's having a particular Analogy; Whereas all the other Tenses are conjugated like those of the Active and Passive, whose Terminations they borrow.

A TABLE of the CONJUGATION of the MIDDLE VERBS.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERAT.	INFINIT.	PARTICIP.
Fut. 1.	Τίς οὔμαι ἦ, εἴμαι. Honorabo, is, it.		Τίς οὔμαι, οἶο, οἴο. Honorcem, es, et.		Τίς ἐσθαι. Honoratum esse.	Τίς οὔμενος, ὤ. Honoratus, a, um.
Fut. 2.	Τί-σῶμαι, ῆ, εἴται.		Τί-οῦμαι, οῖο, οἴτο.		Τί-εῖσθαι.	Τί-σόμενος, ὤ.
Aor. 1.	Εἶς { αἶμαι, ὤ, αἴο. Honoravi, iſti. αἶμεθα, ἀσθε, αἴο.	Τίς { οὔμαι, ῆ, ἡἴαι. Honoraverim, is, αἶμεθα, ῆσθε, ὡἴαι.	Τίς { αἶμαι, αἴο, αἴο. Honoraverim. αἶμεθα, αἴσθε, αἴο.	Τίς { αι, ἀσθαι. Honorato. ασθε, ἀσθασαν.	Τίς-ασθαι.	Τίς { αἶμαι, ῆ. qui honoravit. αἶμαι, ῆ. αἶμενος ὤ. quod honoravit.
Aor. 2.	Εἶς-οῦμαι, ὤ, εἴο.	Τί-οὔμαι, ῆ, ῆἴαι.	Τί-οῦμαι, οἶο, οἴο.	Τί-ῶ, ἐσθαι.	Τί, ἐσθαι.	Τί-όμενος, ὤ.
Perf.	Τίς-αι, ας, ὤ. Honoravi, or, atus sum.	Τίς-αι, ῆς, ῆ. Honoraverim, is, it.		Τίς-ς, ἐσθαι. Honora, ato.	Τίς-εἶναι. Honoravisse.	Τίς-ως, ἐσθαι. quihonoravitorus erat.
Plu- perf.	Εἶς εν, εἰς. Honoraveram.		Τίς-οῦμαι, οῶς, οἴ. Honorassem, es, et.			

C H A P. XX.

Of the particular Tenses of the Middle Verb, with their Dialects; and first of the Indicative Tenses.

R U L E XLV.

Formation of the two Futures Indicative.

FROM τύψω comes τύψομαι, and from τυπῶ, τυπῆμαι.

E X A M P L E S.

The two Futures Middle are formed from the Futures Active, the first by changing ω into ομαι; τύψω, τύψομαι; and the second by turning ῶ circumflected into ῆμαι; τυπῶ, τυπῆμαι, by reason of the Accent. Wherefore they are conjugated thus;

First Future.

Sing. τύψομαι,	τύψῃ,	τύψῃαι, verberabo.
Dor. ἔμαι.	Ion. ραι,	Dor. εῖται.
Du. τυψόμεθον,	τύψεσθον,	τύψεσθον.
Plu. τυψόμεθα,	τύψεσθε,	τύψοῃαι.
Dor. ἔμεσθα, εόμεσθα,	εῖσθε,	εῖῃαι.

Second Future.

Sing. τυπῆμαι,	τυπῇ,	τυπεῖται, verberabo.
Ion. εομαι,	εαι,	εῖται.
Du. τυπήμεθον,	τυπεῖσθον,	τυπεῖσθον.
Ion. εόμεθον,	έεσθον,	έεσθον.
Plu. τυπήμεθα,	τυπεῖσθε,	τυπῆῃαι.
Ion. εόμεθα,	έεσθε,	έοῃαι.

In like Manner, the first Future of Verbs in λω, μω, νω, ρω, being circumflected, must be changed here into ῆμαι, as σπείρω, *semino*, first Future Active σπειρῶ; Middle σπειρῆμαι; second Future Active σπαρῶ; Middle σπαρῆμαι.

It sometimes falls out, that the first and second Futures of these Sorts of Verbs are the same, according as we have observed in the Active, as ψάλλω, first and second Future ψαλῶ, Middle ψαλῆμαι,

A N N O T A T I O N.

We find in Hom. II. λ. ἄλεται for ἀλεῖται, first Future from ἄλλομαι, *salio, salto*.

There are moreover three second Futures uncircumflected, contrary to the general Rule; *νικ.* ἔδομαι, πίομαι, φάγομαι; second Person φάγεσαι, πίεσαι, and not φαγῇ, πιῇ, etc. Infinit. ἰδεῖσθαι, πῖεσθαι, φάγεσθαι, and not ἰδεῖσθαι, etc. which come from ἔδω, *edo, to eat*; πίνω, *to drink*, φήγω, or φαγω, *to eat*. See the Resolution of Verbs, R. XXV.

To these we may adjoin the following Poetics; βίομαι, βιῆμαι or βιῶσομαι, *vivam*; νίομαι for νιῶμαι, *vadam*.

The Tenses of the other Moods are formed from those of the Indicative, making a proper Change of each respective Termination, after the Manner of the Active and Passive; as may be seen in the foregoing Table.

RULE LXVI.

Of the Formation of the two Aorists.

1. The two Aorists Middle are formed each from the Active : the first by joining *μν* to *α* ; and the second by changing *ον* into *όμεν*.
2. But *ω* pure, instead of *ησάμην* ; by dropping *ης*, often makes *άμην*.

EXAMPLES.

1. The Middle Aorists are formed from the Active Aorists, by adding *μν* to *α* in the first Aor. *ἔτισα*, *ἔτισάμην* ; *ἔτυψα*, *ἔτυψάμην* ; and changing *ον* into *όμεν*, in the second Aor. *ἔτιον*, *ἐτίόμεν* ; *ἔτυπον*, *όμεν*.

2. But Aorists coming from Verbs in *ω* pure, with some others, frequently happen to be syncopated, by casting away *ης*, in all the Moods ; as *εὐρίσκω*, *invenio*, *εὐράμην*, for *εὐρησάμην* ; from whence comes *εὐράμεν* : In like manner, *ὠνάμην* for *ὠνησάμην*, *adjutus fui*, and others of the like Sort. These Tenses are conjugated thus :

First Aorist.

Sing. <i>ἔτυψάμην</i> ,	<i>ἔτυψα</i> ,	<i>ἔτύψαλο</i> .
	Dor. <i>ἔψαο</i> .	
Dual. <i>ἔτυψάμεθον</i> ,	<i>ἔτύψασθον</i> ,	<i>ἔτυψάσθην</i> .
Plur. <i>ἔτυψάμεθα</i> ,	<i>ἔτύψασθε</i> ,	<i>ἔτύψαλο</i> .
Dor. <i>άμεσθα</i> .		

Second Aorist.

Sing. <i>ἐτυπόμην</i> ,	<i>ἐτύπη</i> ,	<i>ἐτύπηλο</i> ,
	Ion. <i>εἶο</i> .	
Dual. <i>ἐτυπόμεθον</i> ,	<i>ἐτύπεσθον</i> ,	<i>ἐτυπέσθην</i> .
Plur. <i>ἐτυπόμεθα</i> ,	<i>ἐτύπεσθε</i> ,	<i>ἐτύπηλο</i> .
Dor. <i>μεσθα</i> .		

Observations on the Dialects.

We find *δοάσσαλο*, in Hom. Od. ο. *visum est, putavit*, from *δοιάζω*, *delibero* ; *δοιάσω*, *ιδόιασα*, and reduplicating *σ*, then dropping *ι*, and afterwards cutting off the Augment, *δοασσα*, *δοασσάμην*, *ω*, *αλο* ; or else it comes from *δοξάζω*, *σω*, *ορίνορ*, *sentio*, which in the first Aorist Middle should make *ιδοξασάμην*, *ιδοξάσω*, *ιδοξάσαλο*, from whence casting away the Augment, and dropping *ξ*, afterwards reduplicating *σ*, we find the Formation of *δοάσσαλο*. See the Etymol. and Caninius.

But as the Augment is frequently rejected, so it is often reduplicated, especially in the second Aor. See Rule XX.

RULE LXVII.

Formation of the Perfect Middle.

The Perfect Middle is formed from the Perfect Active ; but takes its Characteristic from the second Future.

EXAMPLES.

The Perfect Middle is formed from the Perfect Active, inserting the Characteristic of the second Future, instead of the Characteristic of the Perfect ; *τέτυπω*, *τέτυφα*, Middle *τέτυπα* ; because the second Future is *τυπῶ* : In like manner, *φράζω*, *dico*, *πέφρακα* ; Middle *πέφραδα* ; because of the second Future *φραδῶ* : *πλήσσω*, *percutio*, *πέπληχα* ; Middle *πέπληγα* ; by reason of the second Future *πληγῶ* ; *βλάπτω*, *noceo*, *βέβλαφα* ; Middle *βέβλαδα* ;

βέλαβα; because of the second Future βλαβῶ, etc. This Tense is conjugated after the Manner of the Active, thus;

Perfect.

Sing.	τίτυπα,	τίτυπας,	τίτυπε.
Dual.		τιτύπατον,	τιτύπατον.
Plur.	τιτύπαμεν,	τιτύπατε,	τιτύπασι.
		Dor.	τιτύπανι.

A N N O T A T I O N.

Verbs in ω pure should follow the same Analogy; as $\tau\acute{\omega}$, *honoro*, second Future Active $\tau\acute{\omega}$, Perfect Middle $\tau\acute{\iota}\tau\iota\alpha$; $\lambda\acute{\omega}$, *solvo*, Future $\lambda\omega\tilde{\omega}$, Perfect Middle $\lambda\acute{\iota}\lambda\upsilon\alpha$; $\phi\acute{\omega}$, *hascor*, Future $\phi\omega\tilde{\omega}$, Perfect Middle $\pi\acute{\epsilon}\phi\upsilon\alpha$: Thus $\acute{\alpha}\kappa\acute{\omega}$, *audio*, should make regularly in the second Future $\acute{\alpha}\kappa\omega\tilde{\omega}$, shortening the Penultima, from whence the Perfect Middle should be $\acute{\eta}\kappa\omicron\alpha$; unusual; and from thence the Attics have formed by Reduplication $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$, which alone is received in Practice.

But there are several of these Verbs in ω pure, which want this Tense, especially those which have for their Characteristic one of these three Diphthongs, $\alpha\upsilon$, $\epsilon\upsilon$, η ; as $\psi\alpha\acute{\upsilon}\omega$, *tango*, *contrecto*; $\pi\alpha\acute{\iota}\delta\epsilon\upsilon\omega$, *instituo*; $\kappa\epsilon\upsilon\omega$, *pulso*; $\lambda\acute{\epsilon}\omega$, *laeto*, etc. And Polysyllables in $\upsilon\omega$; as $\acute{\alpha}\gamma\epsilon\tau\upsilon\omega$, *struo*, *adorno*; $\iota\sigma\chi\acute{\upsilon}\omega$, *valeo*, etc.

Likewise Polysyllables in $\zeta\omega$, or $\sigma\omega$, are without this Tense, as $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$, *custodio*; $\beta\alpha\delta\acute{\iota}\zeta\omega$, *eo*, *vado*, and several others. Nevertheless $\delta\epsilon\upsilon\sigma\sigma\omega$, *fodio*, makes $\acute{\omega}\epsilon\upsilon\gamma\alpha$ and $\acute{\omega}\epsilon\upsilon\gamma\alpha$.

R U L E LXVIII.

Of the Penult. of the Middle Perfect.

1. The Active and Middle Perfect have generally the same Penultima.
2. Excepting that α is sometimes changed into η .
3. And $\alpha\iota$ is changed into the improper Diphthong η .
4. Likewise ϵ of a Future of two Syllables is changed into $\omicron$.
5. And finally $\epsilon\iota$ is changed into $\omicron\iota$, as $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\omega$, $\acute{\alpha}\lambda\epsilon\iota\phi\omega$, $\acute{\eta}\lambda\omicron\iota\phi\alpha$.

E X A M P L E S.

1. The Penult. of this Perfect is commonly the same with that of the Perfect Active, as $\tau\acute{\epsilon}\tau\iota\kappa\alpha$, $\tau\acute{\iota}\tau\iota\alpha$; $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$, $\tau\acute{\epsilon}\tau\upsilon\pi\alpha$: Nevertheless it happens sometimes otherwise, but only to Verbs, that have an α or an ϵ , either alone, or in a Diphthong, in the Penult. of the Present.

The α generally remains, especially when changing it would confound it with the first Aorist Active; as $\psi\acute{\alpha}\lambda\lambda\omega$, $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, $\acute{\epsilon}\psi\alpha\lambda\alpha$, and not $\acute{\epsilon}\psi\eta\lambda\alpha$, which is the first Aorist.

2. However it is sometimes changed into η , as $\theta\acute{\alpha}\lambda\lambda\omega$, *flereo*, *vireo*, $\tau\acute{\epsilon}\theta\eta\lambda\alpha$; $\kappa\lambda\acute{\alpha}\zeta\omega$, *clango*, $\kappa\acute{\iota}\kappa\lambda\eta\gamma\alpha$; but we scarce meet with more than these two.

3. $\alpha\iota$ becomes η , with ι subscribed, as $\phi\alpha\acute{\iota}\nu\omega$, $\pi\acute{\epsilon}\phi\eta\gamma\alpha$, *offendo*; $\mu\acute{\iota}\mu\eta\alpha$, *insanio*; $\kappa\acute{\alpha}\acute{\iota}\omega$, $\kappa\acute{\epsilon}\kappa\eta\gamma\alpha$, *uro*; $\delta\acute{\alpha}\acute{\iota}\omega$, $\delta\acute{\epsilon}\delta\eta\gamma\alpha$, *divido*, *epulum praebeo*, *comburo*; $\chi\acute{\alpha}\acute{\iota}\omega$, *bio*, $\hbar\acute{\iota}\sigma\kappa\omega$, $\kappa\acute{\epsilon}\chi\eta\gamma\alpha$. Which some, as Sylburgius and others, write even without a Diphthong, with a simple η , $\pi\acute{\epsilon}\phi\eta\gamma\alpha$, $\delta\acute{\epsilon}\delta\eta\gamma\alpha$, etc.

4. In Verbs of two Syllables, of whatsoever Termination, the ϵ Penult. of the first Future Active is turned into $\omicron$ in the Middle Perfect; as $\tau\acute{\epsilon}\rho\epsilon\pi\omega$, $\tau\acute{\epsilon}\rho\epsilon\phi\omega$,

τρέψω, τίτροπα, *verto*; λέγω, λίζω, λέλογα, *dico*; νέμω, νιμῶ, νόμομα, *distribuo*; τέμνω, τιμῶ, τίτομα, *seco*; πείρω, περῶ, πείπορα, *transadiga*; ἀναείλω, ἀναείλῶ, ἀναείτολα, *exorior*, compounded of τέλλω. But if they be Hyperdisyllables, they retain their *α* as ὀφείλω, ὀφελῶ, ὄφελα, *debeo*; αἰγέλλω, αἰγελῶ, ἡγελα, *nuncio*.

5. By the same Analogy, those that have *η* change it into *οι*, as αἰείφω, αἰείψω, ἡλοιφα, *ungo*; πείθω, πείσω, πείποιθα, *persuadeo*; εἰκω, εἶκω, εἰοικα, *similis sum*.

ANNOTATION.

It seems, that *α* is likewise sometimes changed into *ο*, as λαγχάνω *fortior*, λέλοχα; πανθάνω, πατιορ, πείπονθα; διαβάλλω, calumnior, διαβέβολα.

These two, τίτελα, φινίτι, and μέμελα or μέμηλα, *curavi*, are formed by Syncope from τετέλεκα, μεμέλεκα, taken from τελῶ, τελῶ, and μελέω, μελῶ; or else because the Attics changing these circumflex Verbs into Barytons; τέλω, φινίω, perficio; μέλω, curo; the second Future is τελῶ. μελῶ, from whence are formed the second Aorists, ἔτελον, ἔμελον, and the Middle Perfects, τίτελα and μέμελα.

Φεύγω, *fugio*, makes πείφυγα and πείφευγα, *fugi*; ὀρέγω, porrigo, ὠρογα, from whence we find cited ὀρογυῖα for ὠρογυῖα in the Participle; and thence cometh ὀρογυῖα, a Fathom, or six Foot Measure. We likewise find quoted, from Sophocle, the Perfect κέκονα for ἔκονα, from κλείνω, occido; ὄρω; πονεο, concito, makes ὦρα, Att. ὄρορα, and Poet. ὠρορα, *concitatus sum*, *motus sum*; ἄρω, apto, congruo, makes ἤρα, Att. ἄρηρα, Poet. ἤρορα and ἄραρα, from whence ἀραρῶς, ὅτος, *congruens*, *compactus*, *conveniens*.

RULE LXIX.

Of the Perfect of some particular Verbs.

1. Ἔθω makes εἶθα, εἴωθα;
2. ὀρύσσω makes ὀρώρυγα;
3. ῥήσσω forms ῥῥῶγα;
4. And μέμνω takes μέμονα from μένω.

EXAMPLES.

1. The Verb ἔθω, as we have observed when treating of the Active, Page 93, 94 makes its Augment in *ει*, εἶθα; but inserting *ω*, the Perfect Middle comes to be εἴωθα, *I have been used*, or *accustomed*, from whence are formed the other Moods; and this Perfect is used very frequently.

2. ὀρύσσω, *to dig*, makes ὀρώρυγα, and Att. ὀρώρυγα.

3. ῥήσσω, *to break*, makes ῥῥῶγα, from whence comes ῥωγή, *a Rent*. But ῥείω, *to do*, or *to sacrifice*, hath ῥῥῶγα, and by Metathesis ῥοργα, in Hom. II. γ. from whence also cometh ῥόργεε, in Herodotus, for ῥοργε; This same Perfect, according to the Etymologist, comes likewise from ἔργω, ἔω, *to do*, or *to enclose*, Perfect Middle εἶργα, ἔργα, and ῥοργα.

4. μέμνω, *to remain*, takes μέμονα from μένω; from whence it is formed by adding a *μ*.

Where it is observable that several of these Derivative Verbs change *ο* into *ι*, as πίτω, πίπιω, *cado*; τίκω, τίκω, *pario*; ῥίπω, ῥίπιω, *projicio*; ἵτω, ἵπιω, *dico*.

ANNOTATION.

The Formation of the Perfect Middle, and the Change of its Penult. should be carefully and exactly attended to, by reason of the great Multitude of Nouns derived from thence.

Three

Three of these retain the Augment of their Perfect ὤπλομαι, *video*, ὤπα, and by Reduplication ὤπωπα, from whence comes ὤπωπη, *conspexus*, *oculus*; πείθω, *persuadeo*, πείποιθα, from whence πειποίθησις, *persuasio*, *fiducia*; ἀντιπάσχω, *adversor*, or *rependo*, ἀντιπέπονθα, and from thence ἀντιπεπόνθησις, *jus talionis*.

The Plu-perfect.

Sing.	ἔτελύπειν,	ἔτελύπεις,	ἔτελύπει,	<i>verberaveram.</i>
Ion.	εἰ. Att. η.		Ion εἰ. Att. η.	
Dual.		ἔτελύπειλον,	ἔτελύπείτην	
Plur.	ἔτελύπειμεν,	ἔτελύπέτε,	ἔτελύπεισαν.	
	Dor. εἰμες.		Att. ἔτελυπτεσαν et τελύπεσαν.	

It is formed from the Perfect, by changing α into ειν, after the Manner of the Active, and prefixing an ε, when the Perfect begins with a Consonant, as here, ἔτελύπειν; otherwise it has the same Beginning; as οἶδα, ποτι, οἶδεν; ἔσπορα, *feminavi* ἔσπασεν.

The Explication of the Dialects marked in this Tense may be seen in the Active, as likewise the greater Part of the Dialects following.

C H A P. XXI.

Of the other Moods, and of the Participles.

The Subjunctive.

First Aorist.

Sing.	τύψωμαι,	τύψη,	τύψηται,	<i>verberaverim, or</i>
		Ion. ηαι.		<i>verberavero.</i>
Dual.	τυψώμεθον,	τύψησθον,	τύψησθον.	
Plur.	τυψώμεθα,	τύψησθε,	τύψηται.	
	Dor. ὤμεσθα.			

Second Aorist.

Sing.	τύπωμαι,	τύπη,	τύπηται.
Ion.	τελύπωμαι.	Ion. ηαι.	
Dual.	τυπώμεθον,	τύπησθον,	τύπησθον.
Plur.	τυπώμεθα,	τύπησθε,	τύπηται.
	Dor. ὤμεσθα.		

Perfect and Plu-perfect.

Sing.	τέλυπω,	τέλυπης,	τέλυπη,	<i>verberaverim, or</i>
		Ion. τελύπησι.		<i>iffem.</i>
Dual.		τελύπηλον,	τελύπηλον.	
Plur.	τελύπωμεν,	τελύπητε,	τελύπωσι.	

The Optative.

First Future.

Sing.	τυψοίμην,	τύψοιο,	τύψοιο,	<i>verberem.</i>
Dual.	τυψοίμεθον,	τύψοισθον,	τυψοίσθην.	
Plur.	τυψοίμεθα,	τύψοισθε,	τύψοισι.	
		Ion. οἶσθι.		

Second

Second Future.

Sing. τυποίμην,	τύποις,	τυποίτο.
Dual. τυποίμεθον,	τύποισθον,	τυποίσθην.
Plur. τυποίμεθα,	τύποισθε,	τυποίθω.

Ion. οιάλο.

First Aorist.

Sing. τυφαίμην,	τύφαις,	τύφαιτο,	<i>verberaverim.</i>
Dual. τυφαίμεθον,	τύφαισθον,	τυφαίσθην.	
Plur. τυφαίμεθα,	τύφαισθε,	τύφαιντο.	

Ion. αιάλο.

Second Aorist.

Sing. τυποίμην,	τύποις,	τύποιτο.
Dual. τυποίμεθον,	τύποισθον,	τύποισθην.
Plur. τυποίμεθα,	τύποισθε,	τύποιντο.

Ion. οιάλο.

Perfect and Plu-perfect.

Sing. τέλυποιμι,	τέλυποις,	τέλυποι,	<i>verberassem.</i>
Dual.	τέλυποιτον,	τέλυποίτην.	
Plur. τέλυποιμεν,	τέλυποιςτε,	τέλυποιεν.	

Dor. οιμες.

The Imperative.

First Aorist.

Sing. τύφαι,	τυφάσθω,	<i>verberato.</i>
Dual. τυφασθον,	τυφάσθων,	
Plur. τυφασθε,	τυφάσθωσαν.	

Second Aorist.

Sing. τυπή	τυπέσθω,
Dual. τυπέσθον,	τυπέσθων.
Plur. τυπέσθε,	τυπέσθωσαν.

Perfect and Plu-perfect.

Sing. τιτύπε,	τέλυπέτω,	<i>verbera.</i>
Dual. τέλυπετον,	τέλυπέτωνό.	
Plur. τέλυπέτε,	τέλυπέτωσαν.	

The Infinitive.

First Future τυφείδω, *verberatum esse.*

Second Future, τυπειῖδω, with a Circumflex, whereas the second Aorist is penacuted.

First Aorist, τυφάδω, *verberavisse*, Il. γ. ἀλέαδω, coming from ἀλέω.

The Aorist ἡλευάμην, Poet. ἀλευάμην.

Second Aorist, τυπέσθαι, penacuted.

Ion. τέλυπέσθαι, as λελαέσθαι.

Preterperfect and Plu-perfect, τέλυπέναι.

Ion. τέλυπέμεν. Dor. τέλυπέμεναι; thus from δίδω; and Poet. δίδω, is formed διδίμεν, Od. κ. coming from δίδω, *timeo.*

Participles.

Participles.

First Future,

τυφόμενος,	τυφομένης,	verberaturus,
τυφομένη,	τυφομένης.	
τυφόμενον,	τυφομένης.	

Second Future,

τυπόμενος,	τυπόμενης.
τυπόμενη,	τυπόμενης.
τυπόμενον,	τυπόμενης.

First Aorist.

τυψάμενος,	τυψάμενης,	qui verberavit.
τυψάμενη,	τυψάμενης.	
τυψάμενον,	τυψάμενης.	

Second Aorist.

τυπόμενος,	τυπόμενης.
τυπομένη,	τυπομένης.
τυπόμενον,	τυπομένης.

Preter-perfect and Plu-perfect.

τελυπῶς,	τελυπότος,	qui verberaverit,
τελυπιῶς,	τελυπιῶς.	or verberaverat.
τελυπός,	τελυπότος.	

Of the second kind of VERBS in Ω, that is of CIRCUMFLEX VERBS.

C H A P. XXII.

Of the Nature of Circumflex Verbs, and of the Manner of conjugating them.

Circumflex Verbs owe their Denomination to their Accent ; because as the two last Syllables of these Verbs are blended so as to form but one Syllable, this Syllable so formed receives a Circumflex Accent, which results from the Acute and the Grave ; as κλάω, κλῶ, *frango*.

There are three Sorts of Circumflex Verbs, coming from Verbs in έω, άω, όω ; whereof the Grammarians have been pleased to form three different Conjugations. The Contraction is always made of their Characteristic ε, α, ο, with the Vowel or Diphthong of the Termination ; which is only practised in the Present and Imperfect of each Mood, and of the Participle ; by reason that in these two Tenses only the Characteristics are found joined to the Termination.

The other Tenses are formed according to the Rules of Barytonous Verbs, as we shall shew hereafter, when we have done with these two, which are much more frequently used contracted than uncontracted.

The manner of contracting these Verbs.

Verbs are contracted in as natural a Manner as Nouns; insomuch, that those who have comprehended the general Analogy of Contraction marked in the ninth Rule of the first Book, have no Occasion to apprehend here any manner of Difficulty. However, we may observe here, that these Contractions are reducible to two Classes: The first, when two short Vowels are drawn into a Diphthong, as $\epsilon\epsilon$, $\tilde{\epsilon}$; $\epsilon\omicron$, ϵ : The second, when a short Vowel or Diphthong is melted into a subsequent long one; or that which sounds least into the other that sounds most; as $\epsilon\eta$, $\tilde{\eta}$; $\epsilon\alpha$, $\tilde{\alpha}$; $\epsilon\omicron$, $\tilde{\omicron}$; $\epsilon\omega$, $\tilde{\omega}$. Where it is observable, that the Vowel or Diphthong, into which the other is melted, becomes always long, as $\acute{\alpha}\omicron$, $\tilde{\omega}$; $\acute{\omicron}\eta$, $\tilde{\omega}$; and that ι is to be written underneath, as $\acute{\alpha}\omicron\iota$, $\tilde{\omega}$. This we shall make quite evident in the following Tables, as soon as we have reduced to a few Rules all the different Moods of Contraction.

R U L E LXX.

Of the Verbs in $\epsilon\omega$, which Grammarians call the first Circumflex.

Verbs in $\epsilon\omega$ make $\epsilon\epsilon$ of $\epsilon\epsilon$, and ϵ of $\epsilon\omicron$; and elsewhere reject ϵ .

The Verbs, whose Termination is in $\epsilon\omega$, contract $\epsilon\epsilon$ into $\epsilon\epsilon$, and $\epsilon\omicron$ into ϵ ; elsewhere they cast away the Characteristic ϵ , and retain only the Termination.

R U L E LXXI.

Of Verbs in $\acute{\alpha}\omega$, whereof Grammarians make the second Conjugation Circumflex.

$\acute{\alpha}\omicron$, $\alpha\omega$ is changed into ω ; υ when it occurs is rejected; but ι must be written underneath; and every other Crasis is made in α .

For what regards the Verbs in $\acute{\alpha}\omega$; if after the Characteristic α , there be an ω or an $\omicron$, the Contraction is then made in ω ; otherwise it is in α . But in making these Contractions, there is no Regard to be had for ι , nor for υ ; for when υ occurs it must be dropt: Thus $\acute{\alpha}\upsilon$ makes ω ; as if there had been only $\alpha\omicron$; and $\iota\omega\tau\alpha$ is only written underneath; so that $\alpha\omicron\iota$ makes ω subscribed; and $\alpha\epsilon\iota$ makes α : And in like Manner the rest.

R U L E LXXII.

Of Verbs in $\omicron\omega$, whereof the Grammarians make the third Conjugation Circumflex.

Verbs in $\omicron\omega$ change $\omicron$ followed by a short Vowel or by ϵ , into $\omicron\upsilon$: But when it is followed by a long Vowel, the Crasis is then into ω . In other respects the Contraction is in $\omicron\iota$; except $\acute{\omicron}\epsilon\iota\upsilon$, which makes $\epsilon\upsilon$ in the Infinitive.

As for Verbs in $\omicron\omega$, if the Characteristic be followed by one of the two short Vowels ϵ , $\omicron$; or by the Diphthong ϵ , the Contraction is then made into ϵ . But if one of the long Vowels η or ω followeth, the Contraction is in $\omicron\iota$. And when there followeth a Diphthong, with ι subscribed, or not, the Contraction is then in $\omicron\tilde{\iota}$; except the Infinitive, where ι is first dropt, and afterwards $\omicron\epsilon$ is contracted into ϵ ; and thus $\acute{\omicron}\epsilon\iota\upsilon$ makes $\epsilon\upsilon$; $\chi\epsilon\upsilon\sigma\acute{\omicron}\epsilon\iota\upsilon$, $\chi\epsilon\upsilon\sigma\tilde{\omicron}\epsilon\iota\upsilon$, inaurare, etc.

These

These Rules must be understood as well for the Active, as for the Passive and Middle. But to apprehend them with greater Facility, and consequently to render them more serviceable, it is sufficient to form a simple Idea of the common Conjugation, as *τίω*, or *τύπλω*; and afterwards contract the Characteristic with the subsequent Vowel or Diphthong, without being at the Trouble of conjugating and pronouncing each Person two different Ways at once, according to the common Method, which cannot but be attended by a prodigious Confusion. Wherefore I have distinguished the following Tables by two different Colours, that taking in each Tense the black all at once (which denotes the common Conjugation) and next the red of the same Tense, all at a Time, (which marks the Circumflex Conjugation) young Beginners, who generally meet with some Obstruction here, may henceforward learn to conjugate these Verbs without any manner of Difficulty.

	SUBJUNCTIVE.	INDICATIVE.	OPTATIVE.
I.			
PRES. έω.	Φιλ 1. { έω, έεις, έει, ω, εις, ει Amo, as, at. έομεν, έειτε, έωσι, ημεν, ειτε, υσι.	Φιλ- 2. { έω, έης, έη, ω, εις, ει Amem, es, et. έωμεν, έητε, έωσι, ημεν, ιτε, υσι.	
Imp.	Εφιλ 1. { εον, εεις, εε, εν, εις, ει amabam, as, at. έομεν, έειτε, εον. ημεν, ειτε, εν,		Φιλ- 2. { έοιμι, εοις, έοι, οιμεν, οεις, οι Amarem, es, et. έοιμεν, έοιτε, έοιεν. οιμεν, οιτε, οιεν.
II.			
PRES. άω.	Τιμ 1. { άω, άεις, άει, ω, εις, ει Honoro, as, at. άομεν, άειτε, άωσι. ημεν, ατε, υσι.	Τιμ- 2. { άω, άης, άη, ω, εις, ει Honorem, es, et. άωμεν, άητε, άωσι, ημεν, ατε, υσι.	
Imp.	Ετιμ 1. { αον, αεις, αε, ων, εις, ει honorabam, as, at άομεν, άειτε, αον. ημεν, ατε, ων,		Τιμ- 2. { άοιμι, άοις, άοι. οιμεν, οεις, οι Honorarem, es, et άοιμεν, άοιτε, άοιεν. οιμεν, οιτε, οιεν.
III.			
PRES. όω.	Χρυσ 1. { όω, όεις, όει, ω, οεις, οι Inauro, as, at. όομεν, όειτε, όωσι. ημεν, υτε, υσι.	Χρυσ- 2. { όω, όης, όη, ω, οεις, οι Inaurem, es, et. όομεν, όητε, όωσι, ημεν, ωτε, ωσι.	
Imp.	Εχρυσ 1. { οον, οεις, οε, ον, υς, υο Inaurabam, as, at. όομεν, όειτε, οον. ημεν, υτε, ον.		Χρυσ- 2. { όοιμι, όοις, όοι, οιμι, οις, οι Inaurarem, es, et. όοιμεν, όοιτε, όοιεν. οιμεν, οιτε, οιεν.

IMPERATIVE. INFINITIVE.

PARTICIPLES.

Φίλ- {
 εε, εέτω,
 ει, είτω,
 Ama, ato.
 έετε, εέτωσαν,
 είτε, εήτωσαν.

Φιλ- {
 έειν,
 είν,
 Amare.

Φιλ- {
 έων, έοντος,
 ων, ήτος,
 έσθα, έσσης,
 ήσθα, ήσσης.
 έον, έοντος,
 έν, ήντος,

Τίμ- {
 αε, αέτω,
 α, άτώ,
 Honora, ato.
 άετε, αίτωσαν,
 ήτε, ήτωσαν.

Τιμ- {
 άειν,
 έν,
 Honorare.

Τιμ- {
 άων, άοντος,
 ων, ήντος,
 άσθα, αίσης,
 ήσθα, ήσσης,
 άον, άοντος,
 έν, ήντος,

Χρυσ- {
 οε, οέτω,
 η, ήτω,
 Inaura, ato,
 όετε, οέτωσαν,
 ήτε, ήτωσαν.

Χρυσ- {
 όειν,
 έν,
 Inaurare.

Χρυσ- {
 όων, όοντος,
 ων, ήντος,
 όσθα, όσσης,
 ήσθα, ήσσης,
 όον, όοντος,
 έν, ήντος,

C H A P. XXIII.

Some Observations on the Tenses capable of Contraction in Circumflex Verbs.

That several change their Characteristic, and therefore vary in their Contraction.

THERE are some other Verbs that have sometimes α , and sometimes ϵ for their Characteristic, terminating in $\acute{\alpha}\omega$, or in $\acute{\epsilon}\omega$, in the same Signification, as $\gamma\eta\acute{\rho}\acute{\epsilon}\omega$ and $\gamma\eta\acute{\rho}\acute{\alpha}\omega$, *senesco*; $\lambda\omega\phi\acute{\epsilon}\omega$ and $\lambda\omega\phi\acute{\alpha}\omega$, *cesso*; $\xi\upsilon\acute{\rho}\acute{\epsilon}\omega$ and $\xi\upsilon\acute{\rho}\acute{\alpha}\omega$, *rado*; $\sigma\upsilon\lambda\acute{\epsilon}\omega$ and $\sigma\upsilon\lambda\acute{\alpha}\omega$, *spolio*; $\alpha\iota\omicron\acute{\nu}\acute{\epsilon}\omega$ and $\alpha\iota\omicron\acute{\alpha}\omega$, *perfundo*.

Others have sometimes ϵ , and sometimes $\omicron$, as $\delta\eta\lambda\acute{\epsilon}\omega$ and $\delta\eta\lambda\acute{\omicron}\omega$, *manifesto*; $\varsigma\alpha\theta\mu\acute{\epsilon}\omega$ and $\varsigma\alpha\theta\mu\acute{\omicron}\omega$, *pondero*; $\pi\omicron\lambda\epsilon\mu\acute{\epsilon}\omega$ and $\pi\omicron\lambda\epsilon\mu\acute{\omicron}\omega$, *belligero*.

Others have sometimes α , and sometimes $\omicron$, as $\beta\iota\alpha\omega$ and $\beta\iota\acute{\omicron}\omega$, *vivo*. And sometimes even ϵ , α , and $\omicron$, as $\kappa\upsilon\zeta\acute{\epsilon}\omega$, $\kappa\upsilon\zeta\alpha\omega$, and $\kappa\upsilon\zeta\acute{\omicron}\omega$, *gannio*.

There are some likewise which are both Barytons and Circumflex, as,

$\alpha\acute{\iota}\delta\omicron\mu\alpha\iota$,	et $\alpha\acute{\iota}\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\delta\epsilon\mu\alpha\iota$, <i>revereor</i> .
$\beta\acute{\omicron}\sigma\kappa\omega$,	et $\beta\omicron\sigma\kappa\acute{\epsilon}\omega$, <i>pasco</i> .
$\gamma\acute{\eta}\theta\omega$,	et $\gamma\eta\theta\acute{\epsilon}\omega$, <i>gaudeo</i> .
$\gamma\acute{\rho}\alpha\phi\omega$,	et $\gamma\acute{\rho}\alpha\phi\acute{\epsilon}\omega$, <i>scribo</i> .
$\delta\iota\delta\alpha\sigma\kappa\omega$,	et $\delta\iota\delta\alpha\sigma\kappa\acute{\epsilon}\omega$, <i>doceo</i> .
$\epsilon\acute{\iota}\delta\omega$,	et $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$, <i>scio</i> .
$\epsilon\acute{\iota}\lambda\omega$,	et $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, $\nu\omicron\lambda\epsilon\upsilon\omega$, <i>verto</i> .
$\epsilon\acute{\iota}\lambda\omega$,	et $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, <i>traho</i> .
$\epsilon\pi\iota\mu\acute{\epsilon}\lambda\omicron\mu\alpha\iota$,	et $\epsilon\pi\iota\mu\acute{\epsilon}\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, <i>curo</i> .
$\kappa\upsilon\lambda\iota\acute{\nu}\delta\omega$,	et $\kappa\upsilon\lambda\iota\acute{\nu}\delta\acute{\epsilon}\omega$, $\nu\omicron\lambda\epsilon\upsilon\omega$.
$\kappa\acute{\upsilon}\omega$,	et $\kappa\upsilon\acute{\epsilon}\omega$, $\upsilon\tau\epsilon\omicron\gamma\omicron\sigma\tau\omicron$, <i>gesto</i> .
$\xi\acute{\epsilon}\rho\omicron\mu\alpha\iota$,	et $\xi\upsilon\acute{\rho}\acute{\epsilon}\mu\alpha\iota$, <i>rado</i> .
$\epsilon\acute{\iota}\pi\lambda\omega$,	et $\epsilon\acute{\iota}\pi\lambda\acute{\epsilon}\omega$, <i>jacio</i> .
$\tau\acute{\rho}\upsilon\chi\omega$,	et $\tau\acute{\rho}\upsilon\chi\acute{\omicron}\omega$, <i>attero</i> , <i>absumo</i> .

That Diffyllables in $\acute{\epsilon}\omega$ are not contracted throughout.

Diffyllables in $\acute{\epsilon}\omega$ are seldom contracted in the first Person Singular of the Present, or Imperfect; no more than in the first and third Plural. Wherefore we say, $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\epsilon\upsilon\gamma\omicron$; $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\upsilon$, $\pi\lambda\epsilon\upsilon\gamma\alpha\mu\upsilon$; $\pi\lambda\acute{\epsilon}\epsilon\sigma\iota$, $\pi\lambda\epsilon\upsilon\gamma\alpha\sigma\iota$; and not $\pi\lambda\acute{\omega}$, $\pi\lambda\acute{\epsilon}\mu\epsilon\upsilon$, $\pi\lambda\acute{\epsilon}\sigma\iota$, though we read in Hesych. $\delta\epsilon\sigma\iota$ for $\delta\acute{\epsilon}\epsilon\sigma\iota$, *ligant*.

Likewise it is very rare to meet with them contracted in the Subjunctive, Optative, or Participle; however, we find $\pi\lambda\omega\tilde{\nu}$ in Verse for $\pi\lambda\acute{\epsilon}\omega\tilde{\nu}$, *navigans*.

$\Sigma\upsilon\tilde{\nu}\ \tau\omega\ \Theta\epsilon\omega\ \pi\lambda\omega\tilde{\nu}$, $\kappa\alpha\tilde{\nu}\ \epsilon\pi\acute{\iota}\ \xi\iota\pi\acute{\omicron}\varsigma\ \pi\lambda\acute{\epsilon}\omicron\iota\varsigma$.

Cum Deo navigans, etiam in crate navigans.

And in Aristophanes $\alpha\tilde{\nu}\alpha\delta\omega\tilde{\nu}$ for $\alpha\tilde{\nu}\alpha\delta\acute{\epsilon}\omega\tilde{\nu}$, *religans, coronans*.

But they are contracted in the Imperative and Infinitive, though they are sometimes read uncontracted, $\delta\iota\alpha\acute{\rho}\acute{\epsilon}\rho\epsilon\iota\upsilon$ *diffuere*; $\delta\iota\alpha\pi\lambda\acute{\epsilon}\iota\upsilon$ *pernavigare, transmittere*.

R U L E LXXIII.

The Contraction of α changed into η .

α contracted from $\alpha\epsilon$ is sometimes changed into η .

E X A M-

EXAMPLES.

The Contraction of $\alpha\epsilon$ into α , whether with ι subscribed or not, is by the Dorics changed into η , it being their Method, as the Etymol. observes, to turn $\alpha\epsilon$ into η . For as from $\tau\acute{\alpha} \epsilon\mu\alpha$, they form $\tau\eta\mu\alpha$, *mea*; so from $\gamma\epsilon\lambda\acute{\alpha}\epsilon\iota\varsigma$ they form $\gamma\epsilon\lambda\eta\varsigma$, *rides*; from $\delta\iota\psi\acute{\alpha}\epsilon\iota\varsigma$, $\delta\iota\psi\eta\varsigma$, *fitis*; without subscribing ι , because it was rejected, before the Contraction was made. In this they are sometimes imitated by the Attics, when they say $\pi\epsilon\iota\nu\eta\varsigma$, *esuris*; $\zeta\eta\varsigma$, *vivis*; $\zeta\eta$, *vi-vit*; $\zeta\eta\tau\epsilon$, *vi-vitis*; and in the Imperfect $\epsilon\zeta\eta\nu$, $\eta\varsigma$, η , *vivebam*, *as*, *at*, from $\zeta\acute{\alpha}\omega$, *vi-vo*; practising the same likewise in the Infinitive. But of this more hereafter.

Observation on the Imperfect Indicative.

The Imperfect of all Circumflex Verbs is constantly accented on the Penultima; acuted, if the last be long; but circumflected, if the last be short.

Among those that come from *άω*, some there are that are Monosyllables, as *δράω, δρῶ, facio*; *κλάω, κλῶ, frango*; But Verbs of two Syllables, which according to the Attics have rejected *ι*, do not bear Contraction. Thus we read in Lucian, *τί κλάεις*; *quid ploras?* for *κλαίεις*; in like manner from *κάω* for *κάω, uro*, comes *καείς*, and not *κᾶς*, etc.

On the Contraction of the Subjunctive.

We have remarked that Verbs in *ow*, contract *o* into *oi*, when it precedes an *η* with *i* subscribed; whereas the Contraction is made in *ω*, when there followeth a simple *η*. Examples of the first may be seen in the Singular; and of the other in the Dual and Plural.

Wherefore the second and third Person Singular takes always here in all sorts of Verbs a Diphthong in the Penultima, either proper or improper. But in the Dual and Plural there is always a long Vowel, as may be seen above.

On the Optative.

R U L E LXXIV.

That the Attics change μ into η .

In the Optative of Circumflex Verbs the Attics are accustomed to change $\mu\iota$ into $\eta\nu$.

The Attics turn μ into ν in the present Optative of all the three sorts of Circumflex Verbs, and conjugate them like the Passive Aorists, according to the Analogy of the Conjugation of Verbs in μ , whereof we shall treat hereafter.

Φιλοί-ην, ης, η.

τιμῶ ητον, ήτην.

χρυσοί-ημεν, ητε, ησαν.

Thus φρονοῖν, *sapere*; καλοῖν, *vocare*; ξυγοῖν, *frigerem*, *horrerem*; φεβοῖν, *tuerer*; αγαπῶν, *diligere*; ἀποδρῶν, *aufugerem*; τρυφῶν, *gauderem*.

ANNOTATION.

As there are several Barytonous Verbs, which become Circumflex, or from thence borrow their Tenses, so they likewise admit of this same Formation ; as *ἐκπεφεύγειν* from Sophoc. in Eustath. for *ἐκπιφεύγομαι*, from *φεύγω*, *fugio* ; *λαχοῖν*, or, in the Æolic Form, *λαχόν*, for *λαχομαι*, from *λαγχάνω*.

λαγχάνω, *sortior*. And in Hom. II. ξ. ἐπισχοίης, *tenere poteris*, the second Perion of ἐπισχοίην, for ἐπίσχοιμι; τρεφούην, and by Syncope τρέφω, in Eurip. for τρέφοιμι, from τρέφω, *nutrio*.

On the Infinitive.

I should think that not only in Verbs in ὦω, but moreover in Verbs in ἔω and ἄω, the Contraction of the Infinitive ought to be made by first casting away ι, and afterwards drawing the two Vowels into one as usual, ποιεῖν, ποιεῖν; βοᾷν βοᾷν (and not βοᾶν, according to Urban and Caninius) χευσθεῖν, χευσθεῖν. Though Gaza will have it that Verbs in ὦω subscribe ι, βοᾶν, *clamare*; πειῶν, *esurire*; pretending that all Infinitives should have a Diphthong, except ζῆν, *vivere*.

The Opinion of Gaza has been adopted here by the greatest part of the modern Grammarians, Ramus, Sylburgius, Crusius, Sanctius, Merigon, and others. But Lascaris in his third Book treating of α̃, with ι subscribed, witnesseth that even the Greek Grammarians themselves were divided upon that Head; and besides the Authority of Urban and Caninius, we are told by Theodosius, Herodian, and some other very ancient Grammarians, that there is this difference subsisting between Barytonous and Circumflex Verbs, that Barytons deduce their Infinitive from the third Person of the present Indicative, by adding ν, τύπλει, *verberat*, τύπλειν, *verberare*; whereas the Circumflex form it from the third Person of the Imperfect, by adding ν, and dropping the Augment; as ἐποίει, *faciebat*, ποιεῖν, *facere*; ἐβόα, *clamabat*, βοᾷν *clamare*; ἐχεύου, *inaurabat*, χευσθεῖν, *inaurare*. And their Argument is, that no Tense ending with ν, hath before this ν another Letter which is not pronounced, which would be the Case, if α̃ was to have ι subscribed in the Infinitive. And the Justness of this Analogy appears still further from hence, that, if we were to form the Infinitive of Verbs in ὦω, from the third Person Present, we should be obliged from χευσοῖ, to make χευσοῖν, *inaurare*, whereas deducing it from the Imperfect ἐχευσεν, we find the right Formation χευσθεῖν. Wherefore this ancient Formation seems to be most analogical. Moreover we meet with very ancient MSS, in the King's Library, which sufficiently ascertain it, though we don't pretend absolutely to condemn the other Form.

CHAP. XXIV.

Of the Tenses of Circumflex Verbs, which have the same Analogy with the Barytons.

RULE LXXV.

Of the Penultima of Circumflex Futures.

A SHORT Vowel before a Circumflex Verb in ω pure is frequently made long in the Future.

EXAMPLES.

Circumflex Verbs commonly change their Characteristic into its corresponding long Vowel in the Future, and consequently in the Preterperfect; thus,

ι	} into η	φιλέω,	αμο,	φιλήσω,	πεφίληκα.
α		βοᾷω,	clamo,	βοήσω,	βεβόηκα.
ο	into ω	χευσώω,	inauro	χευσώσω,	εχεύωκα.

Never-

Nevertheless we must except several which retain their short Characteristic.

1. Whether it be ε, as αἰδέω, ad reverentiam adduco; αἰδέω; and in like manner ἀρκέω, sufficio; ἀλίω, molo; ἀκίω, medeor; νεικέω, rixor; ὀλέω, perdo; τελέω, perficio; τρέω, trepido; ξέω, polio.

2. Or α, as γιλάω, rideo, γιλάω; likewise φωράω, deprehendo; χαλάω, laxo; ἱλάω, agito; ἱεράω, amo; ὀράω, video; περάω, transeo; πειράω, tento; φυράω, misceo. And also Dissyllables, that form no Verb in μι; as θλάω, contundo, collido, θλάω; κλάω, frango, κλάω; φλάω, contundo, voro; δράω, facio, etc. But those from whence are formed Verbs in μι, change α into η in the Future, as τλάω, τλήμι, tolero, τλήσω; χράω, χρήμι, commodo, do utendum; φθάω, φθῆμι, prævenio.

3. Or ο in Verbs not derived from a Noun, as ἀρόω, aro, ἀρόσω; ὀνόω, vitupero, ὀνόσω. But those that are derived from a Noun, change ο into ω, as χρυσύω, χρυσώσω, inaurō, from χρυσός, aurum; χειρώω, χειρώσω, manuum vi supero, in potestatem redigo; from χεῖρ, manus, etc.

4. And generally all those that form other Verbs in σκω, or in νω, and νυμι, retain their short Characteristic; as,

ἀξέω, or ἀξέσκω, placeo, Fut. ἀξέσω; ἀμφιέω, or ἀμφιενύω, circuminduo, Fut. ἔσω. In like manner

γηράω, from whence γηράσκω, senescō or senescō, γηράω κεράω, from whence κεραινύω, misceo; πείλω, from whence πειλανύω, pando.

βώω, from whence βόσκει, pasco, βόσω; ὀμύω, from whence ὀμύνω, juro.

Several of these Verbs have even a double Future, that is, with a long or a short Vowel; and then the Verbs in έω make oftener έσω, than ήσω, as ἐπαινέω, laudo, approbo, ἐπαινέσω, νεκα, etc. always retaining ε short.

R U I E LXXVI.

Of the second Future, second Aorist, and Perfect Middle of Circumflex Verbs.

1. Circumflex Verbs are either without the second Future and Aorist, and Perfect Middle.
2. Or else they form them from the Present, after the Contraction is made, without making any change in the Penultima.

E X A M P L E S.

1. Circumflex Verbs coming from έω, are generally without the second Future and Aorist, and Perfect Middle, which is always formed from the two former Tenses.

Those that come from έω, or άω, have these Tenses but very seldom, and only when the Verb, after being contracted, does not terminate in ω pure, as φιλέω, φιλήω, amo.

2. And then these Tenses are formed naturally from the Present, after the Contraction is made, retaining its Characteristic and Penultima, and assuming always their proper Augment and Termination, without attending to the other Rules of the Penultima of the second Aorist, or second Future of Barytons.

Thus the Present and second Future are always alike, as φιλέω, φιλήω, amo et amabo. And from thence comes the second Aorist, ἠφίλον; Perfect Middle, ἠφίλινα, ἀμανι. In like manner, τελέω, τελήω, perficio et perficiam, and not ταλώ; second Aorist, ἔτελον, and not ἔταλον; Perfect Middle, τέτεila, and not τέτεila, perfeci; δαπέω, δαπῶ, sono et sonabo; ἰδοποι, and not ἰδοποι; δέδοπα, and not δέδοπα, sonavi; ἐυξέω, invenio, εὔρον,

E e

Luci.

Luci. and not ὕρον, *inveni*. Likewise μυκάω, μυκῶ, *mugio et mugiam*; ἔμυκον, μίμυκα, *mugivi*, etc.

But sometimes the Poets change the short Penultima into a long one in the Perfect Middle; thus from λαήω, λαλῶ, *loquor, obstrepo*, comes λίλαλα, in Eurip. and λίληλα in the Etymol. from μιλίω, curo, comes μίμηλα; ἢ τόσσα μίμηλι, Hom. *curæ sunt*.

Monosyllables are always deprived of these same Tenses, except the three following, σχῶ, σχῶ, *habeo et habebo* (from whence cometh καλασχεῖς, *inhibebis*) ἴσπον, habui; σβίω, *extinguo*, σβῶ, ἴσβον; σπῶ, σπῶ, *evello*, τραho, *forbeo*, ἴσπον, etc.

Of the other Tenses and Moods

The other Tenses are easy. For from the Future φιλήσω, for Instance, comes the first Aorist ἐφίλησα, *amavi*; from the Perfect ἐφίληκα, is formed the Plu-perfect ἐπιφίληκιν. And in like manner in the other Moods.

In the Subjunctive, first Aorist, φιλήσαιμι, Æol. φιλήσεια, ας, Perfect ἐπιφίληκοιμι, and in the same manner the rest; which as it entirely coincides with the Analogy of Barytonous Verbs, there is no Necessity here for any further Explanation. Wherefore we will proceed to the Passive and Middle, and from thence to the peculiar Dialects of these Verbs.

CHAP. XXV.

Of the Passive and Middle Circumflex.

THE Passive Circumflex is formed from its Active, observing the same Rules of Contraction, and the same Remarks as we have made above. Wherefore it will suffice to exhibit here a Table of its Conjugation.

A TABLE

INDICATIVE. SUBJUNCTIVE. OPTATIVE.		
I. PRES. έω.	Φιλ- 1. { έομαι, έη, έεται, ῶμαι, ῶ, ῶται, Amor, aris, atur. έομεθα, έεσθε, έοιμαι, έομεθα, έεσθε, έοιμαι.	Φιλ- 2. { έωμαι, έη, έηται, ῶμαι, ῶ, ῶται, Amer, eris. έώμεθα, έησθε, έωνται, έώμεθα, έησθε, έωνται.
	Imp Φιλ- 2. { έόμεν, έω, έέλο, ῶμεν, ῶ, ῶτο, Amabar, aris. έόμεθα, έεσθε, έοιλο, έόμεθα, έεσθε, έοιλο.	Φιλ- 2. { έοίμεν, έοιο, έοιλο, έίμεν, είς, είτε, Amer, eris: έοίμεθα, έοισθε, έοιλο, έοίμεθα, έοισθε, έοιλο.
II. PRES. άω.	Τιμ- 1. { άομαι, άη, άεται, ῶμαι, ῶ, ῶται, Honoror, aris, atur. άόμεθα, άεσθε, άοιμαι, άόμεθα, άεσθε, άοιμαι.	Τιμ- 2. { άωμαι, άη, άηται, ῶμαι, ῶ, ῶται, Honoror, eris. άώμεθα, ησθε, άωνται, άώμεθα, ησθε, άωνται.
	Imp Τιμ- 1. { άόμην, άω, άέτο, ῶμην, ῶ, ῶτο, (atur. Honorabar, aris, άόμεθα, άεσθε, άοιλο, άόμεθα, άεσθε, άοιλο.	Τιμ- 2. { άοίμην, άοιο, άοιλο, άήμην, άής, άήτε, Honorarer, eris. άοίμεθα, άοισθε, άοιλο, άοίμεθα, άοισθε, άοιλο.
III. PRES.	Χρυσ- 1. { όομαι, όη, όεται, ῶμαι, ῶ, ῶται, Inauror, aris, atur. οόμεθα, όεσθε, όοιμαι, οόμεθα, όεσθε, όοιμαι.	Χρυσ- 2. { όωμαι, όη, όηται, ῶμαι, ῶ, ῶται, Inaurer, eris, atur. οώμεθα, όησθε, όωνται, οώμεθα, όησθε, όωνται.
	Imp Χρυσ- 1. { οομην, οω, οέο, ῶμην, ῶ, ῶτο, (tur. Inaurabar, aris, a- οόμεθα, όεσθε, όοιλο, οόμεθα, όεσθε, όοιλο.	Χρυσ- 2. { οοίμην, όοιο, όοιλο. οίμην, είς, είτε, Inaurarer, eris, etur οοίμεθα, όοισθε, όοιλο, οοίμεθα, όοισθε, όοιλο.

IMPERATIVE. INFINITIVE. PARTICIPLES.

Φιλ- {
 αἰ, εἰσθω,
 ᾶ, εἰσθᾶ,
 Amare, ator.
 εἰσθε, εἰσθωσαν,
 εἰσθη, εἰσθωσαν.

Φιλ- {
 εἰσθαι,
 εἰσθαι.
 Amari.

Φιλ- {
 εόμενος, εομένης,
 εόμενος, εομένης,
 εομένη, εομένης,
 εόμενος, εομένης,
 εόμενος, εομένης,
 εόμενος, εομένης.

Τιμ- {
 αἰ, αἰσθω,
 ᾶ, αἰσθᾶ,
 Honorare, ator,
 αἰσθε, αἰσθωσαν,
 αἰσθη, αἰσθωσαν.

Τιμ- {
 αἰσθαι,
 αἰσθαι.
 Honorari.

Τιμ- {
 αόμενος, αομένης,
 αόμενος, αομένης,
 αομένη, αομένης,
 αόμενος, αομένης,
 αόμενος, αομένης,
 αόμενος, αομένης.

Χρυσ- {
 οα, οἰσθω,
 ᾶ, οἰσθᾶ,
 Inaurare, ator.
 οεσθε, οἰσθωσαν.
 οεσθη, οἰσθωσαν.

Χρυσ- {
 οεσθαι,
 οεσθαι.
 Inaurari.

Χρυσ- {
 οόμενος, οομένης,
 οόμενος, οομένης,
 οομένη, οομένης,
 οόμενος, οομένης,
 οόμενος, οομένης,
 οόμενος, οομένης.

Of the Perfect Passive of Circumflex Verbs.

The Perfect Passive is formed from the Perfect Active changing *κα* into *μαι*, as *πιπύονκα, πιπύομαι*; *βιβύονκα, βιβύομαι*; *πιχρύσωκα, πιχρύσωμαι*. When the third Person Singular happens to be in *ται* pure, as *βιβύηται, πιπύηται, πιχρύσεται*, a *σ* is inserted in the Dual, and in the second Plural, after the manner of Barytonous Verbs.

But if the Penultima of the Active be short, a *σ* is likewise inserted in the first Person, as in *τιλίω, τίνω, τίλιχα, τίλισμαι*; *γίλῳ, γίδω, γίλακα, γίλασμαι*, etc.

Among Verbs in *ίω*, we must except *δίω, λίσω, δίδεκα, δίδεμαι*; from whence comes *ιδίθην*. Though we say, *ὁ δισμός, vinculum*, as it came from *διδισμαι*.

Among Verbs in *άω*, we are to except *δράω, facio, δίδρακα, δίδραμαι*; from whence *δράμα, representatio, actus comicus, aut tragicus*; as likewise *δράω, video, ὄρακα, ὄραμαι*; *θιάομαι, specto*; *ιάομαι, medeor*; *πειράομαι, tento*. But the following are read both ways, *κίρῳ, misceo*; *κικίραμαι*, and *κικίρασμαι*; *ιλῳ, σι ιλαύνω, agito*; *ήλαμαι, or ήλασμαι*.

Except likewise among Verbs in *όω*, *ἀρώ, αρω*; *ήρωκα, ήρωμαι, σαι, ται*, from whence *ἀροτήρ, orator*.

Of the second Person in σαι.

When the second Person Singular of the Present is in *σαι*, according to what we have said Rule L. the Contraction then is altered, as *καυχάομαι, ὦμαι, glorior, καυχάσαι, ᾄσαι*, and not *καυχάη, καυχᾷ*. But this is conformable to the Analogy of the Rules of Contraction, since *αι* ought to make *α*, according to the Rule LXXI.

Of Circumflex Verbs Middle.

The present and Imperfect are the same with the Passive, after the manner of Barytons.

The second Aorist, second Future, as also the Perfect and Plu-perfect, conform to the Rule given above, pag. 159.

Inasmuch as there remains only two Tenses to speak of, viz. the first Future and first Aorist, and these are formed regularly in the same manner as Barytons, thus from *φιλίω, ήσω*, is formed

First Future.

Indicat. *φιλήσομαι.*Subjunct. *φιλήσωμαι.*Optat. *φιλησόμεν.*Imperat. *φιλησαι.*Infinit. *φιλήσειν.*Particip. *φιλησόμενος.*

First Aorist.

Indicat. *ήφιλησάμην.*Optat. *φιλησάμην.*Infinit. *φιλήσας.*Particip. *φιλησάμενος.*

In like manner the other Verbs in *άω* and *όω*, *τιμάω, ήσω, τιμήσομαι, ήτιμησάμην*, etc. *χρυσώω, ήσω, χρυσώσομαι, ήχρυσωσάμην*, etc.

C H A P. XXVI.

Observations on the Dialects of Circumflex Verbs.

Concerning Circumflex Verbs, over and above what they have in common with Barytons, we may remark here,

1. That in Verbs in *ίω*, the Poets and Ionics insert an *ι* before *ε*, to form a Diphthong; as *πνίσσα*, for *πνίσσα, spirans*; *ἀκείομεν, medemur*, for *εχμεν*, etc.

2. That

2. That the Ion. and Dor. oftentimes change ω into $\iota\upsilon$, in Verbs in $\epsilon\omega$, and sometimes in Verbs in $\alpha\omega$, when they admit of Contraction, which does not always happen. Thus they say $\omega\iota\epsilon\iota\upsilon\lambda\alpha\iota$, for $\omega\iota\epsilon\iota\lambda\alpha\iota$, *faciunt*; $\alpha\acute{\nu}\delta\rho\epsilon\upsilon\mu\epsilon\nu\omicron\varsigma$, for $\alpha\acute{\nu}\delta\rho\epsilon\upsilon\mu\epsilon\nu\omicron\varsigma$, from $\alpha\acute{\nu}\delta\rho\omega$, *viriliter ago*.

3. That the Ionics, who frequently make use of Contraction in Verbs in $\acute{\alpha}\omega$ (which they omit in other Verbs) sometimes insert also an ι before ω , as $\chi\rho\epsilon\acute{\iota}\omega\mu\epsilon\nu\omicron\varsigma$ for $\chi\rho\acute{\epsilon}\omega\mu\epsilon\nu\omicron\varsigma$, *utens*, from $\chi\rho\epsilon\alpha\omicron\mu\alpha\iota$. But when they do not care to contract these Verbs, then they generally change the Characteristic α into ι , $\delta\rho\epsilon\acute{\iota}\omega\mu\epsilon\nu\omicron\varsigma$ for $\delta\rho\epsilon\acute{\alpha}\omega\mu\epsilon\nu\omicron\varsigma$, *visus*, from $\delta\rho\epsilon\acute{\alpha}\omega\mu\alpha\iota$, *videor*; $\chi\rho\epsilon\acute{\iota}\tau\alpha\iota$, for $\chi\rho\epsilon\acute{\iota}\tau\alpha\iota$, *utilitur*, from $\chi\rho\epsilon\acute{\alpha}\omega\mu\alpha\iota$, *utor*.

4. The Contraction in ω is changed into α , by the Dor. and Æol. $\chi\alpha\lambda\acute{\alpha}\sigma\iota$, for $\chi\alpha\lambda\acute{\omega}\sigma\iota$, *laxant*, from $\chi\alpha\lambda\acute{\alpha}\omega$, which is commonly practised in the Participle; $\gamma\epsilon\lambda\acute{\alpha}\nu$, for $\gamma\epsilon\lambda\acute{\omega}\nu$, *ridens*, etc.

5. Likewise the Dor. and Ion. put sometimes $\iota\upsilon$ for ω of the Contraction; as $\eta\gamma\acute{\alpha}\pi\iota\upsilon\nu$, for $\eta\gamma\acute{\alpha}\pi\omega\nu$, *amabant*; $\eta\rho\acute{\omega}\tau\iota\upsilon\nu$, for $\eta\rho\acute{\omega}\tau\omega\nu$, *interrogabant*; $\epsilon\pi\acute{\iota}\lambda\epsilon\upsilon\mu\epsilon\nu\omicron\nu$, for $\epsilon\pi\acute{\iota}\lambda\acute{\omega}\mu\epsilon\nu\omicron\nu$, *assatum*.

The same Ion. and Dor. are accustomed to contract the Verbs in $\iota\omega$ and $\alpha\omega$ in other Tenses besides the Present and Imperfect; which is very frequently done in $\beta\omicron\acute{\alpha}\omega$, $\nu\omicron\acute{\epsilon}\omega$, and $\delta\iota\acute{\alpha}\omega\mu\alpha\iota$, as may be seen in Theocritus, Herodotus, and others. For example, $\pi\alpha\rho\alpha\beta\acute{\omega}\sigma\alpha\varsigma$, for $\pi\alpha\rho\alpha\beta\omicron\eta\acute{\sigma}\alpha\varsigma$, *clamans*; $\epsilon\acute{\iota}\omega\sigma\alpha\iota\omicron$, for $\epsilon\acute{\iota}\omicron\eta\acute{\sigma}\alpha\iota\omicron$, *clamauit*; $\epsilon\pi\iota\beta\acute{\omega}\sigma\omicron\mu\alpha\iota$, for $\epsilon\pi\iota\beta\omicron\eta\acute{\sigma}\omicron\mu\alpha\iota$, *inclamabo*: In like manner $\iota\omega\sigma\alpha\iota\omicron$, for $\iota\omicron\eta\acute{\sigma}\alpha\iota\omicron$, *intellexit*; $\iota\omega\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, for $\iota\omicron\eta\acute{\sigma}\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, *intelligens*; $\iota\omega\omega\sigma\alpha\varsigma$, for $\iota\omicron\eta\acute{\omega}\sigma\alpha\varsigma$, *intelligens*; $\iota\acute{\iota}\nu\omega\iota\omicron$, for $\iota\acute{\iota}\nu\acute{\omega}\eta\iota\omicron$, *intellexit*. Thus likewise $\delta\iota\acute{\alpha}\sigma\alpha\iota$, for $\delta\iota\acute{\alpha}\sigma\alpha\iota$, *confidera*; $\delta\alpha\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, for $\delta\iota\alpha\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, *considerans*, etc.

6. In Verbs in $\acute{\alpha}\omega$, whose Contraction is made in α , the Poets by an Ionic Resolution insert still another α , as $\gamma\epsilon\lambda\acute{\alpha}\alpha\nu$, for $\gamma\epsilon\lambda\acute{\alpha}\nu$, *ridere*; $\mu\eta\chi\alpha\nu\acute{\alpha}\alpha\delta\varsigma$, for $\mu\eta\chi\alpha\nu\acute{\alpha}\delta\varsigma$, *machinari*; $\iota\omega\delta\iota\acute{\alpha}\alpha\sigma\kappa\omicron\nu$, for $\iota\omega\delta\iota\acute{\alpha}\sigma\kappa\omicron\nu$, from $\iota\omega\delta\iota\acute{\alpha}\omega$, *meridior*.

If the Contraction be in ω , and the Penultimate long, they add another ω , as $\pi\eta\delta\acute{\alpha}\omega$, $\pi\eta\delta\acute{\omega}$, $\pi\eta\delta\acute{\omega}\omega$, *salio*. But if the Penultimate be short; they insert an $\omicron$, as $\alpha\eta\iota\acute{\alpha}\omega$, $\alpha\eta\iota\acute{\omega}$, $\alpha\eta\iota\acute{\omega}\omega$, *occurro*; $\beta\omicron\acute{\alpha}\omega$, $\beta\omicron\acute{\omega}$, $\beta\omicron\acute{\omega}\omega$, *clamo*; which they conjugate thus:

$\beta\omicron\acute{\omega}\omega$, $\beta\omicron\acute{\omega}\alpha\varsigma$, $\beta\omicron\acute{\omega}\alpha$; $\beta\omicron\acute{\omega}\omega\mu\epsilon\nu$, $\beta\omicron\acute{\omega}\alpha\iota\epsilon$, $\beta\omicron\acute{\omega}\omega\varsigma\iota$,

always drawing back the Accent. From hence comes $\lambda\alpha\mu\pi\epsilon\acute{\iota}\omega\omega\iota\varsigma$, in Hom. for $\lambda\alpha\mu\pi\epsilon\acute{\iota}\omega\iota\varsigma$, *splendenti*, from $\lambda\alpha\mu\pi\epsilon\acute{\iota}\acute{\alpha}\omega$, *lucesco*, *splendeo*; $\gamma\omicron\delta\acute{\omega}\omega\sigma\alpha$, *weeping*, for $\gamma\omicron\delta\acute{\omega}\sigma\alpha$, Fem. Part. from $\gamma\omicron\delta\acute{\alpha}\omega$, $\acute{\omega}$, *lugeo*.

7. The Dorics also, as has been already observed, change the Contraction α into η . Wherefore in Hom. $\tau\eta\ \nu\acute{\upsilon}\nu\ \delta\tau\omicron\iota\ \iota\mu\acute{\alpha}\lambda\iota\alpha$, Il. ξ . *cape nunc cingulum*; $\tau\eta$ is there for $\tau\acute{\alpha}$ or $\tau\acute{\alpha}\iota$, from the unusual Verb $\tau\acute{\alpha}\omega$, from whence comes $\tau\epsilon\acute{\iota}\nu\omega$, Perf. $\tau\acute{\epsilon}\tau\alpha\kappa\alpha$ and $\tau\acute{\epsilon}\tau\alpha\mu\alpha\iota$. And $\tau\acute{\alpha}\ \kappa\epsilon\ \alpha\acute{\upsilon}\tau\omicron\varsigma\ \epsilon\acute{\iota}\nu\ \omicron\phi\theta\alpha\lambda\mu\omicron\iota\varsigma\iota\upsilon\ \omicron\rho\eta\acute{\alpha}\iota$, this last is the second Person Doric from $\omicron\rho\acute{\alpha}\omega\mu\alpha\iota$, $\omicron\rho\acute{\alpha}\iota\sigma\alpha\iota$, $\omicron\rho\acute{\alpha}\sigma\alpha\iota$, $\omicron\rho\acute{\alpha}\alpha\iota$, $\omicron\rho\eta\acute{\alpha}\iota$; or else it comes from the Æol. $\omicron\rho\eta\acute{\alpha}\mu\alpha\iota$.

8. We likewise read in Hom. $\mu\epsilon\mu\acute{\nu}\epsilon\omega\iota\omicron$, *consideraret*, with the Augment and an additional ϵ , for $\mu\acute{\omega}\tau\omicron$, third Person Optative, formed by Contraction from $\mu\acute{\nu}\alpha\omega\iota\omicron$. From thence also comes $\mu\epsilon\mu\acute{\nu}\omega\tau\omicron$, in Xenoph. $\mu\epsilon\mu\acute{\nu}\omega\mu\epsilon\theta\alpha$, in Sophocl. $\mu\epsilon\mu\acute{\nu}\omega\iota\tau\omicron$ in the comic Cratinus, and $\mu\epsilon\mu\acute{\nu}\alpha\iota\alpha\iota\omicron$, in Pindar, according to the Dorics, unless we have a Mind to take it as a Preterperfect, for $\mu\epsilon\mu\acute{\nu}\eta\tau\omicron$, from $\mu\acute{\nu}\alpha\omega\mu\alpha\iota$, *memini*.

ANNO T A T I O N.

Hitherto we have treated of Verbs in ω , whether Barytons or Circumflex; now we shall proceed to speak of Verbs in $\mu\iota$.

BOOK FOURTH.

OF THE

CONJUGATION of VERBS in μ .

CHAP. I.

Of the Nature and Division of Verbs in μ .

THE Verbs in μ do not form a distinct Conjugation, according to the Opinion of Herodian the Grammarian, Son of Apollonius, who flourished five hundred Years ago ; which Opinion has been embraced in these later Times by Ramus, Sylburgius, Cranzius, and others ; by reason that they are only Derivatives of Verbs in ω , and have but very few Tenses. Nevertheless their Analogy is so different from the rest, as to make it not at all improper, to allow them a particular Conjugation.

These Verbs are always derived from Verbs in ω pure.

For notwithstanding that we read in the Poets, $\epsilon\chi\mu$, to have ; $\phi\epsilon\gamma\mu$, to carry ; $\beta\epsilon\gamma\mu$, to be heavy, etc. still the η , which is in the Penult. makes it evident, that they are not so properly derived from $\epsilon\chi\omega$, $\phi\epsilon\gamma\omega$, $\beta\epsilon\gamma\omega$, as from $\epsilon\chi\epsilon\omega$, $\phi\epsilon\gamma\epsilon\omega$, $\beta\epsilon\gamma\epsilon\omega$, etc. It being very unusual for Barytons to be changed into Circumflex ; though we meet with some whose Primitives are obsolete.

But one thing here must be observed, which few, methinks, have ever attended to ; which is, that the Analogy of this Conjugation partakes properly of the Ionic Dialect : Now the Ionics generally resolve the Verbs in ω into $\epsilon\omega$; $\tau\upsilon\pi\lambda\epsilon\omega$ for $\tau\upsilon\pi\lambda\epsilon\omega$, verbero ; $\tau\upsilon\phi\theta\epsilon\omega$ for $\tau\upsilon\phi\theta\epsilon\omega$, verberatus sim.

From hence likewise it comes, that the third Person Singular of these Verbs is in σ , $\tau\acute{\iota}\theta\eta\sigma$, he placeth, which is a kind of Extension of Syllables, just as they frequently put this σ , to the Datives Plural of parasyllabic Nouns, $\lambda\acute{o}\gamma\omega\iota\sigma$ for $\lambda\acute{o}\gamma\omega\iota\varsigma$, etc. For whereas we should naturally say, $\tau\acute{\iota}\theta\eta\mu$, $\eta\varsigma$, η ; as we say, $\epsilon\tau\upsilon\phi\theta\eta\mu$, $\eta\varsigma$, η , $\tau\upsilon\phi\theta\omega$, $\eta\varsigma$, η ; instead of that they say, $\tau\acute{\iota}\theta\eta\mu$, $\eta\varsigma$, $\eta\sigma$; and in the same manner in the Subjunctive, $\tau\upsilon\phi\theta\omega$, $\eta\varsigma$, $\eta\sigma$.

These Verbs may be divided into two sorts ; Regular and Irregular.

The Regulars, which make but a very small Number, are those which are formed and conjugated after the manner as we now intend to describe. They are derived from Verbs in $\epsilon\omega$, $\acute{\alpha}\omega$, $\acute{\iota}\omega$, $\acute{\upsilon}\omega$; from whence arise four sorts of Characteristics, which have afforded the Grammarians an Opportunity of forming four different Conjugations ; though these Characteristics should be taken Notice of, as contributing to render the Conjugation more easy.

R U L E

R U L E I.

Formation of the Verbs in μ .

1. These Verbs change ω into μ .
2. They make their Reduplication with ι .
3. They change in the Singular their short Characteristics ϵ , α , o , into the corresponding long ones; but the short Characteristics are restored in the Dual and Plural.
4. In every thing else they conform to the Barytonous Passive Aorists.
5. Excepting that the third Person of μ in the Present makes σ , as $\tau\acute{\iota}\theta\eta\mu\iota$, $\eta\sigma$, $\eta\sigma\iota$.

E X A M P L E S.

Three things are to be attended to in the Formation of Verbs in μ .

1. The Termination, which is to change ω into μ .
2. The Reduplication, which, when proper, is to repeat the first Consonant of the Verb with an ι ; as $\delta\acute{\iota}\omega$, $\delta\acute{\iota}\delta\omega\mu\iota$, always taking a smooth Consonant, instead of an Aspirate, as $\theta\acute{\iota}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$, etc. after the Manner of the Augment, Rule V. of the preceding Book.

But we call it an improper Reduplication, when the Verb assumes only an ι , generally marked with a rough Breathing, without repeating the first Consonant: which happens to Verbs commencing with ς , π , or a Vowel; $\varsigma\acute{\alpha}\omega$, $\iota\varsigma\acute{\alpha}\omega$; $\pi\acute{\iota}\omega$, $\iota\pi\acute{\iota}\omega$; $\iota\acute{\omega}$, $\iota\acute{\iota}\omega$, $\iota\eta\mu\iota$, to send.

3. The Change of the Characteristics ϵ , α , o , into their proper long ones; $\theta\acute{\iota}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$, to put; $\varsigma\acute{\alpha}\omega$, $\iota\varsigma\eta\mu\iota$, to stand; $\delta\acute{\omega}\omega$, $\delta\acute{\iota}\delta\omega\mu\iota$, to give. This long Penultima generally remains in the Singular, but in the Dual and Plural the short Characteristics are restored. Which if the young Learner does but take proper Notice of, he will find it will contribute greatly to make him conjugate with Facility.

4. In every thing else these Verbs conform almost in every Mood to the Passive Aorists. Wherefore the second Person of the Present Indicative is in σ , like the Passive Aorists; $\tau\acute{\iota}\theta\eta\varsigma$, *ponis*: $\epsilon\tau\acute{\iota}\phi\theta\eta\varsigma$, *verberatus fuisti*.

5. But the third Person Singular of the same Tense is formed from the first, changing μ into σ ; $\tau\acute{\iota}\theta\eta\mu\iota$, $\tau\acute{\iota}\theta\eta\sigma\iota$; concerning which I refer the Reader to what has been said in the Beginning of this Chapter.

We must likewise except the third Person Plural; but this is by another Analogy, which we have already taken Notice of in the preceding Book, and which we shall speak of again in the following Chapter.

The Verbs in $\upsilon\mu\iota$ have neither Reduplication, nor Mutation of the Penult. but υ being common it passeth for long in the Singular, and for short in the Plural. They want both the Subjunctive and the Optative.

Even the other Verbs have but three Tenses, the Present, the Imperfect, and the second Aorist; taking the rest from the Verbs in ω , which they are derived from; wherefore we shall first treat of these Tenses, reserving to speak afterwards of the others, which have hardly any thing particular. We will therefore exhibit here these three Tenses in a general Table, intending to treat of them afterwards each in particular, with their Dialects, and particular Rules.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. ΕΩ. PRES.	τιθ- { ημι, ης, ησι, 1. pono, is, it. εμεν, εις, εϊσι. Ion. έασι.	τιθ- { ῶ, ῆς, ῆ, 2. ponam, as, at. ῶμεν, ῆτε, ῶσι.	
Imp.	ετιθ- { ην, ης, η, 1. ponebam, as, at. εμεν, εις, εσαν.		τιθ- { εῖην, εῖης, εῖη, ponerem, es, et. εῖημεν, εῖητε, εῖησαν.
A. 2.	εθ- ην, ης, η, etc. 1. posui, isti, it.	θ- ᾶ, ῆς, ῆ, etc. 2. posuerim, is, it.	θ- εἶην, εἶης, εἶη, etc. 2. posuerim, is, it.
II. ΑΩ. PRES.	ις- { ημι, ης, ησι, 1. flo, as, at. αμεν, αῖς, αῖσι.	ις- { ᾶ, ᾷς, ᾷ, 2. flem, es, et. ᾶμεν, ᾶτε, ᾶσι.	
Imp.	ις- { ην, ης, η, 1. flabam, as, at. αμεν, αῖς, ασαν.		ις- { αῖην, αῖης, αῖη. 2. flarem, es, et. αῖημεν, αῖητε, αῖησαν.
	ες ην, ης, η, etc. 1. fleti, isti, it.	ς- ᾶ, ῆς, ῆ, etc. 2. fleterim, is, it.	ς- αῖην, αῖης, αῖη etc. 3. fleterim, is, it.
III. ΟΩ. PRES.	διδ- { ωμι, ως, ωσι, do, as, at. ομεν, οῖς, οῖσι. Ion. όασι.	διδ- { ῶ, ῶς, ῶ, 2. dem, es, et. ῶμεν, ῶτε, ῶσι.	
Imp.	εδιδ- { ων, ως, ω, 1. dabam, as, at. ομεν, οῖς, οσαν.		διδ- { οῖην, οῖης, οῖη, 2. darem, es, et. οῖημεν, οῖητε, οῖησαν.
A. 2.	εδ- ων, ως, ω, etc. 1. dedi, isti, it.	δ- ᾶ, ᾷς, ᾷ, etc. dederim, is, it.	
IV. ΥΩ. PRES.	ζευγν- { υμι, υς, υσι, 1. jungo, is, it. υμεν, υῖς, υσι, Ion. υασι.		
Imp.	ιζευν- { υν, υς, υ, 1. jungebam, as, at. υμεν, υῖς, υσαν.		

IMPERATIVE. INFINITIVE. PARTICIPLES.

τιθ- { επι, έτω, pone, ito. ετε, έτωσαν.	τιθ- είναι, ponere,	τιθ- { εις, έντος, είσα, είσης, έν, έντος. } Ponens.
θ- ές, έτω, etc. pone, ito.	θ- εἶναι, ponere.	θ- εις, έντος.
ις- { αθι, άτω, sta, stato. ατε, άτωσαν.	ις- άναι, flare.	ις- { άς, άντος, άσα, άσης, αν, άντος. } Stans.
ς- ηθι, ήτω, etc. sta, stato.	ς- ηναι, flare.	ς- άς, άντος.
δδ- { οθι, ότω, da, dato. οτε, ότωσαν.	δδ- όναι, dare.	δδ- { ες, όντος, εσα, εσης, ον, όντος. } Dans.
δ- ός, ότω, etc. da, dato.	δ- εἶναι, dare.	δ- ες, όντος.
ζεύν- { υθι, ύτω, junge, ito. υτε, ύτωσαν.	ζευν-ῶναι, jungere.	ζευν- { υς, ύντος, ύσα, ύσης, υν, ύντος. } Jungens.

General Observations on the Dialects of Verbs in μι.

The Æol. and Poets give the Termination *μι* to a great Number of Circumflex Verbs. Whence we meet with some of these Verbs without a Reduplication, not only those in *μι*, but likewise of the other sort; as *φιλέω*, *φίλημι*, to love; *αἰνέω*, *αἰνῶμι*, to praise; *ὀνέω*, *ὀνῶμι*, to assist; *νόεω*, *νόημι*, to comprehend or understand. From whence comes *ἑφίλην*, he did love; *ἑνόη*, he did understand; *νοεῖς*, or Æol. drawing back the Accent, *νοεῖς*, he that understandeth, and such others.

Likewise *γελᾶω*, to laugh, *γέλημι*; *νικάω*, to vanquish, *νίκημι*; *ὀράω*, to see, *ὄρῶμι*; *κτεῶ*, for *κτείνω*, to kill, *κτῶμι*.

The Poets also give, or take away the Reduplication from the other common Verbs in *μι*, according as the Measure of their Verse requires it; in the same manner as they do with the Augment in Verbs in *ω*.

Sometimes they repeat the two first Letters for a Reduplication; *ἀλάω*, *ἀλημι*, *ἀλάλημι*, to stray; *ἀχέω*, to be angry, *ἀκάχημι*; Passives, *ἀλαλημαι*, *ἀκάχημαι*. The same is observed in all the other Moods.

Sometimes they add a *μ* to the Reduplication; *πλάω*, *πιπλάω*, *πίμπλημι*, to fill; *πράω*, *πνιπράω*, *πνιπρημι*, to burn.

Some take their Reduplication in the Middle; *ὀνέω*, *ὀνινέω*, *ὀνῖνημι*, to assist, and others of the like sort.

The Poets change also the short Characteristic for a long one in the Dual and Plural; or vice versa in the Singular, according to the Exigency of the Verse.

The Ionics and Bæotics make their Reduplication in *ε*; *ἔστημι*, for *ἴστημι*, observing the same in all other Moods. Thus from *θνήσκω*, or *θνήω*, cometh *τέθνημι*, to die; from *τλάω*, *τέτλημι*, to suffer; from *νοέω*, *νενήμι*, to think or consider; from *τελέω*, *τέτελημι*, to finish or accomplish, which is likewise met with even in Verbs in *μι*; *κλύμι* to hear, *κέκλυμι*, from whence *κέκλυθι*, to hearken.

C H A P. II.

*Of the Active Tenses in particular, with their Dialects;**And first of the Indicative.**Of the Present Tense.*

1.	2.	3.	4.
S. τίθ ημι,	ἴσ ημι,	διδ-ωμι,	ζεύγν ημι,
Æol. -εμμι			
Bæot. -ειμι,			
τίθ-ης,	ἴσ-ης,	διδ-ως,	ζεύγν-ως,
τίθ ησι,	ἴσ ησι,	διδ-ωσι,	ζεύγν-ωσι,
Dor. -ητι,	Dor. ητε,	Dor. ατι,	
-ει,	ασι,	οι,	
D. τίθ-ητον,	ἴσ-αλον,	διδ-οτον,	ζεύγν-υτον,
Æol. -ητον,			
τίθ-ετον,	ἴσ-αλον,	διδ-οτον,	ζεύγν-υτον,
P. τίθ-εμεν,	ἴσ-αμεν,	διδ-ομεν,	ζεύγν-υμεν,
Æol. -ημεν,			
τίθ ετε,	ἴσ-ατε,	διδ-οτε,	ζεύγν-υτε,
τίθ-εσι,	ἴσ-ασι,	διδ-οσι,	ζεύγν-υσι,
Ion. ἴασι,	Dor. αἴσι	Ion. ὀασι,	Ion. ὑασι,
Dor. ὤτι.		Dor. ὀσι.	Dor. ὑτι.

The

The third Person Plural, as we have observed in the foregoing Book, is always the same with the Dative Plural of the Participle in the Present and Future Tenses of all Verbs. Thus *τιθείς, ἐντῶ, ponens*, makes *τοῖς τιθεῖσι, ponentibus*; and *τίθηναι, pono*, makes the third Person Plural *τιθεῖσι, ponunt*. And in like Manner the rest.

Hence it is, that we say *ζευγνῶσι* and *ζευγνύεσι*, this last coming from the Baryton *ζευγνύω*, and being likewise used much more frequently than the other.

The Ionics and Attics form this third Person Plural, by dropping the Subjunctive, and inserting an *α* as above, *τιθείασι*, etc. However, they do not say *ἰσάασι*, but *ἰσᾶσι*, because the circumflex *ᾶ* has almost the same Force as two *α* *α* coming together, and is of a softer Sound.

Observations on the Dialects of the Present.

The Æol. frequently change *η* into *ε* in the Present, at the same time reduplicating *μ*; *τιθεμμι*; In like Manner *φίλεμμι*, for *φίλημι*; And the Bæot. change it into *ει*, and make the Reduplication in *ε*; *τελέω, τετελειμι, to finish*; *νοέω, νενόειμι, to think, to consider*.

The Dorics change into *τι* the third Person Singular in *σι*; *τίθητι, ἴστητι, δίδωτι, ζεύγνυτι*; for *τίθησι, ponit*; *ἴστησι, stat*; *δίδωσι, dat*; *ζεύγνυσι, jungit*.

In the Dual the Æol. retain *η*, *φίλητον*, as also in the first and second Person Plural *φίλημεν, φίλητε*; but they change it in the third; *τίθεντι, they put*; *ἴεντι, they send*; *οἰκεντι, they inhabit*, from *οἰκέω, οἰκῆμι, to dwell, or inhabit*; drawing back the Accent; whereas the Dorics say, *οἰκέντι, ἴεντι*, etc. penacuted.

The Æol. change *άω* into *αιμι*; *γελάω, to laugh*; *γέλαιμι, γέλαις, γέλαι*, etc.

We read in Theocritus *ποθόζημι*, from *ποτῖ*, Dor. for *πρός*, and *ῥζημι*, from *ῥάω, to see*; Likewise *νίκημι*, from *νικάω, to overcome*, both in an Optative Signification. But, as we shall demonstrate in the VIIIth Book, these three Moods are often used indiscriminately one for another; inasmuch, that there is no Manner of Necessity for having Recourse to *ι* subscribed, writing, as Caninius insists we should, *νίκημι* and *ποθόζημι*, for *νικαίην, ποθοεαίην* of the Optative.

R U L E II.

Formation of the Imperfect.

The Imperfect coming from the Present, takes an Augment, when *ι* can: It changes *μ* into *ν* in the first Person, into *σ* in the second, and drops it intirely in the third; thus *ἔτιθη-ν, θη-ς, θη*.

E X A M P L E S.

The Imperfect assumes an Augment, when the common Rules will admit of it; but *ἴσημι* has none, because it begins with an *ι*, which is an immutable Vowel. See Page 93.

It is formed from the Present, changing *μ* into *ν*, for the first Person; into *σ*, for the second; and casting it intirely away, for the third; thus *τίθη-μι, ἐτίθη-ν, ἐτίθη-ς, ἐτίθη-η*, etc.

It takes a short Vowel in the Dual and Plural, according to Rule I. and conforms to the Analogy of the Passive Aorists. It is therefore conjugated thus:

The

The Imperfect.

S. ἔτιθ-ην,	ἴς-ην,	ἐδιδ-ων,	ἐξέ-υγν-υν.
Ion. ἐσκον,	ᾠσκον,	οσκον,	υσκον.
and εα,			
ἐτίθ-ης,	ἴς-ης,	ἐδιδ-ως,	ἐξέ-υγν-υς.
Ion. -ησθα,			
ἐτίθ-η,	ἴς-η,	ἐδιδ-ω,	ἐξέ-υγν-υ.
Ion. -εε.			
D. ἐτίθ-ετον,	ἴς-ατον,	ἐδιδ-οτον,	ἐξέ-υγν-υλον,
ἐτίθ-έτην,	ἴς-άτην,	ἐδιδ-ότην,	ἐξέ-υγν-ύτην.
P. ἐτίθ-εμεν,	ἴς-αμεν,	ἐδιδ-ομεν,	ἐξέ-υγν-υμεν.
ἐτίθ-ετε,	ἴς-ατε,	ἐδιδ-οτε,	ἐξέ-υγν-υτε.
ἐτίθ-εσαν,	ἴς-ασαν,	ἐδιδ-οσαν,	ἐξέ-υγν-υσαν.

Those that want the Reduplication in the Present, are without it also in the Imperfect, φίλημι, ἐφίλην, ης, η, *amabat*; νόημι, ἐνόην, ης, η, *intelligebat*.

Vossius, and before him Ramus, are of Opinion, that ἴσημι should be placed before τίθημι, and ἴσην before ἐτίθην, according to the natural Order of the Vowels α, ε, ο, in the Primitive Verbs, from whence these here are derived; which Order, they say, should be also observed in Circumflex Verbs. But the Reason, methinks, why this Order hath not been complied with, is obvious; for as these Verbs in μι might be rendered much easier, if they were referred to the Passive Aorists, whereto τίθημι bears by far the greatest Analogy, since ἐτίθην, ης, η, *ponebam*, is conjugated like ἐτίθη, ης, η, *honoratus fui*; or ἐτυφθην, ης, η, *verberatus fui*: It has been therefore judged proper to begin with τίθημι, the rest being easy to learn afterwards, by only changing the Vowel of the Penultima.

Now, if this Reason holds for Verbs in μι, it will also serve for circumflex Verbs, which in several of their Tenses are analogous to the first: Moreover, Verbs in έω merit the first Place among the Circumflex, because they do not vary so much in their Contraction from the Barytonous Verbs, as the other two.

Were it not for this, it would be, in effect, much properer, to treat first of the Verbs in άω; however this Order shall be observed in the next Book, when speaking of Defective Verbs; and in other Places.

R U L E III.

That Verbs in μι borrow some Tenses from Circumflex Verbs.

The Verb in μι frequently rejects it's own Tenses, and in their stead borrows others from the Circumflex, as the Imperfect of this Verb sufficiently sheweth.

E X A M P L E S.

The Imperfect Tense of Verbs in μι is very little used, though now and then it occurs, as in Theodoretus's History, προσετίθη, *be added*.

But instead of it we generally make use of the Imperfect of the Circumflex Verb, as from

τιθέω,	τιθῶ,	Imp. ἐτίθεν, εις, ει,	<i>ponebam</i> ;
ἴστω,	ἴσῶ,	Imp. ἴσων, ας, α,	<i>stabam</i> ;
διδῶ,	διδῶ,	Imp. ἐδίδεν, υς, υ,	<i>dabam</i> .

In

In like Manner in the third Person Plural, ἐτίθεν, ἔσαν, ἐδίδαν.

It happeneth moreover, that these Verbs on other Occasions assume the Tenses of circumflex Verbs, as we shall see in the Imperative; and we even meet with Instances in the Present, παρατιθεῖ, or παρτιθεῖ, *opponit*, from παρατιθέω; δίδοι, from δίδω, for δίδωσι, *he giveth*: and such like.

The Dialects of this Imperfect have been already explained elsewhere.

R U L E IV.

Formation of the Second Aorist.

1. The second Aorist is formed from the Imperfect, omitting the Reduplication.
2. It retains its long Vowel in the Dual and Plural, except ἔθην, ἔδων, and ἦν, from ἴημι.

E X A M P L E S.

1. The second Aorist here, as well as in the other Moods, whether Active, or Middle, is always formed from the Imperfect, by rejecting the Reduplication, and assuming its proper Augment; as ἐτίθεν, ἔθην; ἔσαν, ἔσαν, etc.

It is conjugated in the same Manner as the Imperfect, in ἔθην, from τίθημι; ἔδων from δίδωμι; and ἦν from ἴημι, which we shall speak of hereafter; assuming the short Vowel in the Dual and Plural.

But except these three and their Compounds, it retains always its long Vowel, as may be seen in ἔσαν, here following, as likewise in ἔσαν, from εἰσάω, *vado*, and in all those that are derived from Verbs in αω; as also in ἔγνω, *I have known*; ἐάλων, *I have been taken*; and others derived from Verbs in ωω.

A N N O T A T I O N.

Here it is obvious, that the second Aorist following another Analogy in its Formation, from that of Barytonous Verbs, has no Dependence on the second Future. Wherefore though these Verbs have a second Aorist, nevertheless they are always without a second Future, as Apollonius attesteth, lib. iv. cap. 6.

Second Aorist.

Sing.	ἔθ-ην,	ἔσ-ην,	ἔδων.
	ἔθ-ης,	ἔσ-ης,	ἔδως.
	ἔθ-η,	ἔσ-η,	ἔδ-ω.
Dual.	ἔθ-ετον,	ἔσ-ητον,	ἔδ-οτον.
	ἔθ-έτην,	ἔσ-ήτην,	ἔδ-ότην.
Plur.	ἔθ-εμεν,	ἔσ-ημεν,	ἔδ-ομεν.
	ἔθ-είε,	ἔσ-ήε,	ἔδ-οίε.
	ἔθ-εσαν,	ἔσ-ησαν,	ἔδ-οσαν.
Ætot.	εἰν-	Ætot.	αν.
		Ætot.	ον.

Observations on the Dialects.

The third Person Plural is often syncopated; ἔθεν, *they have put*, for ἔθεσαν; ἔδον, *they have given*, for ἔδοσαν. But particularly in Verbs coming from αω; ἔσαν, *they have stood*, for ἔσαν; ἔδραν, *they have run away*, from δρῆμι; ἔκτον, *they have been killed*, from κίημι; ἔσαν, and without the Increase βὰν, *they have ascended*, for ἔβησαν, from βῆμι.

Which

Which is sometimes practised even in the Imperfect; *ἔτιθεν*, for *ἐτίθεσαν*, and agrees entirely with the Analogy of the Aorists, Book III. Rule LV. *ἔτυφθεν*, for *ἐτύφθησαν*, etc.

This Syncope is also to be met with in the Plu-perfect, as we shall see hereafter.

ANNOTATION.

The Aorist *ἔσθην* assumes an Augment, though the Imperfect be without it, by reason that it does not begin with an immutable as the Imperfect does, this *ε* being severed from the Aorist. Wherefore the *ε* assumes the smooth Breathing of the Syllabic Augment, notwithstanding that the *ε* of the Present and of the Imperfect hath a rough Breathing. But if after the Reduplication *ε* is dropt, there remaineth a long Vowel, the Augment then is neglected, because the Rule does not allow of it. Thus from *ἔσθην* cometh *ἔσθην*, *misi*.

Verbs in *υμι* want the second Aorist, except the Dissyllables; and then this Tense is the same with the Imperfect, as *ἔδυν*, from *δύμι*, to sink or go under, to dress or put on; *ἔκλυν*, from *κλύμι*, to hear, to hearken; from whence also comes the third Person Plural, *ἔδυν*, for *ἔδυσαν*, they have clothed, with a short *υ*, taking a Syncope in the same manner as the preceding.

This sometimes happeneth also to other Verbs in *μι*, that have no Reduplication, whose Imperfect and second Aorists are always the same; as *φίλημι*, to love, *ἔφιλην*; *σκλημι*, to become dry, *ἔσκλην*; *γινῶμι*, to know, *ἔγνων*, etc.

CHAP. III.

Of the other Moods, and of the PARTICIPLES.

RULE V.

Of the Subjunctive.

1. **T**HE Subjunctive hath *ω* instead of *η*, in Verbs from *ω*; and *α* in Verbs from *αω*.
2. The Aorists are formed from the Present; but *η* is restored to Aorists that come from Verbs in *αω*.

EXAMPLES.

1. The Subjunctive conformeth also to the Passive Aorists of Barytonous Verbs, save only that Derivatives which form a Primitive in *ω*, retain *ω*, where the Passive Aorists have *η*. And those that are derived from a Primitive in *αω*, preserve *α* in the same Persons, though some write them likewise with an *η*.

The second and third Person Singular have always *ι* subscribed, after the manner of Barytons, which sometimes constitutes the only difference here between the Indicative and the Subjunctive.

2. The Aorist is always formed from the Present or Imperfect, by only rejecting the Reduplication. But Aorists which form a Primitive in *αω*, re-assume here their *η*, as may be seen in the following Conjugations.

Subjunctive.

Subjunctive.

Present and Imperfect.

Sing.	τιθῶ,		ἴσῶ,		διδῶ *
Ion.	έω,	Ion.	έω,		
Poet.	είω,	Poet.	είω,		
	τιθῆς,		ἴσας,		διδῶς.
Poet.	είης,		or ης,		
Ion.	έης,		έης,		διδῶ.
	τιθ-ῆ,		ἴσ-ᾶ,		
Poet.	είη,		or η,		
Ion.	έησι,	Ion.	έησι,	Ion.	ῶσι.
Dual.	τιθ-ήτων,		ἴσᾶτων,		διδ-ῶτων.
			or ῆτων,		
	τιθῆτων,		ἴσ-ᾶτων,		διδ-ῶτων.
			or ῆτων,		
Plur.	τιθ-ῶμεν,		ἴσῶμεν,		διδ-ῶμεν.
	τιθ-ήτε,		ἴσ-ᾶτε,		διδ-ῶτε.
			or ῆτε,		
	τιθ-ῶσι,		ἴσ-ῶσι,		διδ-ῶσι.

Second Aorist.

Sing.	θῶ,		ῶ,		θῶ.
Ion.	θέω,	Ion.	ῥέω,	Poet.	θῶω.
Poet.	θείω,	Poet.	ῥείω, et.		
			ῥήω.		
	θῆς,		ῥῆς,		θῶς.
Ion.	θέης,		ῥείης,		θῶης.
			ῥείης, ῥῆς.		
	θῆ,		ῥῆ,		θῶ.
Ion.	θέησι,	Ion.	έη et έησι,	Ion.	θῶσι.
Poet.	είη, είησι,	Poet.	είη, είησι,	Poet.	θῶη, et.
			ῥῆ, ῥῆσι,		ῶησι.
Dual.	θῆτων,		ῥῆτων,		θῶτων.
	θῆτων,		ῥῆτων,		θῶτων.
Plur.	θῶμεν,		ῥῶμεν,		θῶμεν.
Ion.	έομεν,		έομεν,		
Poet.	είομεν,		είομεν, et.		
			ῥομεν.		
	θῆτε,		ῥῆτε,		θῶτε.
	θῶσι,		ῥῶσι,		θῶσι.
	έωσι,		είωσι et		ῶσι.
	είωσι.		ῥῶσι.		

The Subjunctive coincides with the Subjunctive Circumflex, except that Verbs in *ωμι* retain *ω* throughout; The two Persons Singular, which contract *ον* into *οι*, in Circumflex Verbs, are formed here in *ω*, with *ι* subscribed; which Form is quite natural, διδῶς, διδῶ, instead of διδοῖς, διδοῖ.

* Verbs in *υμι* want the Subjunctive, which they borrow from Barytons.

Observations on the Dialects.

The Ionics resolve likewise here the Contraction; *τιθῶ*, for *τιθῶ*; *δῶ* for *δῶ*; *δῶμεν* for *δῶμεν*; *κλέωμεν* for *κλέωμεν*, *let us kill*; The Poets join an *ε*, to make a Diphthong; *τιθείω* and *δείω*; *δῶμεν* and *δείομεν*; *βείομεν* for *βῶμεν*, *let us go*; taken from *βίημι*, *to go*; changing afterwards a proper Diphthong into an improper, *ῆω*, *ῆης*, etc. which happeneth also to Barytonous Verbs, as we have already observed.

The third Person Singular in *σι* is also used in this Aorist. Wherefore from *στη* cometh *στήσι*; from *ῥέη*, *ῥέησι*; from *ῥείη*, *ῥείησι*; and from *στην*, *στηνσι*.

RULE VI.

Of the Penultima of the Optative.

The Optative forms its Penultima by changing its Characteristic Vowel into a Diphthong.

EXAMPLES.

Likewise the Optative followeth the Passive Aorists. But for its Penultima, which must always be a Diphthong, it assumes in each Sort of Verbs, its Characteristic Vowel, whereto it joins *ι*, to make a Diphthong. Wherefore it agrees with the Attic Optative Circumflex, Rule LXXIV.

Moreover, it admits of *η*, being syncopated in the Plural, in the same Manner as the Passive Aorists, according to Rule LXIV. It is therefore conjugated thus;

The Optative.

Present and Imperfect.

Sing.	τιθ-είην,	ῖς-αίην,	διδ-οίην *	
		Poet.	ῆην,	ῶην.
	τιθ-είης,	ῖς-αίης,	διδ-οίης.	
		ῆης,	ῶης.	
	τιθ-είη,	ῖς-αίη,	διδ-οίη.	
		ῆη,	ῶη.	
Dual.	τιθ-είητον,	ῖς-αίητον,	διδ-οίητον †.	
	τιθ-είητην,	ῖς-αίητην,	διδ-οίητην.	
Plur.	τιθ-είημεν,	ῖς-αίημεν,	διδ-οίημεν.	
Sync.	εἶμεν,	αἶμεν,	οἶμεν.	
	τιθ-είητε,	ῖς-αίητε,	διδ-οίητε.	
	εἶτε,	αἶτε,	οἶτε.	
	τιθ-είησαν,	ῖς-αίησαν,	διδ-οίησαν.	
	εἶεν,	αἶεν,	οἶεν.	
Poet.	ῆεν,	ῆεν,	ῶεν.	

* Verbs in *υμι* have no Optative; but they borrow it from the Barytons, as they do the Subjunctive.

† Nevertheless Herodian allows here of an Optative in the Active, *ζευγυρίην*, *ης*, *η*, but not in the Passive, because the Diphthong *υι* is not permitted to precede a Consonant. It is true we read in Hom. *ἐκδύμεν*, Il. *π*, and *δαυόλο*, Il. *ω*. But they are formed by Syncope from the Barytons, *ἐκδυόμι*, and *δανυόμι*, from *ἐκδύω*, *exuo*, *excutio*, *exeo*, and *δανύω*, *convivium praebeo*.

Second Aorist.

δεί-ην, *ῥαί-ην*, *δοί-ην*, etc. like the Present.

Obser-

Observations on the Dialects.

The Attics change sometimes the proper Diphthong into improper ; δῶν, δῶνς, δῶη, etc. δῶη σοι ὁ κύριος συνεσιν ἐν πᾶσι 2 Tim. ii 7. Det tibi Dominus intellectum in omnibus, ἀποδῶῃ αὐτῷ κύριος 2 Tim. iv. 14. re- pendat ei Dominus. Likewise, εἴην, εἴης, εἴη, for εἰαίν; φῆην for φαίην, from φημί, dico; ἐμδῆην from ἐμδῆμι, to walk, to advance, to ascend, etc.

R U L E VII.

Formation of the Imperative.

1. The Present Imperative takes θι, which is preceded by a short Characteristic.
2. But θι frequently is rejected, and the long Vowel restored.

E X A M P L E S.

The Present of the Imperative is in θι, like the Passive Aorist, assuming before θι a short Vowel, according to the respective Characteristic of each Sort of Verbs. But τίθητι is written with a τ, by reason of the θ, which goes before ; and is thus conjugated ;

The Imperative.

Present and Imperfect.

Sing. τίθ-θι,	ἴσ-αθι,	διδ-οθι,	ζεύγν-υθι.
Æol. ηι,	Æol. ηι,	Æol. ωθι.	
Sync. η,	Sync. α or η,	Sync. ω,	υ.
τιθ-έτω,	ἴσ-άτω,	διδ-ότω,	ζεύγν-ύτω.
Dual. τίθ-εθον,	ἴσ-αθον,	διδ-οθον,	ζεύγν-υθον.
τιθ-έτων,	ἴσ-άτων,	διδ-ότων.	ζεύγν-ύτων.
Plur: τίθ-εθε,	ἴσ-αθε,	διδ-οθε,	ζεύγν-υθε.
τιθ-έτωσαν,	ἴσ-άτωσαν,	διδ-ότωσαν,	ζεύγν-ύτωσαν.

The Æol. and Poets retain here the long Vowel ; ἴληθι, ἴλητω, have pity ; φίληθι, love thou ; νόηθι, think or consider ; ῥίμπληθι, fill ; δίδωθι, give. And from hence it comes, that

2. The Syllable θι is frequently rejected, and the long Characteristic retained in the Common Tongue ; as τίθη for τίθητι or τιθετι ; ἴση for ἴσηθι ; and ἴσα for ἴσαθι ; in like manner τέτλα, suffer, or endure, for τέτλαθι ; ῥίμπλη, fill, for ῥίμπλαθι ; κρήμη, hang up, for κρήμηαθι, etc.

In the same Manner also those in υμι, ζεύγνυ, join, Eurip. for ζεύγνυθι ; δείκνυ, S. Gregory, for δείκνυθι, shew or demonstrate ; Which coincides with the third Person of the Imperfect, rejecting the Augment, to which Person the Imperfect hath an entire Relation in all Sorts of Verbs Active ; just as in Verbs Passive it bears an Analogy to the second Person of the same Tense. Wherefore,

As the Imperfect Circumflex is most in use, so from thence the Imperative is borrowed ; τίθει, put, ἵσα, appoint ; δίδε, give ; taken from τιθῶ, ἵσῶ, δίδῶ. See above Page 172. Rule III.

R U L E VIII.

Formation of the Second Aorist of the Imperative.

1. The second Aorist of Verbs in μι from εω is in ες ; and of δίδωμι in ου.
2. The rest form it from the Present, by changing a short Vowel into a long one.

G g 2

E X-

BOOK IV. *Of Verbs.*

EXAMPLES.

1. The second Aorist of Verbs in *μι*, derived from Verbs in *έω*, terminates in *σ* ; *θέω*, *τίθημι*, *θεσ*, retaining its short Vowel through all Persons. In like manner *δίδωμι* ; *δος*, *δωτω*. Hence comes *σχεις*, *habe* ; *σπεις*, *dic*, or *sequere* ; *φερεις*, *fer* ; *εις*, *mitte*, from *σχημι*, *φερμι*, *ιμι*. And so their Compounds, *εισσωεις*, *dic* ; *πεσσωεις*, *incumbe* ; *επισχωεις*, *obsta*, *cobibe*, etc.

2. The rest all form their Aorists from the Present, by casting away the Reduplication, as has been mentioned, and putting their long Vowel for a short one ; *γινωθι*, *sta* ; *γινωθι*, *nosce* ; *βιωθι*, *vive*, etc.

Second Aorist.

Sing.	θ-εις,	γ-ηθι,	δος.
	θ-ετω,	γ-ητω,	δ-ωτω.
Dual.	θ-ετον,	γ-ητον,	δ-ωτον.
	θ-ετων,	γ-ητων,	δ-ωτων.
Plur.	θετε,	γ-ητε,	δ-ετε.
	θ-ετωσαν,	γ-ητωσαν,	δ-ωτωσαν.

RULE IX.

Of the Penultima of the Infinitive.

1. The Infinitive requires its short Characteristic.
2. Verbs derived from *έω*, as also *δίδωμι*, change the short Vowel into a Diphthong, in the second Aorist.
3. The second Aorists of all other Sorts of Verbs assume a long Vowel.

EXAMPLES.

1. The Infinitive agrees likewise with the Passive Aorist, terminating in *ναι* ; but in each Conjugation it prefixes its short Characteristic to the Termination of the Present.

2. The second Aorist of Verbs derived from Primitives in *έω*, as likewise *δίδωμι*, change this same Characteristic into a Diphthong.

3. In every other Kind of Verb this Aorist assumes its long Vowel, in the same manner as in the Imperative. *And the Reason is, because of the Circumflex Accent, which is natural to it, and cannot be on any other than a Syllable long by Nature.*

Infinitive.

Present.

τιθ-έναι,	ις-άναι,	διδ-όσαι.
-----------	----------	-----------

Second Aorist.

θ-εῖναι,	γ-ῆναι,	δ-εῖναι.
----------	---------	----------

Observations on the Dialects.

The Infinitives conform likewise to the Analogy of Barytons, as specified Book III. Rule XLV. From *στηναι* comes *στήμεν* and *στήμεναι* ; *κλάναι*, *κλάμεν*, and *κλάμεναι*, *interficere*, etc.

RULE X.

Of the Terminations of Participles.

The Participles of these Verbs end in *εις*, *ας*, *εις*, *υς*.

EXAM-

EXAMPLES.

The Participles, as well of the Present as of the second Aorist, conformably to the Passive Aorists, are terminated in σ ; but they retain their Characteristic before the Termination in Verbs derived from Primitive in $\alpha\omega$ or $\omega\omega$; changing it into a Diphthong, in them, that are derived from Primitives in $\epsilon\omega$, or in $\omicron\omega$.

Present and Imperfect.

δ τιθ-εις, εινος; ις-ας, αντος; διδ-εις, οντος; ζευγν-εις, υντος.
 η τιθ-εισα, εισης; ις-ασα, ασης; διδ-εσα, εσης; ζευγν-εσα, υσης.
 $\tau\omicron$ τιθ-εν, ενος; ις-αν, αντος; διδ-ον, οντος; ζευγν-ον, υντος.

The second Aorist is formed from the Present, by dropping the Reduplication; $\thetaεις$, $\thetaεντ\omicron$; $\varsigmaας$, $\sigmaαντ\omicron$; $\deltaεις$, $\δοντ\omicron$.

CHAP. IV.

Of the Passive and Middle of Verbs in $\mu\iota$.

RULE XI.

Formation of the Passive.

THE short Characteristic must precede $\mu\alpha\iota$ in the Verb Passive; (changing it into a Diphthong in the Optative.)

The second Persons are in $\sigma\alpha\iota$, and $\sigma\omicron$; but the other Persons conform to Barytonous Verbs:

The Subjunctive is regulated by the Active:

And the Imperative ends in $\sigma\omicron$.

EXAMPLES.

The Passive of these Verbs is formed by changing the Active $\mu\iota$ into $\mu\alpha\iota$. It conforms to the Passive of Barytons, save only that the second Persons Singular are terminated in $\sigma\alpha\iota$, or in $\sigma\omicron$; and that it assumes a short Characteristic which is changed into a Diphthong in the Optative, as $\tauιθε\mu\alpha\iota$, $\tauιθει\mu\iota$; $\iotaς\alpha\mu\alpha\iota$, $\iotaςαι\mu\iota$, etc.

The Subjunctive is regulated here by the Active, retaining α or ω , in the same Persons, as in the Active.

The Imperative is in $\sigma\omicron$, like the second Person of the Imperfect, upon which it has always a Dependence in all sorts of Verbs.

The Middle Verb has nothing in it particular, besides the second Aorist, which, as it is conjugated after the Manner of the Imperfect Passive, casting away the Reduplication, we shall join them here altogether.

Those Verbs are very easy to conjugate, conforming in almost every thing to Barytons; wherefore there is no Necessity for giving here a general Table, it being sufficient to express here each Tense in particular.

The Indicative.

Present.

Sing.	$\tauιθ\text{-}\epsilon\mu\alpha\iota$,	$\iotaς\text{-}\alpha\mu\alpha\iota$,	$\deltaιδ\text{-}\omicron\mu\alpha\iota$,	$\zetaευγν\text{-}\upsilon\mu\alpha\iota$.
	$\tauιθ\text{-}\epsilon\sigma\alpha\iota$,	$\iotaς\text{-}\alpha\sigma\alpha\iota$,	$\deltaιδ\text{-}\omicron\sigma\alpha\iota$,	$\zetaευγν\text{-}\upsilon\sigma\alpha\iota$.
Ion.	$\epsilon\alpha\iota$,	Ion.	$\alpha\alpha\iota$,	
Att.	η ,	Att.	η .	
	$\tauιθ\text{-}\epsilon\lambda\alpha\iota$,	$\iotaς\text{-}\alpha\lambda\alpha\iota$,	$\deltaιδ\text{-}\omicron\lambda\alpha\iota$,	$\zetaευγν\text{-}\upsilon\lambda\alpha\iota$.

Dual.

Dual.	τιθ-έμεθον,	ἴσ-άμεθον,	διδ-όμεθον,	ξεύγν-ύμεθον.
	τίθ-εσθον,	ἴσ-ασθον,	διδ-οσθον,	ξεύγν-υσθον.
	τίθ-εσθον,	ἴσ-ασθον,	διδ-οσθον,	ξεύγν-υσθον.
Plur.	τιθ-έμεθα,	ἴσ-άμεθα,	διδ-όμεθα,	ξεύγν-ύμεθα.
	τίθ-εσθε,	ἴσ-ασθε,	διδ-οσθε,	ξεύγν-υσθε.
	τίθ-εσθαι,	ἴσ-ασθαι,	διδ-οσθαι,	ξεύγν-υσθαι.
Ion.	έσθαι.			

Observations on the Dialects.

Instead of saying in the second Person, τίθεις, ἴσας, the Ionics reject the Consonant, and say, τίθεις, ἴσας, which the Attics contract afterwards into τίθης, ἴσης, like τύπη. Hence it is, that in the Common Tongue we often meet with, κάθη, *sedes*; πῖς, *scis*; δύη, *potes*; and others such.

The Æol. change here a short Vowel into a long one, saying for Example.

δίξημαι,	δίξηαι,	δίξηται,	<i>inquirō.</i>
ὄνημαι,	ὄνηαι,	ὄνηται,	<i>juvo.</i>

The same is observed also in the other Tenses.

The Imperfect.

S.	ἔτιθ-έμην,	ἴσ-άμην,	ἐδιδ-όμην,	ἔξεύγν-ύμην,
Æol.	ήμην.			
	ἔτιθ-εσο,	ἴσ-ασο,	ἐδιδ-οσο,	ἔξεύγν-υσο..
Ion.	εο,	Ion. αο,	Att. ε,	
Att.	ε,	Att. ω,		
Dor.	ευ.			
D.	ἔτιθ-ετο,	ἴσ-ατο,	ἐδιδ-οτο,	ἔξεύγν-υτο.
P.	ἔτιθ-έμεθον,	ἴσ-άμεθον,	ἐδιδ-όμεθον,	ἔξεύγν-ύμεθον.
	ἔτιθ-εσθον,	ἴσ-ασθον,	ἐδιδ-οσθον,	ἔξεύγν-υσθον.
	ἔτιθ-εσθην,	ἴσ-ασθην,	ἐδιδ-όσθην,	ἔξεύγν-ύσθην.
P.	ἔτιθ-έμεθα,	ἴσ-άμεθα,	ἐδιδόμεθα,	ἔξεύγν-ύμεθα.
	ἔτιθ-εσθε,	ἴσ-ασθε,	ἐδιδ-οσθε,	ἔξεύγν-υσθε.
	ἔτιθ-εντο,	ἴσ-αντο,	ἐδιδ-οντο,	ἔξεύγν-υντο.
Ion.	έατο.			

Second Aorist Middle.

ἔθ-έμην,	ἴσ-άμην,	ἐθ-όμην,
ἔθ-εσο, ε,	ἴσ-ασο, ω,	ἐθ-οσο, ε,
ἔθ-ετο,	ἴσ-ατο,	ἐθ-οτο, etc.

Seldom used.

Observations on the Dialects.

The Second Person singular is contracted here in these two Tenses, after having rejected the Consonant; ἔτιθεσο, ἔτιθεο, ἔτιθε; ἴσασο, αο, ω, etc ἐδιδοσο, οο, ε. But the Dorics change ε into ευ; ἔτιθευ, ἐδιδευ, etc. The same is also practised in the Imperative, which, as we have observed, follows the Analogy of the second Person of the Passive Imperfect.

*The Subjunctive.**Present and Imperfect.*

Sing.	τιθ-ῶμαι,	ἴσ-ῶμαι,	διδ-ῶμαι,
	τιθ-ῇ,	ἴσ-ῃ,	διδ-ῃ,
	τιθ-ῇται.	ἴσ-ῃται.	διδ-ῃται.

Dual.

Dual.	τιθ-ώμεθον,	ἵς-ώμεθον,	διδ-ώμεθον,
	τιθ-ῆσθον,	ἵς-ᾶσθον,	διδ-ᾶσθον,
	τιθ-ῆσθον,	ἵς-ᾶσθον.	διδ-ᾶσθον.
Plur.	τιθ-ώμεθα,	ἵς-ώμεθα,	διδ-ώμεθα,
	τιθ-ῆσθε,	ἵς-ᾶσθε,	διδ-ᾶσθε,
	τιθ-ῶνται.	ἵς-ῶνται.	διδ-ῶνται..

This Subjunctive has an *ι* subscribed to the second Person of all sorts of Verbs. See Book III. Chap. XI. It is formed from the Active, whose Accent, Contraction, and Penultima it retains. But *δύναμαι*, *possim*, is antepenacuted, by reason that we do not say *δύνημι* in the Active. See the Optative here following ;

Second Aorist Middle.

δῶμαι,	σῶμαι,	δώμαι,
δῆ,	σῆ *	δώ,
δῆται, etc.	σῆται.	δῶται.

* This Aorist is always conjugated with an *η*, though the Passive Imperfect oftentimes assumes an *α* ; agreeably to what we have observed of the Active.

The Optative.

Present and Imperfect.

Sing.	τιθ-εἶμην,	ἵς-αἶμην,	διδ-οἶμην,
	τιθ-εῖο,	ἵς-αῖο,	διδ-οῖο,
	τιθ-εῖτο.	ἵς-αῖτο.	διδ-οῖτο.
Dual.	τιθ-εἶμεθον,	ἵς-αἶμεθον,	διδ-οἶμεθον,
	τιθ-εῖσθον,	ἵς-αῖσθον,	διδ-οῖσθον,
	τιθ-εῖσθην.	ἵς-αῖσθην.	διδ-οῖσθην.
Plur.	τιθ-εἶμεθα,	ἵς-αἶμεθα,	διδ-οἶμεθα,
	τιθ-εῖσθε,	ἵς-αῖσθε,	διδ-οῖσθε,
	τιθ-εῖντο.	ἵς-αῖντο.	διδ-οῖντο.
Ion.	εἶατο.	Ion.	αἶατο.
		Ion.	οἶατο.

ANNO TATION.

This Tense, as also the following, includes its Characteristical Vowel in its Diphthong, after the Manner of the Active. Their second and third Persons are marked with a Circumflex on the Penultima in all Numbers (except the third Person Dual, which is penacuted, by reason of the last Syllable being long) when the Optative of the Active is in use ; otherwise, they are antepenacuted, as *δυναίμην*, *δύναιο*, *δύναιο*, *passsem*, *es*, *et*, etc. because we do not find *δύνημι* in the Active, according to what we have observed in the Subjunctive ; and consequently its Optative *δυναίην* must be unusual too.

Second Aorist Middle.

δείμην,	σάμην,	δοίμην,
δεῖο,	σαῖο,	δοῖο,
δεῖτο.	σαῖτο.	δοῖτο.

Observations on the Dialects.

The Poets put sometimes *δοίμην*, *δοῖο*, *δοῖτο*, instead of *θείμην*, etc. as if it came from *ιδέμην* in the Indicative, like *ἐνυπτόμην*.

The

BOOK IV. *Of Verbs.**The Imperative.*

Present and Imperfect.

τίθεσο,	ἵτασο,	δίδοσο,	ζεύγνυσο,
Ion. εο. Att. ε.	Att. ω.	Att. ε.	
τίθεςθω,	ἵταςθω,	δίδοςθω,	ζεύγνυσθω.

It is conjugated after the Manner of Barytons. It is also syncopated as in the Imperfect Indicative τίθεσο, τίθεο, τίθε, and Dor. εὔ; ἵτασο, αο, ω; δίδοσο, οο, ε.

Second Aorist Middle.

δέσο, ῥ,	ῥάσο, ῶ,	δόσο, ῥ,
δέσθω.	ῥάσθω.	δόσθω.

The Infinitive.

Present and Imperfect.

τίθεσθαι,	ἵστασθαι,	δίδεσθαι,	ζεύγνυσθαι.
-----------	-----------	-----------	-------------

It follows the Termination and Formation of Barytons.

Second Aorist Middle.

δέσθαι,	ῥάσθαι,	δόσθαι.
---------	---------	---------

The Participles.

They too agree with Barytons in their Termination and Formation.

Present and Imperfect.

τιθέμενος,	ιστάμενος,	διδόμενος,	ζευγνύμενος.
------------	------------	------------	--------------

Second Aorist Middle.

δέμενος,	στάμενος,	δόμενος.
----------	-----------	----------

CHAP. V.

*Of the Tenses of Verbs in μ, that conform to the Analogy of the Barytonous Conjugation.**For the Active.*

THESE Tenses are borrowed from the Primitives in ω, from whence the Verbs in μ are formed, as the foregoing from θέω, στάω, δώω, ζεύγω, from whence comes

First Future.

θήσω,	στήσω,	δώσω,	ζεύξω.
ponam,	stabo,	dabo,	jungam.

There are only some few Particularities to take Notice of, which we shall comprize in a few Words.

ANNO TATION.

The Future of these Verbs retains sometimes the Reduplication, as δίδώσω, *I will give*, taken from δίδωμι; διδράσω, *I will run away*, taken from διδμημι, to run away.

R U L E XII.

Of the First Aorist.

The following Aorists put κα for σα; ἔθηκα, ἔηκα, ἔδωκα.

E X A M-

E X A M P L E S.

The First Aorist is regularly formed from the first Future, as from *στήσω, ἑστητα*. But we meet with three here in *κα*, changing their Characteristic *σ* into *κ*; viz. *ἔθηκα, I have put*, for *ἔθησα*; *ἔηκα, I have sent*, from *ἔημι, mitto*, conjugated like *τίθημι*; *ἔδωκα, I have given*; from *δίδωμι*.

But the Use of these Aorists seems to be confined to the Indicative.

R U L E XIII.

Of the Preterfect.

Verbs from *έω, ήσω*, make *εικα*; but *ἔστημι, ἑήσω*, makes *ἔστακα*.

E X A M P L E S.

The Preter-perfect should by right take the Penultima of the Future; nevertheless, those that come from Verbs in *έω*, assume *ει* in the Penultima, after the Manner of the Bœotics, who constantly change *η* into *ει*; *τέθεικα, I have put*, for *τέθηκα*, from the Future *θήσω*. Likewise *ἔηκα*, from *ἔημι, to send*; But the Dorics always retain *η*, *ἦκα, τέθηκα*, etc.

Those that proceed from Verbs in *αω*, oftentimes assume an *α* after the Doric Form, instead of *η* of the Future, as *ἑήσω, ἔστακα, stet*, for *ἔσηκα*, which however is sometimes read. But *ἔστακα* is more frequently used, to distinguish it from *ἔσηκα*, the Perfect Middle of *ἑσηκω, sto, persto*. Vide Book III, Rule XI. And this Perfect retains the rough Breathing of the Present, notwithstanding that the Aorists assume the smooth Breathing.

From the Plural *ἑσάκατε*, is formed by Syncope *ἔσατε*; from whence *ἀφἑσάτε, you have quitted, you have departed*.

The Pluperfect is regularly formed from the Perfect, and is conjugated after the Manner of Barytons; from *τέθεικα, ἔτεθεικην, posueram*, etc.

This Tense too happens sometimes to be syncopated, *ἑσάκεισαν, ἔσαν, persisterant*, after the Manner as abovementioned in the Aorists, Chap. II. Page 283.

The Tenses of the other Moods are formed regularly from the Active, after the Manner of Barytons.

Thus from *ἔστακα* comes *ἑστέναι*, in the Infinitive, and by Crasis and Syncope, *ἑστάναι*. But *ἑστάναι* without Crasis or Syncope is the Present Infinitive of *ἑστημι*, reduplicated with *ε*. See Page 170.

R U L E XIV.

The Participle of the Perfect formed by Syncope.

Ἔσται syncopated from *ἑστακα*, forms the Participles *ἑσταώς, ἑστός*.

E X A M P L E S.

The Participles are also derived from the Tenses of the Indicative, *τέθεικα, Participle, τεθεικώς*, etc. But by Syncope and Contraction we say also *ἑσταώς, ἑστός, ὤσθ, stans, perstans*, and from thence the Compound *διηστώς, ὠσα, ὤς, divided, or separated*; because the Ionics reject *κ* from the Perfect, *ἑστακα, ἑσται*, and shortening generally the Penultima, when it happens to be long, as *μέμνηκα, μέμναα*, they form from thence the Participle, as *μεμνώς*, of which the Attics by Contraction make *μεμῶς promptus*, from *μᾶν, to seek or desire*. In like Manner *βέβῶς, gone or departed*, from *βᾶν, to go, or walk*; *γενῶς, born* from *γάω, to be born*.

Where the Masculine and Neuter are all one. And the Feminine makes *ῶσα*, and not *νῶα*.

A N N O T A T I O N.

These Preterperfects and Participles sometimes retain the long Vowel, as *κεχάρηκα κεχάρηκα*, from whence comes *ὁ κεχαρηώς*, *gavisus*; and in like manner *ἴστηώς*, for *ἴστηκώς*, etc.

Sometimes they receive in the Middle, even after the Contraction, one of those two Vowels *α*, *ε*; thus for *γεγώς*, we read *γεγαώς*, *ῶτος*, *born*; and instead of *ἴστώς*, we find *ἴστεώς*, *ῶτος*, Ion. *ότος*, *flans*, *perflans*, from whence cometh *ἴστέατα*, or *ἴσταάτα*, Od. λ. according to Eustath. as we read in Herodot. *ἴστέατε*, and *ἴστέασι* in the Indicative.

Wherefore we find here four different Participles, which ought to be taken particular Notice of: The Common, as *γεγενηκώς*, *νῶα*, *ός*; The Ionic *γεγενηκώς*, *νῶα*, *ός*; the Contract *γεγώς*, *ῶσα*, *ώς*; and that which after the Contraction assumes a Vowel, *γεγαώς*, *γεγαῶσα*, *γεγαῶς*, retaining every where an *ω*.

For the Passive.

First Future.

τεθήσομαι, σταθήσομαι, δοθήσομαι.

It is formed regularly from the Active. But the Syllable preceding the Termination *θήσομαι*, must be short, whether because it is peculiar to the Passive of these Verbs to have always the Penult. short in all their Tenses, as we have observed, Rule XI. Page 189; or because it proceeds from the short Penult. of the Future Active, it being the Analogy of Verbs in *ω* pure, to have it sometimes long, and sometimes short, as *ἔω*, *ἴσω*, or *ήσω*; *ὄω*, *όσω*, or *ώσω*, etc. Thus from *θέω*, *θέσω*, comes *τιθήσομαι* (with a *τ* in the first Syllable, by reason of *θ*, that followeth); from *τάω*, *ταθήσομαι*; from *δώ*, *δόσω*, *δοθήσομαι*, and others like.

First Aorist.

ἔτεθην, ἔσθην, ἔδοθην.

It is formed regularly from the Future, putting *θην*, for *θήσομαι*, and prefixing the Augment.

R U L E X V.

Of the Penultima of the Preterperfect.

Δίδωκα makes *δέδομαι*, with the Penultima short; but *τίθεικα* makes *τέθειμαι*.

E X A M P L E S.

The Perfect is formed regularly from the Active, changing *κα* into *μαι*, and assuming a short Vowel in the Penultima, for the reasons above-mentioned in the Future; as *δίδωκα*, *δέδομαι*. But *τίθεικα*, having assumed *ει* in the Penultima of the Active, continues to keep it in the Passive, and this by a particular Dialect; wherefore these Perfects are to be formed thus;

Perfect.

τέθειμαι, ἔταμαι, δέδομαι.

Pluperfect.

ἔτεθείμην, ἔτάμην, ἐδέδομην.

Paulo-post-future.

τιθείσομαι, ἔτασομαι, δεδόσομαι.

The

The Subjunctive.

First Future and Aorist.

$\tau\epsilon\theta\tilde{\omega}$, $\varsigma\alpha\delta\tilde{\omega}$, $\delta\omicron\delta\tilde{\omega}$.
like $\tau\iota\theta\tilde{\omega}$, Page 221,

Perfect and Plu-perfect.

$\tau\epsilon\theta\tilde{\omega}\mu\alpha\iota$, $\epsilon\varsigma\tilde{\omega}\mu\alpha\iota$, $\delta\epsilon\delta\tilde{\omega}\mu\alpha\iota$.
 $\tau\epsilon\theta\tilde{\eta}$, $\epsilon\varsigma\tilde{\alpha}$, $\delta\epsilon\delta\tilde{\eta}$.

like the Present, Page 190, 191.

The Optative.

First Future.

$\tau\epsilon\theta\eta\sigma\omicron\iota\mu\eta\nu$, $\varsigma\alpha\theta\eta\sigma\omicron\iota\mu\eta\nu$, $\delta\omicron\theta\eta\sigma\omicron\iota\mu\eta\nu$.

First Aorist.

$\tau\epsilon\theta\epsilon\iota\eta\nu$, $\varsigma\alpha\theta\epsilon\iota\eta\nu$, $\delta\omicron\theta\epsilon\iota\eta\nu$.

Perfect and Plu-perfect.

$\tau\epsilon\theta\epsilon\iota\mu\eta\nu$, $\epsilon\varsigma\alpha\iota\mu\eta\nu$, $\delta\epsilon\delta\omicron\iota\mu\eta\nu$.
 $\tau\epsilon\theta\epsilon\iota\omicron$, $\epsilon\varsigma\alpha\iota\omicron$, $\delta\epsilon\delta\omicron\iota\omicron$.

Paulo-post-future.

$\tau\epsilon\theta\epsilon\iota\sigma\omicron\iota\mu\eta\nu$, $\epsilon\varsigma\alpha\sigma\omicron\iota\mu\eta\nu$, $\delta\epsilon\delta\omicron\sigma\omicron\iota\mu\eta\nu$.

Imperative.

First Future and Aorist.

$\tau\epsilon\theta\eta\tau\iota$, $\varsigma\alpha\theta\eta\tau\iota$, $\delta\omicron\theta\eta\tau\iota$.

Perfect and Plu-perfect.

$\tau\epsilon\theta\epsilon\iota\sigma\omicron$, $\epsilon\varsigma\alpha\sigma\omicron$, $\delta\epsilon\delta\omicron\sigma\omicron$.
 $\epsilon\iota\sigma\delta\omega$, $\acute{\alpha}\sigma\delta\omicron$, $\acute{\omicron}\sigma\delta\omega$.

Infinitive.

First Future.

$\tau\epsilon\theta\eta\sigma\iota\sigma\theta\alpha\iota$, $\varsigma\alpha\theta\eta\sigma\iota\sigma\theta\alpha\iota$, $\delta\omicron\theta\eta\sigma\iota\sigma\theta\alpha\iota$.

First Aorist.

$\tau\epsilon\theta\eta\eta\alpha\iota$, $\varsigma\alpha\theta\eta\eta\alpha\iota$, $\delta\omicron\theta\eta\eta\alpha\iota$.

Perfect and Plu-perfect.

$\tau\epsilon\theta\epsilon\iota\sigma\theta\alpha\iota$, $\epsilon\varsigma\acute{\alpha}\sigma\theta\alpha\iota$, $\delta\epsilon\delta\omicron\sigma\theta\alpha\iota$.

Paulo-post-Future.

$\tau\epsilon\theta\epsilon\iota\sigma\iota\sigma\theta\alpha\iota$, $\epsilon\varsigma\acute{\alpha}\sigma\epsilon\sigma\theta\alpha\iota$, $\delta\epsilon\delta\omicron\sigma\iota\sigma\theta\alpha\iota$.

Participles.

First Future.

$\tau\epsilon\theta\eta\sigma\omicron\mu\epsilon\nu$, $\varsigma\alpha\theta\eta\sigma\omicron\mu\epsilon\nu$, $\delta\omicron\theta\eta\sigma\omicron\mu\epsilon\nu$.

First Aorist.

$\tau\epsilon\theta\epsilon\iota\varsigma$, $\varsigma\alpha\theta\epsilon\iota\varsigma$, $\delta\omicron\theta\epsilon\iota\varsigma$.

Perfect and Plu-perfect.

$\tau\epsilon\theta\epsilon\iota\mu\epsilon\nu$, $\epsilon\varsigma\alpha\mu\epsilon\nu$, $\delta\epsilon\delta\omicron\mu\epsilon\nu$.

Paulo-post-Future.

$\tau\epsilon\theta\epsilon\iota\sigma\omicron\mu\epsilon\nu$, $\epsilon\varsigma\alpha\sigma\omicron\mu\epsilon\nu$, $\delta\epsilon\delta\omicron\sigma\omicron\mu\epsilon\nu$.

Of the Middle Verb.

WE have already observed, that its second Aorist conformed to the Imperfect Passive throughout all Moods, such as we have given it.

The Present and Imperfect are the same with the Passive, as in all other Sorts of Verbs. So that there only remains here two Tenses.

The First Future and first Aorist, which are formed regularly from their Actives in all Moods; Thus from the Future Active, *θήσω, ῥήσω, δώσω*, is formed from the

First Future Middle.

Indic.	Optat.	Infin.	Particip.
θήσομαι,	θήσοιμην	θήσεσθαι,	θήσόμενος.
ῥήσομαι,	ῥήσοιμην,	ῥήσεσθαι,	ῥήσόμενος.
δώσομαι,	δώσοιμην,	δώσεσθαι,	δώσόμενος.

The Aorist is formed in the same Manner; from *ἔθηκα, ἔρθηκα, ἔδωκα* comes the

First Aorist Middle.

ἔθηκαμην, little used.

Indicat.	Subj.	Optat.	Imp.	Infin.	Part.
ἔθησάμην,	θήσομαι,	θήσάιμην,	ῥῆσαι,	ῥήσασθαι,	ῥησάμενος
<i>ἔδωκαμην</i> ,	little used.				

Of Irregulars in μι.

TWO Sorts of Irregulars in *μι* occur, worthy of Observation; the first conforming pretty near to the Analogy of the preceding, but used only in very few Tenses, whereof we shall examine the greatest Part in the Book of Defectives; and the others, which differ wider from the said Analogy, though they have more Tenses than the first. Those deserve to be particularly taken notice of, because occurring very frequently in Authors, they may chance to retard the Reader, that is not previously well acquainted with them.

In order to facilitate the Conjugation of these Irregulars, we shall reduce them to the Regulars, according to their Characteristics, where we must always mind their general Analogy, which is, to have a long Vowel in the Singular, and a short one in the Dual and Plural. For attending to this Analogy, and observing some Particularities, which we shall comprize in a few Rules, these Verbs may be easily imprinted in the Memory, which otherwise may prove troublesome even to those, who have made some progress in the Language.

We may divide these Irregulars into three Classes; the first deduced from the Verb *ἴω*, marked with a smooth Breathing; the second coming from *ἔω*, with a rough Breathing; and the third derived from another Verb besides *ἴω*.

The Dialects of these Verbs are almost the same as those of the foregoing.

C H A P. VI.

*Of Derivatives from $\epsilon\omega$, with a smooth Breathing: And first, of $\epsilon\mu\iota$, *sum*, I am.*

R U L E XVI.

Formation of this Verb.

FROM $\epsilon\omega$ with a smooth Breathing comes $\epsilon\mu\iota$ acuted; it makes in the Singular $\epsilon\acute{\iota}$, $\epsilon\acute{\iota}$, $\epsilon\sigma\acute{\iota}$, and in the Plural $\epsilon\sigma\mu\acute{\epsilon}\nu$, $\epsilon\sigma\tau\acute{\epsilon}$, $\epsilon\iota\sigma\acute{\iota}$.

E X A M P L E S.

The Verb Substantive $\epsilon\mu\iota$ is formed from $\epsilon\omega$, *I am*, from whence regularly it should make $\epsilon\mu\mu\iota$; but it neglects the Reduplication, and does not as much as change ϵ into η , for fear of confounding it with $\eta\mu\iota$, *I say*. It only adds an ι to ϵ , to lengthen the Penult. which it retains in the first and second Person Singular, and drops it in the third, as also in the Dual and Plural, excepting the last. It is acuted, to distinguish it from $\epsilon\grave{\iota}\mu\iota$, *to go*; marked with a Circumflex on the first, which we shall speak of afterwards. For it is natural for Dissyllables in μ to have this Accént, as $\gamma\acute{\nu}\omega\mu\iota$, *to know*; $\delta\acute{\omicron}\mu\iota$, *to enter*; $\kappa\acute{\lambda}\omega\mu\iota$ *to bear*, etc. This Verb is conjugated after the Manner as exhibited in the following Table, whereto we shall subjoin each Tense in particular, with its Dialects.

A TABLE

A TABLE of the CONJUGATION of the SUBSTANTIVE VERB εἶμι.

A C T I V E.

	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERAT.	INFIN.	PARTIC.
Pref.	S. εἶμι, εἰς vel εἶ, εἶς, Sum, es, est. P. εἶμεν, εἶτε, εἶσι.	ᾧ, ῥις, ῥι. Sim, is, it. ᾧμεν, ῥιτε, ᾧσι.		ἔστω, ἔστω, Es, esto. ἔστω, ἔστωσαν.	εἶναι, Ese,	ὄν, ὄλος, Qui est, ἔστω, ἔστω, Quæ est, ὄν, ὄλος, Quod est.
Imp.	S. ῥι, ῥις, ῥι vel ῥι, Eram, as, at. P. ῥιμεν, ῥιτε, ῥισαυ.		ἔστω, ἔστω, εἶη, Esem, es, et. ἔστωμεν, εἶητε, εἶησαν.			

M I D D L E.

Imp.	S. ῥιμεν, ῥισο, ῥιτο, Eram, or Fueram. P. ῥιμεθα, ῥισθε, ῥιλο,		ἔστω, ἔστω, Esto.		ἔσσεσθαι, Fore, or futurum esse.	ἔσόμενος, ε, Futurus, ἔσόμενη, ης, Futura, ἔσόμενοι, ε, Futurum.
Fut.	S. ἔσομαι, ης, εἶται, Ero, is, it, P. ἔσμεθα, εσθε, οἴσται.		ἔσομαι, οἶο, οἴσθι, Esem, es, et, ἔσμεθα, εσθε, οἴσθι,			

The Indicative.

Present.

Sing.	εἰμι,	εἶς, vel εἴ,	ἑστί.
Æol.	ἔμμι,	Poet. ἔει, At. ἔη,	ἔντι, and ἔνι.
Dor.	ἦμι,	and ἔσσι.	
Dual.		ἑσόν,	ἑσόν.
Plur.	ἔσμεν,	ἑσέ,	ἑσέ.
Poet.	ἔμμεν,	Poet. ἔτε,	Dor. ἔντι.
& ἔμμεν,			Æol. ἔντι. Ion. ἔασσι.
Dor.	ἔμμες,		Poet. ἔασσι.

The Compounds are conjugated in the same Manner, but they draw back the Accent; *πάρεμι, adsum, πάρει, πάρεσι, πάρεσμεν, πάρεσι, πάρεσι.*

Observations on the Dialects.

Εἶς the second Person, which passes for an Enclitic, is regular, coming from the first, by changing *μι* into *ς*, according to the general Analogy; as *τίθημι, τίθης; δίδωμι, δίδως*, etc. Voslius says, it occurs four Times in Homer, but he might have said above fifteen Times. Nevertheless *εἴ* is more usual among Orators, though I do not think it is to be found in the abovementioned Poet. but in the thirteenth Verse of his *Battle of the Frogs*; *Ξεῖνε τίς εἶ, Hospes quis es?* And this second Person seems to be rather derived from the Middle; for *ἔομαι* should naturally make *ἔη*, and according to the Attics *ἔει*, and afterwards by Contraction *εἴ*.

ἔνι for *ἐνέσι* is very rare, but it is used for *ἐνέσι, licet*, and for *ἐνέσι, insunt*, from the Verb *ἐνεσμαι*.

The other Dialects are marked sufficiently in the Conjugation of the Present, their Analogy having already been explained. The French, *vous êtes*, or *vous êtes*, seems to be derived from the second Person *εἶς*, or *ἔτε*.

R U L E XVII.

Of the Imperfect.

1. The Imperfect makes *ἦν, ἦς* or *ἦσθα, ἦ* or *ἦν*, retaining *η* in all Numbers.
2. But *ἦν* signifies also *iui, dixi*; and *ἦσθι* implies also *scito*; and *ἦθι, i.*

E X A M P L E S.

Sing.	ἦν,	ἦς & ἦσθα, ἦ & ἦν,
Att.	ἦ,	Poet. ἦσθα, Dor. ἦε, ἦς.
Ion.	ἦα,	ἦες, ἦς, ἦν, ἦν,
Poet.	ἦα, & ἦν, & ἦν,	ἦσθες & ἦες, & ἦεν.
	& ἦσθον, & ἦον.	Poet. ἦσκε.
Dual.		ἦτον, ἦτε.
	Poet. ἦσθον, ἦσθον, & ἦσθον,	ἦσθον.
Plur.	ἦμεν,	ἦτε, ἦσαν.
Dor.	ἦμες,	Sync. ἦν.
Poet.	ἦμεν,	ἦτε, ἦσαν, ἦσαν, & ἦσαν.

1. This Imperfect is regular in its Formation; for as *ἔω* should naturally produce *ἦμι*, or without Reduplication *ἦμι*; its Imperfect must of Course

Course be η , by reason that as the Verb commenceth with an immutable Vowel, it is incapable of increase.

But it is irregular in its Conjugation, forasmuch as it always retains η in the Dual and Plural of the Common Tongue.

The second Person in $\theta\alpha$ is from the Æolics, whose Practice it is to put always this Termination after ϵ , η , $\eta\sigma\theta\alpha$; but it occurs very frequently in Authors.

The third Person η is very little used, instead of which we rather say $\eta\nu$.

2. The Explication of the second Part of the Rule with regard to $\eta\nu$, may be seen in the following Title of Dialects; and with respect to $\iota\sigma\theta$, and $\iota\theta$, is to be found in the Title of the Imperative.

Observations on the Dialects.

The Attics rejecting the ν of this Imperfect, say η in the first Person, *eram*, as may be proved from Aristophanes. The Ionics resolving it, say $\eta\alpha$, and the Poets taking the long Vowel, write $\eta\alpha$, *eram*; from whence comes the third Person $\eta\epsilon$, or $\eta\epsilon\nu$, *erat*, for η , which is seldom used. Likewise $\epsilon\pi\eta\epsilon\nu$. Hom. *he was upon*. But Eustathius says, that $\eta\alpha$ is a first Aorist, and others say it is a Perfect Middle.

The Poets prefixing a Syllabic Augment, say likewise $\epsilon\eta\nu$, $\epsilon\eta\varsigma$, $\epsilon\eta$, changing afterwards the Syllabic into a Temporal, $\eta\eta\nu$, $\eta\eta\varsigma$, $\eta\eta$, etc. They likewise form them in $\sigma\eta\nu$, $\epsilon\varsigma$, ϵ , like the Barytons.

The second Person Æol. $\eta\sigma\theta\alpha$, assumes likewise an Augment, $\epsilon\eta\sigma\theta\alpha$. The Dorics say $\eta\varsigma$ in the third Person, *erat*, changing ν into ς , for ν is added to η , $\eta\nu$ for η .

The Dual adds a σ , especially among the Poets, $\eta\varsigma\sigma\nu$, $\eta\varsigma\eta\nu$, assuming the short Vowel $\epsilon\tau\sigma\nu$, or $\epsilon\varsigma\sigma\nu$, from whence seems to be derived the French *nous estions*; as likewise *nous fumes*, seems to proceed from the Plural $\eta\mu\epsilon\varsigma$. But the Poets use also the short Vowel in this Number, $\epsilon\mu\epsilon\nu$, $\epsilon\tau\epsilon$, etc. wherein they conform to the regular Analogy.

Several observe here the Syncope in the third Person Plural, $\eta\nu$ for $\eta\sigma\alpha\nu$, as $\eta\delta\epsilon\nu$ for $\eta\delta\epsilon\iota\sigma\alpha\nu$, *they had known*; but it is not so very frequent.

But $\eta\nu$ is likewise the first Person of the second Aorist Middle of $\iota\eta\mu$, *to go*, Vide Page 205; and moreover the first Person of the Imperfect of $\phi\eta\mu$, *to say*, Page 214, whereto we may likewise add, that $\eta\nu$ with a rough Breathing, is the second Aorist of $\iota\eta\mu$, *to send*, Page 207.

The second Aorist among the Poets is $\eta\sigma\nu$, derived regularly from the Baryton $\epsilon\omega$, whereof the Ionics, according to Eustath. make $\epsilon\sigma\nu$, without the Augment; from whence comes $\epsilon\epsilon\varsigma$, by Crasis $\epsilon\epsilon\varsigma$, and by Extension $\epsilon\epsilon\iota\varsigma$, in Herodotus.

From thence comes the Subjunctive $\epsilon\omega$, and $\epsilon\omega$; the Optative $\epsilon\sigma\iota\mu$; and the Participle $\epsilon\omega\nu$, as we shall see hereafter.

But $\epsilon\sigma\nu$ is sometimes also an Imperfect, $\omega\varsigma\ \omega\sigma\tau' \epsilon\sigma\nu$, Il. ξ , *sic quondam eram*.

The Subjunctive.

Sing.	α ,	$\eta\varsigma$, & $\eta\sigma\theta\alpha$,	η , Ion. $\eta\sigma\iota$.
Ion.	$\epsilon\omega$,	$\epsilon\eta\varsigma$,	$\epsilon\eta$, and $\epsilon\eta\sigma\iota$.
Poet.	$\epsilon\epsilon\omega$,	$\epsilon\epsilon\eta\varsigma$,	$\epsilon\epsilon\eta$, and $\epsilon\epsilon\eta\sigma\iota$.
Dual.	...	$\eta\tau\sigma\nu$,	$\eta\tau\sigma\nu$.
Plur.	$\omega\mu\epsilon\nu$,	$\eta\tau\epsilon$,	$\omega\sigma\iota$.
Dor.	$\omega\mu\epsilon\varsigma$,		
Poet.	$\epsilon\omega\mu\epsilon\nu$, $\epsilon\epsilon\omega\mu\epsilon\nu$, &c.		

From

From thence comes μελείω, according to Eustath. *interfim, acquiram.*

The Optative.

Sing.	εἴην,	εἴης,	εἴη.
Poet.	εἴοιμι,	εἴοις,	εἴοι.
Dual.		εἴητον,	εἴητην.
Plur.	εἴημεν,	εἴητε,	εἴησαν.
Sync.	εἴμεν,	εἴτε,	εἴεν.

The Imperative.

Sing.	ἴσθι, or ἔσω,	ἔσω.
Poet.	ἴσσω,	Dor. ἦτω.
Dual.	ἔσθον,	ἔσων.
Plur.	ἔσθε,	ἔσωσαν.
		Att. ἔσων.

ANNOTATION.

We meet with εἴ for ἴσθι, from whence comes πάρει, *come hither*; as also with ἦτω for ἔσω, from the Baryton ἔω, ἔέτω, by Crasis ἦτω, Psal. ciii.

ἴσθι comes also from ἴσθμι, *to know*, whereof presently. But ἴθι, *be gone*, is the Imperative of εἶμι, *to go*; ἔσόν, and ἔσε in the Indicative are acuted; but ἔσθον, and ἔσθε in the Imperative are penacuted, as Apollonius teacheth, Book iii. Chap. xxvii.

The Infinitive.

εἶναι, Att. ἔμεναι, Æol. ἔμμεναι, Ion. ἔμεν, Dor. ἦμεν, and ἦμις. See Book III. Rule XLV.

Participles.

	ὄν,	ὄντο,	ἔσα,	ἔσης,	ὄν,	ὄντο.
Ion.	ἔων,	ἔόντος,	ἔσα,	ἔσης.		
Æol.	εἷς,	ἐνλος,	Dor. εὔσα.			
From whence comes like	} παρεῖς, and		} εἰσα,		} in Plato,	
	} τισείς.		} ἔσσα,			

Middle.

The Verb Substantive hath likewise its Middle, from whence it takes the Imperfect and the Future. For from εἶμι, the Present Middle should be ἔμαι, from whence comes the Imperfect ἦμην, and the Future ἔσομαι.

Indicative.

Imperfect.

Sing.	ἦμι,	ἦσο,	ἦτο,	eram, as, at.
Dual.	ἦμεδον,	ἦσδον,	ἦσδην.	
Plur.	ἦμεθα,	ἦσθε,	ἦντο.	

Ion. ἔατο, Poet. ἔιατο, Hom.

First Future.

Sing.	ἔσομαι,	ἔσῃ,	ἔσεται.
Poet.	ἔσομαι,	ἔσῃ,	ἔσεται.
Dor.	ἔσσεύμαι,	ἔσσειαι,	ἔσσει.

Dual.	ἑσόμεθον, εσθον.	ἑσεσθον,	ἑσεσθον.
Plur.	ἑσόμεθα, εσθα.	ἑσεσθε,	ἑσονται.
		Optative.	
Sing.	ἑσοίμην,	οιο,	οιτο, etc.
Poet.	ἑσοίμην.		
From whence comes <i>παρεσσίμην, aforem, ἀπεσσίμην, abforem.</i>			
Infin.	ἑσεσθαι.		
Part.	ἑσόμενον.		
Poet.	ἑσόμενος.		

ANNO TATION.

Clenardus, and the common Grammarians, make *ἦμην* pass for the Plu perfect of *εἶμι*. But methinks it is far properer to take it for the Imperfect of *εἶμαι*. Thus Euripides for Instance, *ἐγὼ δὲ προδότης ἐκ ἡμῶν τέκνων*, that is, *ego liberorum proditor non eram. I did not betray them.* We read likewise *παρήμην, aderam, I was there*, in Demosthenes, and others.

CHAP. VII.

Of *εἶμι, ἵημι, eo, vado.*

RULE XVIII.

Of the Formation of *εἶμι*.

FROM *ἔω*, is formed *εἴω*, and from thence *εἶμι, vado*, which casts away *ε* from the Diphthong in the Dual and Plural.

EXAMPLES.

This Verb *εἶμι* likewise is derived from *ἔω*, marked with a smooth Breathing. For the Poets have first turned it into *εἴω*, from whence *εἶμι* has been afterwards derived, which is sometimes translated by the Present, *eo, I go*; and oftener by the Future, *ibo, I will go*. Just as the French express sometimes the Future, when they say in the Present, *je m'en vas*. Wherefore the Future of this Verb is antiquated, though Homer has made use of the Middle, *εἴσεται*, Od. c.

It preserves the Diphthong *ei* in the Singular of the Present and Imperfect, just as the regular Verbs have their long Vowel; and in the Dual and Plural it hath *i* only, (as they have their short Vowel only) whereas *εἶμι, sum*, has *ε* only in the Present of these two Numbers, excepting the third, which in both reassumes the Diphthong. This Verb is conjugated thus:

Active Indicative.

Present.

S.	εἶμι,	εἶς or εἴ, εἴσι, eo, I go.
D.	ἵτον,	ἵτον.
P.	ἵμεν,	ἵτε, εἴσι or ἴσι, according to some.
	Ion. ἴασι.	

In like manner *προσίσσι, adeunt*; *εἰσίσσι, ingrediuntur*; *πρόσσι, prodeunt*. But the following have a double Accent, *ἀνάσσι* and *ἀναῶσι, they ascend*;

ascend; καλίσσω and καλιᾷσω, they descend; διῶσω and διᾷσω, they converse; μέλιω and μελιᾷσω, they pursue.

ANNO TATION.

The second Person εἶ is scarcer here than εἶς, quite the reverse of the foregoing Verb; however, it is found among the Poets, whence we read ἀπεί, abis, or abibis, in Theocritus, and likewise in Lucian in Revivisc. μέτεῖ τὴν τέχνην, artem aggredieris.

R U L E XIX.

Of this Verb's Preter-Tenses and Aorists.

The Preter-Tenses and Aorists are taken from εἶω.

E X A M P L E S.

This Verb borrows almost all its Preter-Tenses and Aorists, from the Poetic Verb εἶω. Thus, though it forms regularly

The Imperfect.

Sing. εἶν,	εἶς,	εἶ.
Dual. . .	ἔσαν,	ἔτην.
Plur. ἤμεν,	ἔτε,	ἔσαν.

From whence comes ξύνισαν, they assembled together. And in the Dual, ξύνῆτην, in Hom. and Hesiod.

Nevertheless it takes likewise εἶον, from whence comes the third Person, εἶεν, he did go, Hesych. And from thence proceeds the Att. ἦον, Hom. and by Resolution ἦιον, from whence we may derive ἐξῆιον, in Apollodorus.

From the same Verb proceeds also the unusual Preterperfect, εἶκα, from whence is formed the

Plu-perfect.

εἶκειν, Att. ἤκειν, Plur. ἤκειμεν, Sync. ἤμεν and ἤμεν, iweramus. In like manner, ἐπεξῆμεν, eruperamus; προσῆμεν, accefferamus. And likewise ἤεῖτε, ἦτε, iweratis; ἐξῆτε, exiweratis.

First Aorist.

should be εἶσα, from whence comes the third Person Plural, εἶσαν, and from thence ἦσαν, εἶσαν, and ἦσαν, and moreover the third Person Dual εἶσάτην, Att. εἶσάτην.

The Compound μελεῖσα, intermisi, Participle Middle, μελεισάμενος, Il. g. intermissus, interveniens.

Second Aorist.

Sing. ἶον,	ἶς,	ἶε,	from the same εἶω,
εἶον,			
ἦον.			
Dual. . .	ἔτον,	ἔτην,	
Plur. ἶομεν,	ἔτε,	ἶον.	

Subjunctive.

The Present and Imperfect are antiquated.

Second Aorist.

Sing. ἶω, ἶης, etc. from whence comes ἀπίωμεν, abeamus.

Optative.

The Present and Imperfect are scarce ever met with.

Second Aorist.

Sing. ἴοιμι, ἴοις, ἴοι, etc. Thus in Josephus, εἰ ἐπαύοις, *if he returned.*

Imperative.

Present and Imperfect:

Sing. ἴθι, ἴτω. Dual. ἴτον, ἴτων. Plur. ἴτε, ἴτωσαν.

But we likewise meet with εἰ for ἴθι, from the Verb ἴω, from whence εἰ should come, and by Crasis εἰ. Thus ἔξει, Hesych. *exi*; ἀπει, *abi*; διει, *go on*, and such like.

We do not find this Verb compounded with σὺν, or παρὰ.

Second Aorist.

Sing. ἴε, ἴτω, etc. In like manner ἔξειε, *exi*; it is formed regularly from the second Aorist Indicative ἴον.

Infinitive.

εἶναι; from whence comes ἀπεῖναι, *to depart*, or *to be gone*; παρῆναι, *to approach*.

We also read ἵναι, whether that it comes from εἶναι, by dropping ε, or from ἰέναι, by Syncope, which we shall speak of in the next Rule.

Observations on the Dialects.

The usual Dialects occur also in this Verb, Att. ἔμεναι and ἰέμεναι, Dor. ἱμεν and ἰεμεν, etc.

Participles.

Second Aorist.

ἰὼν, ἰόντος, ἰῶσα, ἰόν. From the Indicative Aorist ἴον.

A N N O T A T I O N.

Others will have it, that ἰὼν is a Present, observing at the same time that there are three Present Participles acuted; ἰὼν, *iens*, *going*, (which seems rather in that Case to come from ἵημι, whereof anon) κίων, *vadens*, *walking*; and ἰών, *qui est*, for ὢν, from εἶμι, *sum*, *to be*.

The Middle Verb.

The Preterperfect.

ἔῖα, still from the Poetic Verb εἴω, Att. ἦα, by Resolution ἦια, ἦιας, ἦιε; and this Person coincides with the third Person of the Imperfect Active. Plur. ἦαμεν, Sync. ἦμεν, *we have gone*; from whence comes ἀπῆμεν, *abimus*.

Plu-perfect.

ἤειπ, *abieram*, from whence come ἀνῆι and ἐπαυῆι, Lucian. *redierat*, διῆι, *transieverat*, Herod. διεῆῆι, Lucian. *narraverat*; διεῆῆσαν, *narraverant*, Id.

Πεσῆι, *egressus fuerat*, Plut. μετῆι, *persecutus fuerat*, Dion. Cass. ἐπῆι, *venerat*, *succurrerat*, Lucian.

Third Person Plural ἦσαν, Att. ἦσαν; from whence come ἀνῆσαν, *retricerant*; ἐξῆσαν, *egressi fuerant*; ἀντεπεξῆσαν, Lucian, *invadentibus hostiliter*

hostiliter occurrerant ; ἀπήεσαν, *abierant*. We likewise meet with ἐπανή-
ειμεν, *redieramus*.

Future.

The Poetic Verb εἶω forms also εἶσομαι, *ibo* ; ἐπιείσομαι, *I'll go and meet him*. Hom. From thence comes the first Aorist εἶσατο, *he is gone* ; and its Compound Participle in Homer, μετῃσάμενος, *having followed*.

ἸΗΜΙ, eo, vado, I go.

R U L E XX.

Of its Formation.

Ἔω with a smooth Breathing forms also ἵημι, which is used but in very few Persons.

E X A M P L E S.

From this same ἔω with a smooth Breathing, comes likewise ἵημι, eo, vado, formed by an improper Reduplication.

This Verb is intirely regular : but is not read in many Persons, most of which are met with in Hesych. and elsewhere, as

In the Present ἵησι, *he goes*, Plur. ἵεμεν, *we go* ; from whence come ἀνιέμεν, *we ascend* ; κατιέμεν, *we descend*, in Alex. Aphrod.

In the Imperfect, ἵεσαν *they did go*.

In the Optative ἵειν, *I wish he went*.

In the Infinitive, ἵέναι, *to go*, from whence come ἀπιέναι, *to depart* ; μετιέναι, *to run after, to pursue, or follow* ; προσιέναι, *to go towards*.

In the Participle ἵεις, ἵών, *going*, and ἵων, ἵών ; μετιόντες ἕκαστον, *Gaza, soliciting every Body* ; μετιόντες τὴν ἀρετὴν. Basil, *embracing Virtue*.

In the Middle Verb.

The Present is ἵημαι, from whence comes ἵεται, *he goes away* ; ἵενται, *they go away*.

The Participle ἵέμενος, Apollonius, *going away*.

The second Aorist ἦν, *I went* ; from whence comes παρῶν, *I arrived, I was just come*.

The Imperative ἵεσο, ἵσθω, *be gone*.

C H A P. VIII.

Of Verbs derived from Primitives in ἔω, with a rough Breathing.

And first of ἵημι, mitto, to send.

R U L E XXII.

Of the Formation of this Verb.

Ἰημι with a rough Breathing coming from ἔω, conforms entirely to τίθημι.

E X A M P L E S.

This Verb is not irregular, since it conforms entirely to τίθημι ; but we place it here among the rest deduced from ἔω, from whence it is formed by an improper Reduplication. It is conjugated thus ;

Active

Active Indicative.

Present.

Sing.	ἦμι,	ἦς,	ἦσι,	<i>mitto, is, it.</i>
Dual.	ἔτον,	ἔτον.		
Plur.	ἔμεν,	ἔτε,	ἔϊσι.	

Ion. ἔκσι, from thence ἔᾶσι.

The Compounds vary with regard to their Accent, ἐισίασι, *intromittunt*; προσίασι, *admittunt*. But ἐνιᾶσι takes a Circumflex. And συνίασι, or συνιᾶσι, *committunt*, is read either Way.

The Imperfect.

Ἦν, *mittebam*, like ἐτίθην. But instead of this we generally make use of the Imperfect of ἴω, which is ἔεν, ἔεις, ἔει, according to the third Rule. Likewise in Composition ἀφίεν, ἀφίεις, ἀφίει, and according to the Attics ἡφίεν, *dimittebam, relinquebam, permittebam*; καὶ ἔκ ἡφιε λαλεῖν, Marc. i: 34. and he did not suffer them to speak. It borrows also of the Poetic εἴω, the Imperfect εἶον, εἶες, εἶε, from whence comes καθεύετι, Il. φ. *dimittebatis*.

Future.

Ἦσω, ἦσεις, ἦσει, *mittam*, etc. like θήσω. From thence comes ἐνήσω. *immittam*, Hom. μεθήσω, *transmittam*, Hesiod.

First Aorist.

Ἦκα (for ἦσα) like ἔθηκα, ας, ε. Thus ἀφῆκα, *remisi*; παρῆκα, *omisi*; συνῆκα, Lucian; *intellexi*.

In the Plur. ἦκαμεν; its Compound ἀνήκαμεν, syncopated ἀνῆμεν, *dimissimus*.

The Attics prefix here a Syllabic Augment, saying ἐηκα, ἐνέηκα, συνέηκα.

Second Aorist.

Sing.	ῆν,	ῆς,	ῆ.
Dual.	ἔτον,	ἔτην.	
Plur.	ἔμεν,	ἔτε,	ἔσαν.

From whence comes παρέσαν, *præmiserunt*. It is formed from the Imperfect, by casting away the Reduplication.

Perfect.

Εἶκα with ει, Bæot. for ῆκα, like τέθεικα.

From thence comes the Plu-perfect εἶκεν. The Participle εἰκώς, it's Compound ἀφεικώς, *qui dimisit*. Infinitive ἀφεικέναι, *dimississe*. But from the Perfect ἀφείκα we find also formed ἀφείωκα, *dimisi*; Pass. ἀφείμαι, and ἀφείμαι, *dimissus sum*. ἀφείωνταί σε αἱ ἀμαρτίαι, Luc. vii. 43. *thy Sins are forgiven*.

The Subjunctive.

Present.

ἴω, ἴῃς, ἴῃ, etc.

R U L E XXII.

For the Second Aorist.

The Subjunctive Aorist ᾶ, ῆς, forms likewise εἴω, εἴω, ῆς.

E X A M-

E X A M P L E S.

The second Aorist regular is ὦ, ῆς, ῆ, etc. formed from the Present, by rejecting the Reduplication. But the Attics prefix a syllabic Augment to it, ἔω, ἔης, ἔη, whereof the Poets make a Diphthong, εἶω, εἶης, εἶη; ἀφείω, *dimisero*. And likewise ῆω, ῆης, ῆη; ἀνήη, Hom. *remiserat*, by adding the Vowel η.

Optative.

Present.

ἰείην and ἔοιμι. Second Aorist, εἶην.

The Imperative.

Present.

ἴεθι, ἴετω, etc.

Second Aorist:

ἔς, ἔτω, like θές. From thence comes the Compounds *πρόες, promitte*; ἀφές, *dimitte*; καθές, *demitte*.

The Infinitive.

Present.

ἵεναι, *demittere*; ἀφῆναι, *dimittere*.

Second Aorist:

εἶναι; its Compound ἀφῆναι, *dimittere*. We meet also with ἱμπαρῆναι, Simpl. in Epict. *laxare, remittere*; ἐπαφῆναι, Achil. Tatius, *immittere, submittere*.

The Participles.

Present, ἰείς. Second Aorist, εἷς, εἶς; from whence καθείς, *qui submitit*; τὰς κόμας καθείσαι, Dion Cassius, *comas submittere*; ἀφείς, *qui dimisit*, etc.

The Passive.

Present, ἵεμαι, *I am sent*; like τίθεμαι.

Imperfect, ἵεμην, *I was sent*.

First Aorist, ἔθην, like ἐτέθην.

But we likewise meet with εἶθην, from whence come ἀφείθην, and ἀφῆθην, *dimissi sunt*; παρειθην, Hom. *dimissus est*.

Perfect, εἶμαι, the third Person Plural, εἶναι, *missi sunt*; from whence ἀφῆναι, *dimissi sunt*; ἀνείναι, *remissi sunt*, Att. ἀφῆναι and ἀνῆναι; in the same Manner as ἀφῆκα, for ἀφείκα, dropping the Subjunctive, and inserting an ω.

But because the Perfect Regular should be ἵμαι, and its compound ἀφῆμαι, from thence proceeds ἀφῆσις, *remissio*; as from the natural Perfect τέθειμαι (instead of which we say τέθειμαι) comes θέμα, θέσις, *theme, position*, etc.

Thus from εἶμι, εὖ; Perfect εἶμαι, from the Poetic εἶω, come εἰτέον, and ἱτέον, rejecting ε, and by Pleonasm ἱτητέον, *eundem*.

The rest is formed regularly. For ἔθην forms in the Subjunctive εἶθω, third Person Plural εἶθωσι, *mittantur*.

Infinitive, εἶθῆναι, or εἶθῆναι, from whence comes ἐνέθῆναι, and ἐνεῖθῆναι, *immissum esse*; παρειθῆναι, Euseb. *languidum esse*.

Participle,

Participle, ἰθείς, ἐλθ, *missus*; from whence comes ἀνθείς, *absolutus*; ἀφείδεις, *dimissus*, etc.

Middle.

Indicative first Aorist, ἡκάμην, ἦκα, ἦκατο.

From whence comes ἀνηκάμην, *remisi* or *dicavi*; προσηκάμην, *admissi*, etc.

Second Aor. ἔμην, ἔσο and ἔο, ἔ, ἔτο, like ἰέμην, etc

Subjunctive, ᾤμαι.

Optative, εἴμην, εἴο, εἴτο.

Imperative, ἔσο, and ἔο, ἔ, ἔσθω; ἔσθον, ἔσθων, from whence comes κάθω, *submittito*; πρόσσε, *admittito*; πρόσ, *præmittito*, *emittito*; retaining the same Contraction as in the Imperfect and second Aorist.

Infinitive, ἔσθαι, Participle, ἔμειν, from whence προέμειν, *præmittens* *emittens*.

Observations on the Verb συνίμι, to understand.

Συνίμι, *committo*, is composed of ἵμι, *mitto*; it is taken for *to send together*, or *to confront*, *to compare*, and *to put together*. And metaphorically for *to hear*, *to understand*, *comprehend*, *know*, *see*, and *perceive*, signifying the Application of the Senses or of the Mind to any thing. It forms its Tenses sometimes from itself, and sometimes from συνῶ, circumflexed. Thus we say in the third Person Singular, συνήσι and συνεῖ, *intelligit*; and in the Plural, συνῶσι and συνεῖσι, *intelligent*. In the Imperative, συνίθι and συνίε. In the Participle, συνιείς, ἴλος, and συνιῶν, ἔνλος, *intelligens*. But συνιῶν, ὥλος, *conveniens*, comes from σύνεμι.

The first Aorist is συνῆκα (like ἦκα abovementioned) *commisi*, *consciis sum*, *intellexi*; εἰ γὰρ συνῆκαν, Mark vi. 52. *for they did not understand*. But the Attics change σ into ξ, ξυνέηκε μάχεσθαι, Hom. *in pugnam commisit*, where we find a Syllabic ε after the Preposition, which makes a double Augment. And sometimes this ε is put before, ἐξυνῆκα, ας, ε, etc.

CHAP. IX.

Of ἵΗΜΑΙ, ἵΗΜΑΙ, and ἵΕΙΜΑΙ.

RULE XXIII.

Formation of ἵημαι, concupisco.

ἵημαι coming from ἔω, with a rough Breathing, expresses *Desire*.

EXAMPLES.

This Verb is used in the Present Passive, ἵημαι, ἵεσαι. like τίθεμαι; its compound ἐφίεμαι, *I desire*.

Imperfect, ἰέμην, ἐφίεμην. But it is seldom read but in these two Tenses.

ANNOTATION.

This signifies also sometimes *to go*, but with a sort of an Eagerness or Desire. Homer says, οἵκαδε ἰεμένων, of those who were returning to their Country. Where this Verb is properly the Passive of ἵμι, *mitto*, importing a Desire or Propensity towards something.

ἵΗΜΑΙ, *sedeo, to sit*.

RULE XXIV.

Of the Formation of ἵημαι.

1. ἵημαι, with a rough Breathing, comes likewise from ἔω

2. Retain-

2. Retaining its η, it is often taken for the Perfect.
3. But εἶμαι and εἶσμι come from εἴσομαι; ἥσομαι from ἥδω; and εἶμαι from εἶω.

EXAMPLES.

1. This Verb follows the Conjugation of the Middle Verb, and is formed from εἶω, *to sit*, in the Manner as follows; ε repeated makes εἶω, and from thence is formed εἶμι, in the Middle εἶμαι, and by Crasis ἤμαι. It retains η in all its Numbers, and is conjugated thus:

Indicative.

Sing. ἤμαι,	ἥσαι,	ἦται.
Dual. ἡμῶν,	ἥσθον,	ἥσθον.
Plur. ἡμεῖς,	ἥσθε,	ἦνται.

Ion. εἶλαι, Poet. εἶλαι.

The Compounds draw back the Accent; καθήμαι, καθῆσαι, and καθῆναι.

2. This Tense is often taken for the Preterperfect.

5. Wherefore we may remark here four Preterperfects, which are relative to one another, and which, without proper Attention, may be easily confounded.

The first is this ἤμαι, which we are treating of here.

The second, εἴσομαι, *sedi*, taken from εἴσω, εἴσομαι, *to sit*. Plu-perfect εἴσμι, *sederam*.

This εἴσω likewise comes from εἶω, by inserting ζ; its second Aorist is εἶδεν, from whence the Latin *sedere* seems to be derived. Its Compound is καθίζω; but changing ε into ι, we say likewise εἴω, καθίζω, ἐκαθίζον, καθίσω, ἐκαθίσα, ἐκάθισα; the Imperative, καθί, καθίσον, ἐκάθικε.

The third, ἥσομαι, comes from ἥδω, *to rejoice or take pleasure*.

And the fourth, εἵμαι, comes from εἶω, *to dress*, or from ἵμι, *to send*. See the last in the preceding Chapter, and the other in the next Page.

Imperfect.

Sing. ἤμην,	ἥσο,	ἦτο.
		Poet. ἥσο.
Dual. ἡμῶν,	ἥσθον,	ἥσθην.
Plur. ἡμεῖς,	ἥσθε,	ἦντο.

Poet. εἶατο & ἦατο.

In like Manner, ἐκαθήμην, ἐκαθήσο, το, or without the Syllabic Augment, καθῆμην, καθῆσο, το.

Imperative.

Ἦσο, ἦδω. In the same Manner καθῆσο, ἥσθω.

Ion. καθῆσο, and assuming the short Vowel καθῆσο, and by Crasis καθῆ.

Infinitive.

ἥδῃ, καθῆδῃ, *sedere*.

Participle.

Ἦμεν: In like manner καθήμεν, παρήμεν.

Εἵμαι, *indutus sum*.

This is a Preterperfect coming from εἶω, as we have already observed; it is conjugated thus:

K k

Sing.

Sing. εἶμαι, εἶσαι, (Poet. ἔσται) εἴται, and εἶσαι; third Plur. εἶται.
Pluperfect, εἶμην and ἑσάμην; εἶσο and ἔσσο; εἶτο and εἶτο, or ἔτο,
third Plural εἶατο, Hom. and ἔσσατο, *indutus fuerat*.

Participle, εἶμεν.

Future, ἔσω or ἔσσω.

1. Aorist Active, εἶσα and ἔσσα, ας, ε, *I have dressed, I have placed*.

Infinitive, εἶσαι and ἔσαι; from whence comes ἐφίσσαι, Hom. but
ἰφίσσαι, antepenacuted, is the Imperative Middle, like τίλει.

1. Aorist Middle, εἶσάμην and ἑσάμην, ἐσάμην.

Participle, ἐσάμεν.

ANNO TATION.

We also meet with ἔννυμι, *induo*, formed from the same ἔω. See in the next Book, a List of the Verbs in νμι.

But it is to be observed, that several of these Persons which are formed with a double σο, may likewise be deduced from εἶμαι, *I am seated*, which we have already mentioned. as ἔσαι, *thou art dressed or seated*; ἔσσα or ἑσάμην, *I have placed or have dressed*; ἐσάμενοι, *those who have dressed, built, or founded*.

CHAP. X.

Of Irregulars in μι, that are not derived from a Verb in
ἔω or ἔω.

RULE XXV.

Of κεῖμαι, *jaceo*.

κεῖμαι, for ἵκεμαι, comes from κέω, it retains ει in all its Numbers.

EXAMPLES.

Κεῖμαι is derived from κέω, ομαι. From whence regularly should be formed ἵκεμαι, but the ι is inserted after the ε, in the same manner as in εἶμι, *I go*, and εἶμι, *I am*. It retains its Diphthong throughout all its Numbers, as ἦμαι, *I sit*, retains η.

Present.

Sing. κεῖμαι,	κεῖσαι,	κεῖται.
Dual. κεῖμεθον,	κεῖσθον,	κεῖσθον.
Plur. κεῖμεθα,	κεῖσθε,	κεῖσθαι.
Ion. κείσθαι. Poet. κείσθαι.		

Imperfect, ἐκέμην, σο, το, third Plural, ἐκέοντο.

Ion. κείσθαι. Poet. κείσθαι.

Future Middle, κείσομαι, as from κέω, ομαι, η, εἶται.

Dor. κείσθαι and κείσθαι.

Imperative, κείσο. Infinitive, κείσθαι. Participle, κείμαι.

The following Compounds draw back their Accent, ἀνάκειμαι, *I repose*; ἐπικέμαι, *I lean upon*; διάκειμαι, *I am in such a Disposition*. But in the Infinitive they retain it, περικεῖσθαι, *circumjacere*.

ANNO TATION.

We likewise read in Hom. Od. π. κείσθαι, from the Barytonous Verb κείμαι. And in the Imperfect, κείοντο, without an Augment. In the Subjunctive,

Subjunctive, κίωμαι, from whence καλακίωται, Lucian, subjaceant; συγκίηται, Plato, conflata, composita sit.

R U L E XXVI.

Of ἴσῃμι, scio, cognosco.

*ἴσῃμι conforms to ἴσῃμι; and is frequently syncopated.

E X A M P L E S.

*ἴσῃμι is formed from ἰσάω, scio, to know, without the Reduplication. It is syncopated in several Places, and is conjugated after the Manner of ἴσῃμι, thus:

Indicative.

Sing.	ἴσῃμι,	ἴσῃς,	ἴσῃσι.
Dor.	ἴσαμι,	ἴσας,	ἴσατι.
Dual.	ἴσατον,	ἴσατον.	
Sync.		ἴσῃν, ον.	
Plur.	ἴσαμεν,	ἴσατε,	ἴσασι.

(Sync. ἴσμεν, Dor. ἰδμεν, ἴτε, from whence comes the Compound κατίτε, γε κνω, with the Accent on the antepenult. as also in the Participle ἴσας, αὐτοῖς ἴσασι, scientibus, contrary to the common Custom of Verbs in μι, according to which it should be ἰσάς, like ἰσάς; ἰσᾶσι like ἰσᾶσι, etc.

The Imperfect, ἴσῃν, ης, η, like ἴσῃν.

3. Plural, ἴσασαν, Sync. ἴσαν, sciebant. But ἴσαν imports also ibant, from εἶμι above mentioned,

Imperative, ἴσαθι, ἰσάτω. Sync. ἴσθι, ἴτω, etc.

But ἴσθι signifies likewise esto, from εἶμι, sum, as above, page 201.

3. Plural, ἰσάτωσαν, Sync. ἴτωσαν and ἴτων.

In like Manner its Compounds σύνθι, for σύνθισθι, conscius sis.

R U L E XXVII.

Of the Middle Formation.

The Middle ἴσῃμαι, with a smooth Breathing, assumes a τ, and forms ἴσαμαι.

E X A M P L E S.

The Middle Verb of ἴσῃμι is ἴσῃμαι, which assuming a τ forms ἴσαμαι, with a smooth Breathing, wherein only it differs from ἴσαμαι, βο. From thence comes ἐπίσαμαι, ἐπίσασαι, Att. ἐπίση, ἐπίσεται, to know; whereas ἐπίσαμαι, to surprise, to fall upon, or oppress, comes from ἴσαμαι.

Imperfect, ἐπίσαμην, ἐπίσασο, Ion. αο, Contract ω, ατο; and with the Temporal Augment ἡπισάμην, ασο, etc.

R U L E XXVIII.

Of φῃμι, dico.

φῃμι, dico, conforms to ἴσῃμι. From ἴφην, comes φῃν, and thence ἦν.

E X A M P L E S.

φῃμι is formed from φᾶω, without the Reduplication, and is irregular with regard to the Accent.

The Active.

Present.

Sing.	φημι,	φῆς (with, subscribed)	φῆσί.
Dor.	φαμί.		Dor. φαλί.
Dual.	φατόν,	φατόν.	
Plur.	φάμεν,	φάτε,	φασί.
			Dor φασί.

The Accent upon the last Syllable, though in the Participle we say, φάς, αὐτός, τοῖς φάσι, with a Circumflex on the α. And the Reason is because it passes for an Enclitic throughout the Plural, in the same manner as εἰμι, *sum*.

But its Compounds draw back the Accent, καλέφηνι, *I assure*, καλέφασι; ἀπόφηνι, *I deny*, ἀπόφασι; σύμφηνι, *I agree*, σύμφασι.

In every thing else it agrees with ἔσθην, thus:

The Imperfect, ἔφην, like ἔσθην, and without the Augment, φῆν, φῆς, and φῆσθα, φῆ.

And afterwards casting away φ; ῆν, ῆς, ῆ, V. R. 17.

Likewise in the Present, ἡμι, ῆς, ῆσι, for φημι, etc.

The second Aorist, ἔφην, like ἔσθην, which happens here to be the same with the Imperfect; which is moreover the Case of all Verbs in μι, that are without a Reduplication; as τλήμι, *I suffer*, ἔτλην; γινώμι, *I know*; ἔγνων; φημι, *I say*, ἔφην, ἔφη, and according to the Dorics, ἔφα; αὐτός ἔφα, *ipse dixit*.

In the Dual, ἔφητον, ἔφήτην.

Plural, ἔφμεν, ἔφτε, ἔφσαν.

It retains the long η, whereas the Imperfect assumes the short α; wherein it conforms to ἔσθην. In the other Moods the Present is the same with the Second Aorist.

The Subjunctive; φῶ, φῆς, φῆ, like εὔ.

The Optative; φαιην like εἰαιην.

The Imperative; φάθι, σύμφάθι, *confess*.

The Infinitive; φάναι, penacuted; for φᾶναι with a Circumflex on the Penultima; or, according to the Attics, φῆναι is the Second Aorist of φάω, proceeding from the Indicative Aorist ἔφανα or ἔφνα.

The Participle φάς, *saying*; but, deducing its Future from φάω, and so making φήσω, from thence it forms φήσευν and φήσων; and the First Aorist ἔφησα; from whence comes the Optative φήσαιμι, Æol. φήσεια; the Infinitive φῆσαι; and the Participle φήσας.

Middle Indicative.

Second Aorist, ἰφάμεν, ἰφασο, etc.

Imperative, φάο for φάτο, Hom.

Infinitive, φάσθαι.

Participle, φάμενος.

B O O K F I F T H.

O F D E F E C T I V E V E R B S ;

A N D

Of the Investigation of the Theme, or Resolution of Verbs.

AFTER having represented in the two preceding Books the general Analogy of both Conjugations, that is of Verbs in ω , and of Verbs in μ , with their principal Irregularities; it is fit now we should treat of those, which are irregular by Defect, as wanting several Tenses: Which will be very serviceable not only towards laying a Foundation for the Investigation of the Theme or Resolution of Verbs, which we shall treat of in the 6th and the ensuing Chapters of this Book; but moreover towards acquiring a completer Knowledge of this Language by the Analogy of the Derivation of these Verbs, wherein consists its principal Treasure.

For the most part of these Verbs are irregular for no other Reason, but because they either form, or are formed from other Verbs: Whence it comes to pass, that the Primitives are frequently unusual in the Present and the Imperfect, having made these Tenses over to their Derivatives; or on the contrary the Derivatives being used only in the Present and the Imperfect, their Defect in the other Tenses is supplied by their Primitives; thus λαμβάνω being derived from the antient Verb ληβω, λαμβάνω serves for the Present and the Imperfect; and ληβω supplies its Deficiency in the other Tenses.

Wherefore we may distribute defective Verbs in general into two Classes; one of Verbs, that have only the Present and the Imperfect; and the other of Verbs, that are deprived of these two Tenses, though they have some others; and each of these two Classes includes Verbs in ω , and Verbs in μ .

C H A P. I.

Of Defectives, that have only the Present and the Imperfect.

And first of Verbs in ω .

VERBS in ω , that have only the Present and the Imperfect, may be divided generally into two Branches, one of Verbs in ω pure, and the other of Verbs in ω impure.

I. *Defectives in ω pure.*

Defectives in ω pure, are

1. Verbs

1. Verbs of Imitation or Resemblance in *άω*; *κελαινάω*, to be blackish or bordering upon Black; *χιάω*, to be as white as Snow; *γαληνάω*, to be at rest, to have a great Serenity of Countenance.

2. Likewise Verbs of Desire in *άω*; *βασιλειάω*, regnaturio, to have an Ambition of reigning; *μαθησιάω*, to be desirous of learning; *ώνησιάω*, to desire to buy; *εξαληγιάω*, to be willing to be a Captain, or Leader; *φονάω*, to breath Death and Destruction; *μαχάω*, to be eager for Battle.

3. Poetics derived from another Verb, especially if the Verb itself be a Derivative; as *ισχανάω*, to detain, or restrain, derived from *ισχάινω*, which comes from *ἴσχω*, and this last from *ἔχω*, habeo, to have; *δεικανάομαι*, to stretch out one's Hand to receive any thing, from *δείκάνω*, taken from *δείκω*, and this from *δικομαι*, Ion. for *δέχομαι*, accipio, to take, or receive.

There are some that are formed from a Noun, that is derived from another Verb; *ερχαλάω*, to shut up, or imprison, formed from *ἐρχαλόο*, or *ἐρχαλόο*, Inclosure; both in Hesych. coming from *ἐργω* or *εἰργω*, to inclose, or shut up.

But if they are only derived from a Noun, that is not a Derivative from another Verb, then they have their Tenses, as *μηχανάομαι*, machinor, to invent, or contrive, from *μηχανή*, machina, a Machine, or Contrivance.

4. Verbs in *νάω*, or *νέω*, formed by inserting *ν*; *πεινάω*, to sell, or expose to Sale, derived from *περάω*; *νυνέω*, to unite and join together, to build, taken from *ννέω*; *οἰχνέω*, proficiscor, to depart, or go, from *οἴχω*, or *οἴχομαι*; *ικνέομαι*, to come, from *ἴκω*, as also *ὑπισχνέομαι*, to promise, from *ὑπίσχω*.

Some of these change *ε* into *ι*; as from *πέτω* comes *πιτνέω*, to fall, from *ῥέγομαι*, *ῥεγνύομαι*, to desire, &c.

But if these Verbs happen to be derived from others in *άω*, they likewise form other Verbs in *μι*; as from *κεράω*, *κινάω*, and *κίρνημι*, to mingle; from *πιτάω*, *πιτνάω*, *πίννημι*, pando, to open; from *πελάω*, *πιπλάω*, *πίνπλημι*, to approach; from *σκεδάω*, *σκιδνάω*, and *σκιδνημι*, to disperse, to dissipate; or rejecting the first Letter, *κιδνάω*, and *κιδνημι*; from *κρεμάω*, to hang up, comes *κρεμνάω* and *κρέμνημι*, retaining *ε*; afterwards *κρημναω*, and *κρήμνημι*, changing *ε* into *η*; from whence *κρημνός*, a high or perpendicular Rock, a Precipice.

5. Poetics in *αίω*; *κεράω*, *κεραίω*, and likewise in its stead *κεραίρω*, to mix; *σκεδάω*, *σκεδαίω*, to scatter; *λιλάω*, *λιλαίομαι*, to desire.

6. Verbs in *είω* derived from a Future; *γαμῖω*, to marry; *γαμήσω*, *γαμησιέω*, to long to be married; *πολεμέω*, to wage War; *πολεμήσω*, *πολεμησιέω*, to be eager for War; *βρώω*, or *βρώσκω*, to eat; *βρώσω*, *βρωσιέω*, to be hungry; *ὄψω* or *-ομαι*, to see; *ὄψω*, *ὄψείω*, to desire to see.

But we are not to confound with these, other Verbs which the Poets form from a Present in *είω*, inserting *ι*, having the same Signification with their Primitives; as *εῖω* from *εῖω*, to flow; *νεικέω* from *νεικέω*, to wrangle, or dispute. Likewise *τελείω*, to perfect, or finish, from *τελέω*; *κρατέω*, to overcome, from *κρατέω*, &c.

7. Poly syllables in *ύω*; *δεικνύω*, to shew; *ἐγνύω*, to break; *σβεννύω*, to extinguish; and others of the like sort; from whence come the Verbs in *υμι*, whereof we shall speak hereafter.

8. All Verbs in *ύω*; *ἀλνύω*, to be sorely troubled, and vexed in Mind; *ἀγνύω*, to accompany, or to wait upon; *ἐπνύω*, to be married, though we

read

read the Future $\omega\pi\acute{\upsilon}\sigma\iota$ in Aristoph. casting away the Subjunctive, from the Penultima.

II. Defectives in ω impure.

We shall range them here according to the Rank of the Consonant preceding ω , and here we have one general Remark to make, that several of those Verbs, that have two Consonants before ω , are Defectives, as

Verbs in $\beta\omega$ preceded by another Consonant; $\xi\acute{\imath}\mu\omega$, to *whirl*, or *turn about*; $\phi\acute{\epsilon}\rho\omega$, to *feed*, or to *pasture*: Likewise $\phi\acute{\epsilon}\omega$ or $\phi\acute{\epsilon}\sigma\omicron\mu\alpha\iota$, to *run away*, to *be afraid*, has but very few Tenses of its own; no more than $\sigma\acute{\epsilon}\omega$, to *honour*; nevertheless $\epsilon\sigma\acute{\epsilon}\delta\eta\eta$ in Sophocl. for $\epsilon\sigma\acute{\epsilon}\phi\theta\eta\eta$, comes from $\sigma\acute{\epsilon}\beta\omicron\mu\alpha\iota$, according to Dionysius, because its Termination is pure; and $\lambda\acute{\epsilon}\omega$, *libo*, *fundo*, to *spill*; $\alpha\mu\acute{\epsilon}\omega$, *permuto*, to *change*; and $\tau\acute{\rho}\iota\omega$, *tero*, to *use*, or *wear out*, are also Regulars for the same Reason.

Verbs in $\delta\omega$ preceded by a Consonant; as $\lambda\delta\omega$, $\nu\delta\omega$, $\rho\delta\omega$; $\epsilon\lambda\delta\omicron\mu\alpha\iota$, to *desire*; $\sigma\pi\acute{\alpha}\nu\delta\omega$, *libo*, to *pour out*; $\kappa\upsilon\lambda\acute{\iota}\nu\delta\omega$, to *roll*; $\pi\acute{\epsilon}\rho\delta\omega$, *pedo*, &c.

Verbs in $\acute{\iota}\omega$, (the ζ having the Force of two Consonants) derived from a Circumflex of the same Signification; as

$\alpha\acute{\iota}\tau\tilde{\omega}$,	$\alpha\acute{\iota}\tau\acute{\iota}\omega$,	to ask, or to beg.
$\alpha\tau\tilde{\rho}\epsilon\mu\tilde{\omega}$,	$\alpha\tau\tilde{\rho}\epsilon\mu\acute{\iota}\omega$,	to be intrepid.
$\eta\tilde{\rho}\epsilon\mu\tilde{\omega}$,	$\eta\tilde{\rho}\epsilon\mu\acute{\iota}\omega$,	to be at rest.
$\mu\eta\tilde{\rho}\kappa\alpha\tilde{\omega}$,	$\mu\eta\tilde{\rho}\kappa\acute{\iota}\omega$,	to ruminate.
$\nu\epsilon\mu\epsilon\sigma\tilde{\omega}$,	$\nu\epsilon\mu\epsilon\sigma\acute{\iota}\omega$,	to be angry.
$\pi\omega\tilde{\lambda}\epsilon\mu\tilde{\omega}$,	$\pi\omega\tilde{\lambda}\epsilon\mu\acute{\iota}\omega$,	to wage War.
$\pi\omega\tilde{\kappa}\alpha\tilde{\lambda}\omega$,	$\pi\omega\tilde{\kappa}\alpha\lambda\acute{\iota}\omega$,	to provoke.
$\varsigma\omega\alpha\chi\tilde{\omega}$,	$\varsigma\omega\alpha\chi\acute{\iota}\omega$,	to sigh, or weep.

But those that are derived from a Noun, are generally regular; as from $\omicron\iota\kappa\circ$, a *House*, $\omicron\iota\kappa\acute{\iota}\omega$, to *build*, &c. We must however except, according to Eustath. $\delta\mu\delta\acute{\rho}\acute{\iota}\omega$, to *water*, or *sprinkle*; from $\delta\mu\delta\epsilon\circ$ or $\delta\mu\delta\epsilon\acute{\iota}\alpha$, *Imber*, *Rain*; and $\varsigma\alpha\theta\mu\acute{\iota}\omega$, to *weigh* or *balance*, from $\varsigma\alpha\theta\mu\acute{\omicron}\varsigma$ or $\varsigma\alpha\theta\mu\acute{\iota}\omicron\varsigma$, *statera*, *Scales*, or *Balance*.

Even those that are derived from a Verb of a different Signification have likewise their Tenses; as from $\pi\omega\lambda\epsilon\tilde{\omega}$, to *be rich*; $\pi\omega\lambda\epsilon\acute{\iota}\omega$, to *enrich*, &c.

9. Poetic Derivatives in $\acute{\alpha}\omega$, $\acute{\epsilon}\omega$, $\acute{\iota}\omega$, $\sigma\theta\omega$, and $\chi\theta\omega$, as from

$\alpha\mu\acute{\upsilon}\nu\omega$,	$\alpha\mu\upsilon\nu\acute{\alpha}\omega$,	to defend.
$\delta\acute{\iota}\omega\kappa\omega$,	$\delta\acute{\iota}\omega\kappa\acute{\alpha}\omega$,	to pursue.
$\nu\acute{\epsilon}\mu\omega$,	$\nu\epsilon\mu\acute{\epsilon}\omega$,	to pasture.
$\phi\lambda\acute{\epsilon}\gamma\omega$,	$\phi\lambda\epsilon\gamma\acute{\epsilon}\omega$,	to burn.
$\phi\theta\acute{\iota}\nu\omega$,	$\phi\theta\acute{\iota}\nu\acute{\upsilon}\omega$,	to corrupt.
$\mu\acute{\iota}\nu\upsilon\omega$,	$\mu\acute{\iota}\nu\upsilon\acute{\theta}\omega$,	to diminish.
$\acute{\epsilon}\delta\omega$,	$\acute{\epsilon}\sigma\theta\omega$,	to eat.
$\acute{\epsilon}\rho\acute{\epsilon}\iota\kappa\omega$,	$\acute{\epsilon}\rho\acute{\epsilon}\chi\theta\omega$,	to shake.

Likewise $\acute{\alpha}\chi\theta\omicron\mu\alpha\iota$, to *be heavy*, and $\acute{\epsilon}\chi\theta\omicron\mu\alpha\iota$, to *be hated*, whose Futures are, as if they came from Verbs in ω pure, $\acute{\alpha}\chi\theta\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ or $\acute{\alpha}\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, and $\acute{\iota}\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

Verbs in $\kappa\omega$; as the Poetic $\delta\lambda\acute{\epsilon}\kappa\omega$, to *ruin*, or *destroy*, formed from $\delta\lambda\acute{\epsilon}\omega$, $\acute{\epsilon}\sigma\omega$, which should make $\delta\lambda\acute{\epsilon}\sigma\kappa\omega$.

Likewise $\acute{\epsilon}\rho\upsilon\kappa\acute{\alpha}\kappa\omega$, and $\acute{\epsilon}\rho\upsilon\kappa\alpha\kappa\acute{\acute{\epsilon}}\omega$, *inhibeo*, to *hinder*, or *refrain*, from $\acute{\epsilon}\rho\acute{\upsilon}\kappa\omega$, and this from $\acute{\epsilon}\rho\acute{\upsilon}\omega$.

Verbs in $\sigma\kappa\omega$, let whatsoever Vowel precede, as

α; ἡσάω, ἡσάσκω, to be of Age of Maturity; γηράω, γηράσκω, to be old, to grow old; ἰλάω, ἰλάσκω, to appease, to render favourable, though we meet with ἰλάσθαι, in Hom. δέσσω, by Reduplication, διδράσκω, to run away.

ι; ἀρέω, ἀρέσκω, placeo, to please, to be agreeable; αἰσάνω, αἰσάνω; η; αἰδῶ, αἰδέσκω, to grow, to increase, from the Future αἰδήσω; from whence we must also derive all those that have an η or ω in the Penult. μνάομαι, Fut. μνήσομαι, by Reduplication μνήσσω, to remind, or put in Mind.

ι; κνέω, κνίσκω, to conceive; εὐρέω, εὐρίσκω, to find, or invent; στερεώ, στερίσκω, to deprive; αἰλώ, αἰλίσκω, to seize or take; τίω, by Reduplication πιπίσκω, to give to drink.

ο; βόω, βόσκω, to pasture, or give Forage.

ω; βιόω, Fut. βιώσω, βιώσκω; from whence comes ἀναβιώσκεισθαι, to rise to Life; in Plato, ἀμείλω, from whence is formed ἐξαμείλων, in Plato, Aristoph. and Suidas, Fut. ἀμειλώσω, from whence ἀμειλώσκω, to miscarry, or to procure a Misarrriage: We likewise find ἀμειλίσκω; βρώω, βρώσω, βρώτκω, and by Reduplication βιβρώσκω, to feed, to eat: In like manner τρώω, τρώσκω, to wound.

υ; μεθύω, μεθύσκω, to make drunk; δύνω, διδύσκω, to dress.

From φάω comes φάσκω, πιφάσκω, and also πιφραύσκω, and πιφραύσκω.

Verbs in βλω, κλω, φλω, as

μέμμελομαι, to take Care of, from μέλομαι.

κέκλωμαι, to command, from κέλωμαι.

ὄφλω, to owe, from ὀφείλω.

Poly syllables in ἰλλω, as

δενδύλλω, to stare about, likewise

βδύλλω, to loath, from βδέω, pedo, foeteo, &c.

Verbs that have only λ pure before ω, as

θίλω, to be unwilling, μέλω, to take Care of; κέλω, to command; πέλω, to be; likewise βελομαι, volo, to be willing.

Verbs in τρω; as τέτρω, to find.

Several Verbs in νω, which may be divided into different Classes, and whereof we shall treat more at large hereafter Chap. 7.

The 1st is of Verbs in αίνω, which are often derived from a Verb in εω or αω, as αἰδέω, from ἡδω, delecto, to rejoice, 2d Fut. αἰδέω, and from thence αἰδέω; from whence comes ἀνδανω, placeo, to please; φθαίνω, φθάνω, to prevent, &c.

The 2d of Verbs in αίνω, likewise derived from εω, or αω; as ἐλισσέω, ἐλισσάινω, labor, to slip, or fall; βάω, βαίνω, gradior, to walk.

The 3d of Poly syllables in είνω, as φαίνω, luceo, to shine, from φαίνω, or φάω; αἰεσίνω, effugio, to shun, from αἰεσώ, &c.

But Dissyllables are generally Regulars, as we shall see in the Investigation of the Theme.

The 4th of divers Verbs in ῶω, and ἔνω, as τίνω, luo, to pay, or atone for; ἰθύνω, dirigo, to conduct, to direct, to correct.

The 5th of Derivatives in νω, preceded by a Consonant, as πείνω, to kill, derived from φένω.

And of those some change the Vowel, as from ἀήκω, δάκνω, mordeo, to bite.

μένω, μένω, maneo, to remain.

γίνομαι, γίνομαι, fio, to become.

πέτω, πίνω and πιτνέω, cado, to fall.

The Verb πίνω, laboro, fatago, to take Pains, to be busy, is also defective; its Perfect Mid. is πείποναι, from whence comes πόνος, Labour. But the present is very scarce, though Eusebius mentions it; πίνομαι occurs frequently in Homer.

Verbs in σπώ, or σπομαι.

ἵπομαι, ἵσπομαι, sequor, to follow.

ἐνέπω, ἐνίσπω, dico, to say, which forms of itself the Future ἐνίψω; and makes likewise ἐνισπήσω, after the manner of Circumflex Verbs.

Verbs in γρω formed by Syncope.

ἄγρομαι, from ἀγείρομαι, to assemble.

ἔγρομαι, from ἐγείρομαι, to be stirred up, or awakened, from whence we find in Hesych. ἐξέγρης, for ἐξεγέσθης.

Some Poetics in σσω, as

παίφασσω, to stare, or look about; ἀνθίσσω, to be accustomed; ἀγνώσσω, to be ignorant of; ἀπνύσσω, to be empty or foolish; ἐνίσσω, Hom. for ἐνέπω, to say.

Derivatives in πλώ, or κλώ, which change the ϵ of their Primitives into ι ; as πλέω, πλώω, to fall; τέκω, τέκλω, to bring forth a Child; ἐπέτω, ἐνίπλω, to say. But ῥίπλω, to throw, or to cast, though derived from ῥέπω, is nevertheless regular.

ἴσχω, habeo, to have, derived from ἔχω, changing ϵ into ι and inserting σ ; and ἐνίσπω, from ἐνέπω.

From ἴσχω, comes ἀμπίσχω, to clothe or dress, formed from ἀμφί and ἔχω, where we find ϕ changed into π , by Reason of the Tenuis that followeth; likewise from ἔχω comes ἀμπέχω, Fut. ἀμφέξω.

Verbs derived from unusual Contracts, as some terminated in ξω or ψω; thus from αὐξέω comes αὐξώ, augeo, to augment, from ἐψέω, ἐψω, coquo, to boil; from ἀλέξέω, ἀλέξω, to repulse, to assist.

Likewise others that are derived from a Future; as ἄξω, ago, duco, to lead, or conduct; from whence comes the Imperative ἄξε, ἀξέτω; οἶσω, fero, to carry, from whence comes the Imperfect οἶσον, the Imperat. οἶσε, οἶσιν; ὄρσω, concito, to excite, or stir up, Hesych. Passive ὄρσομαι; Imperf. ὠρσόμην, ὠρσον, Ion. ὄρσειο, Imperat. ὄρσε, exurgere, awake, rise up. And these Verbs come from the Futures of ἄγω, οἶω, ὄρω, whereof the Æol. Future is ὄρσω for ὄρῶ.

In like manner δύσω, βήσω, λείω, for δύω, subeo, to go under; βαίνω, to go; λέγω, to say; likewise τέρσω for τέρω, to break, to spoil; δοάσω, or δοιάσω, of δοάζω or δοιάζω, to doubt, or deliberate. But δύσω makes in the Aët. Imperf. ἔδυσον, and in the Mid. ἔδυσόμην.

Verbs derived from Preter-perfects, as

κεκλήγω, clango, to make a Noise, from κλάζω, Perf. Mid. κέκληγα.

πεφρίκω, to dread, to be afraid, from φρίττω.

ἐξέγγω, to be astonished, to be frightened, from ἐγίγω.

ἐγρηγορῶ, to be watchful, from γρηγορέω, Perf. Mid. ἐγρήγορα.

But sometimes these Verbs derived from the Perf. Mid. form their Tenses regularly, as κειράγω from κράζω, to cry out, forms the 1. Aor. ἐκείραξα; and even the Perfect seems to have been used, since from

thence are derived the Nouns κέκραγμα, a Noise or Clamour; κειράκης, one that makes a Noise.

In like manner πεποιθέω, to have Confidence, formed from πίπειθα the Perf. Mid. of πείθω, to persuade, has nevertheless its Preter-perfect, as appears from the Verbal πεποίθησις, fiducia, Confidence, Assurance.

And ἐρήκω, flo, formed from ἔρακα, has the Plu-perfect Mid. εἰρήκειν. See Book 3. Chap. 3. Rule 11.

Verbs of a gradual Derivation, several whereof are in ἄζω, as ἀλύω, ἀλύσω, ἀλύσκω, ἀλυσκάζω, to draw back.

δράω, δράσω, δράσκω, δρασκάζω, to run away.

ἱλάω, ἱλάσω, ἡλασκω, ἡλασκάζω, vagor, to wander up and down.

ἴλω, ἴλω, ἱλύνω, ἱλυνῶ, ἱλυνάζω, to draw, or drag.

ἔρπω, ἐρπύζω, ἐρπυσάζω, to creep.

Others in ἵζω, as

τρέπω, τροπώ, τροπαλίζω, to turn, to change, to return; likewise ἐτροπαλίζω.

Or else in σθω, as

βᾶω, βιβάω, βιβάσω, βιβάσθω, to go, to walk, to advance, for which we also find βιβάσσω in Hesych.

To all these Defectives we may likewise join those, whose Reduplication terminates in a liquid, as

βαίνω, βαμ-βαίνω, to lisp, to stammer, to have a Difficulty of Speech.

μαίρω, μαρ-μαίρω, niteo, to be bright.

φαίνω, παμ-φαίνω, luceo, to shine, to give Light.

Likewise κερκαίρω and γαργαίρω, vibro, to dart, to throw; μυρμύρω, to murmur; δερδαπῶ, to devour, though we find in Hesych. διδάδαφε, he has devoured.

CHAP. II.

Of Defectives in μι, and μαι, that seldom have but the Present and the Imperfect of some Moods.

THERE are likewise Defectives in μι and μαι, which being used in the Present, are not only unusual in several other Tenses, but moreover differ somewhat from the Analogy of the other Verbs of this Termination, particularly those that come from a Verb in ᾶω, or in ἔω. We shall give them here according to their Order.

I. Derivatives from a Verb in ᾶω.

Ἀγαμαι, to admire, Imperf. ἡγάμην; Opt. ἀγαίμην. But the Fut. ἀγάσομαι; 1 Aor. ἡγάσαμην; Part. ἀγασθείς, come from ἀγάομαι, or ἀγάζομαι.

Βίβημι, to walk, unusual, instead of which is used βαίνω; Part. βιβάς, in Hom. 2 Aor. ἔβην; Subjunct. βῶ, βῆς, βῆ; Opt. βαίην. But it borrows of βᾶω the Future βήσω, 1 Aor. ἔβησα, Perf. βέβηκα.

Γήνημι, to be old, to wax old; Infin. γηράναι, from whence the old Attics formed κατὰ γηράναι; Part. γηράς, ἀντῶ. It comes from γηράω, from whence also γηρασκω is derived.

Δίδημι, to run away; 2 Aor. ἔδραν, which is not only a third Perf. Plur. for ἔδραν; but moreover a 1. Sing. for ἔδην, Thom. Magist. in Eclog. In like manner in its Compounds; ἀπέδραν, διέδραν; the Optat. ἀποδράην, διαδράην; the Infin. ἀποδράναι, διαδράναι; Part. ἀποδράς, διαδράς.

διαδράς. It comes from δράω, from whence also is formed διδράσκω, whereof we shall speak hereafter.

Δύναμαι, *to be able, to have Power and Authority*; Imperfect ἰδυνάμην, and Att. ἡδυνάμην; Subjunct. δύνωμαι; Opt. δυνάμην; Infin. δύνασθαι; Part. δυνάμενος. It borrows its other Tenses from δυνάομαι; from whence comes the Future δυνήσομαι; 1. Aor. ἰδυνήθην; Perf. διδύνημαι.

Ἔραμαι, *to love*; Imperf. ἡράμην; it takes its other Tenses from ἐράω.

Ἐστημι, *to stand*, the Present Indic. is not used; but it has the Optat. ἐσταίην, from whence comes ἀφισταίην, *abstiterem*; the Infinit. ἐστῆναι, *stare*. Its Primitive is ἵστω.

ἵπταμαι, *to fly*; Imperf. ἰπτάμην; 2. Aor. Mid. ἰπτάμην; Infinit. πιάσθαι; Part. πιάμενος. But the 2. Aor. Act. is ἔπην; from whence comes the Infinit. πῆναι; Part. πῆας, as formed from ἵπτημι. This derived from πῆω, from whence is borrowed the 1. Fut. πήσομαι; Perf. πῆπταμαι, with an α. And πῆω is formed by Sync. from πείω, by which we likewise say ἰπτόμην, πῆσθαι, and πτόμενος, from πέτομαι, which is of the same Signification.

Ἰσθμι, *to know*; we have already taken Notice of its Conjugation in the preceding Book.

Κίρνημι, *to mix*, makes the Imperf. ἐκίρην; Infin. κινῶναι; Part. κινῶς. But it borrows its other Tenses from κερῶω, whereof we shall make mention hereafter in κερᾶννυμι.

Κίχρημι, instead of which we also say κίχρῶω, *to lend*, 3. Perf. Plur. κίχρασι; Part. κίχρας; Pass. κίχραμαι, from whence comes the Part. κίχραμενος. It borrows of χράω the Future χρήσω; 1. Aor. ἐχρησα; the Perf. κέχρηκα; but κίχρημένος, *having borrowed*, and κρησθείς, *borrowed*, come from χράω, or χρεῖω.

Κρέμνημι or κρήμνημι, *suspendo*; Imper. κρήμνη, Att. instead of κρήμναθι, or κρημνῇ; Pass. κρημαμαι, *pendeo*; Part. κρημαμένος, *pendens*. This formed from κρεμάω, from whence comes the Future κρεμάσω; 1. Aor. ἐκρέμασα; 1. Fut. Pass. κρεμαθήσομαι; 1. Aor. ἐκρεμάσθην. We likewise find in the Present, κρέμαμαι, *pendeo*, from whence comes the Imperfect ἐκρέμω for ἐκρέμασο, *pendebas*; Infin. κρέμασθαι; Part. κρεμάμενος; and we not only meet with κρέμαμαι, but also with κρέμομαι. Aristoph. εἰ κρέμοισθε, *utinam suspensi sitis*. As from πετάω we not only say πέταμαι, but likewise πέτομαι.

Ὀνίνημι, *to assist*; Infin. ὀνιῶναι; Pass. ὀνίμαι; Infin. ὀνίνασθαι; Part. ὀνινάμενος. We find also without Reduplication ὄναμαι, ὀναίμην, ὄνασθαι. It comes from ὄναω, from whence is formed the Future ὀνήσομαι.

Πέρνημι, *to sell*; Infin. περνᾶναι; Part. περνῶς; Pass. πέρναμαι; Infin. πέρνασθαι; Part. περιάμενος. It borrows its Future and its other Tenses of περάω, or else of πιπράσκω, *to sell*.

Πίπλημι or πίμπλημι, *impleo, to fill*; (instead of which we likewise say πιπλάω, and πιμπλάω) the Imperf. ἐπίμπλην; the Infin. πίμπλῆναι; the Pass. πίμπλαμαι; Imperf. ἐπιμπλάμην; Infin. πίμπλασθαι; Part. πιμπλάμενος; Imper. ἐμπλήθη Att. instead of ἐμπλήθηθι, or ἐμπίπληθι, Hom. it comes from πλάω, from whence also comes the Future πλώσω; 1. Aor. ἐπλησα; Perf. πέπλημαι, 1. Aor. ἐπλήθην; though they may be also derived from πλώθω.

Πίπρημι or πίμπρημι, *incendo, to burn*; Imperf. ἐπίμπρην; Infin. πιμπράναι; from whence comes the Compound ἐμπιπράναι, Aristoph.

Part. *πυμπράς*, Pass. *πυμπράμαι*; Imperf. *ἐπιμπράμην*; Infin. *πυμπράσθαι*; Part. *πυμπράμεν*. It borrows its other Tenses from *πράω*, or *πρήθω*, as the first Future *πρήσω*; 1. Aor. *ἔπρησα*; 1. Fut. Pass. *πρησθήσομαι*; 1. Aor. *ἔπρησθην*; Perf. *πέπρησμαι*.

Πρίαμαι, to buy, (the Etymol. mentions the Aët. *πρίμις*, but it is antiquated) the Imperf. *ἐπρίαμην*, Subjunct. *πρίωμαι*, Optat. *πριαίμην*, Infin. *πρίασθαι*, Part. *πρίαμεν*. It comes from *πρίαώ*, from whence also is formed the Imperf. *ἐπρίασο*, and Att. *ἐπρίω*. And the 1. Aor. Mid. *ἐπρίαμην*, which is the same with the Imperf. above mentioned, whether it comes from the Aët. Aor. in a pure, *ἐπρία*, according to the 31. Rule of Book 3. Chap. 8. or whether it is formed by Sync. for *ἐπριασάμην*, from whence comes the second Person *ἐπρίασω*, Ion. *ἐπρίαώ*, by Crasis *ἐπρίω*, *emissi*.

Σκίδνμι, to spargo, to scatter, the Pass. *σκίδαμαι*, Imperf. *ισκιδάμην*, Infin. *σκίδασθαι*, Part. *σκιδάμεν*. It comes from *σκειδάω*, from whence also is formed the Fut. *σκειδάσω*, the 1. Aor. *ισκίδασα*, the Perf. *ισκιδασμαι*, the 1. Aor. *ισκειδάσθην*, 1. Fut. *σκειδασθήσομαι*.

From thence likewise *σκειδάννμι* takes its Tenses, which are the same with those here mentioned.

Τέθνημι, to dye, makes in the third Person Plur. *τεθναῖσι*, like *ἰσᾶσι*; Imperat. *τέθναθι*, like *ἰσθαθι*, or *τέθνασο* like *ἰσασο*. Opt. *τεθναίην*, Infin. *τετνάαι*. We shall speak of the other Tenses in the Resolution of Verbs, Chap. 8. R. 27.

Τέτλημι, to suffer, to endure, also makes in the third Person Plur. *τετλαῖσι*, Opt. *τέτλαίην*, Imper. *τέτλαθι*, and Att. *τέτλα*, Infin. *τέτλάναι*, 2. Aor. *ἔτλην*, *τλήθι*, *τλαίην*, *τλήναι*, *τλάς*. But it borrows of *τλάω* the Future *τλήσομαι*, and the Perf. *τέτληκα*.

Τίτρημι, to pierce, or make a Hole, borrows of *τράω*, the Future *τρήσω*, 1. Aor. *ἔτρησα*, Perf. Pass. *τίτρημαι*, 1. Aor. *ἔτρησθην*.

Φημί, to say, whereof we have already treated in the foregoing Book in the Irregulars in *μι*, Chap. 10.

II. From a Verb in *έω*.

We have spoken of those that come from the Verbs *έω*, *έω*, and *κίω*, in the Irregulars in *μι*, in the preceding Book. We must mention here some others.

Άημι, *spiro*, *flo*, to blow, retains always its long Characteristic, as in the Imperat. *άήτω*, *spirato*; Infin. *άήναι*, *spirare*; Imperf. Pass. *άήτω*, *spirabat*; Part. *άήμενοι*, *spirantes*; the third Perf. Plur. is *άεισι*: which draws back the Accent. The Part. *άείς* conforms to the Analogy of the rest.

This Verb comes from *άέω*, which is not used; even *άημι* is only for Poets.

Δέδνημι, to tie, Imperf. *ἐδίδην*, Infin. *διδάναι*, Part. *διδείς*. Its Primitive is *δέω*, from whence comes the Future *δήσω*, the 1. Aor. *ἐδήσα*, the Fut. Pass. *δεθήσομαι*, 1. Aor. *ἐδέσθην*, Perf. *δέδεμαι*.

Εἶδνημι, to know; Opt. *εἰδείην*, Infin. *εἰδέναι*. The Subjunct. *εἶδω* may be derived not only from *εἶδνημι*, but also from *εἰδέω*, from whence comes the Fut. *εἰδήσω*.

Έσχημι, to have. See *έσχω* in *έχω*, *habeo*, in the Resolution of Verbs.

III. From a Verb in *ὦ*.

There are scarce any more than these three, *ἀλῶμι*, to take; *βίωμι*, to live; and *γινῶμι*, to know, which are only used in the 2. Aor. *ἔαλον*, *captus sum*; *ἔβιον*, *vixi*; *ἔγνων*, *cognovi*. See *ἀλίσκω* hereafter in the Resolution of Verbs, R. 6.

IV. From a Verb in *ὠ*.

ἄγνυμι or *ἀγνύω*, to break, derives its Tenses from *ἄγω*, from whence comes the 1. Fut. *ἄξω*, the 1. Aor. Att. is *ἔαξα*, instead of *ἦξα*; likewise the 2. Aor. *ἰάγην* instead of *ἦγην*, Perf. Mid. *ἦγα* and *ἱαγα*; in the same manner its Compound *κατάγνυμι* makes its Participle *καταγμίνος* and *καταγωγός*, *confractus*, for *κατηγμίνος*, and *κατηγωγός*. And retaining the Augment contrary to Rule, we likewise say in the 2. Aor. Subjunct. *καταεαγῶσι* instead of *καταγῶσι*; and in the Infin. *καταεαγῆναι*, instead of *καταγῆναι*, to be broken.

δείκνυμι or *δεικνύω*, to show; Fut. *δείξω*, 1. Aor. *ἔδειξα*, Perf. *δέδεικα*, Pass. *δέδεικμα*; 1. Fut. *δείχθῃσονται*; 1. Aor. *ἔδειχθην*, coming from *δίκω*. In like manner *ἀποδείκνυμι*, to prove; *ὑποδείκνυμι*, to point out, to shew, to suggest, to demonstrate.

εἰργνυμι or *εἰργνύω*, to inclose, to shut up; the first Fut. *εἰρξέω*, 1. Aor. *εἴρξα*, the Perf. *εἴρξα*, Pass. *εἴργμαι*, and the 1. Aor. Pass. *εἴρχθην* come from *εἴργω*.

ἔννυμι or *ἐννύω*, to dress; the first Fut. *ἔσω*, the 1. Aor. *ἔσα*, the 1. Aor. Mid. *εἰσάμην*; Perf. Pass. *εἴμαι* (from whence comes the Part. *εἶμενος*) and the Fut. Pass. *ἰσθήσονται*, are taken from *ἔω*. But its Compound *ἀμφιέννυμι*, *ἀμφιέννυμαι*, and *ἀμφιέμαι*, is more frequently used; Fut. *ἀμφίσω*, and Att. *ἀμφιῶ*; from whence comes *προσαμφιῶ*, Aristoph. *insuper induam te*, 1. Aor. *ἠμφίεσα*; Perf. Pass. *ἠμφίεσμαι*.

ζύννυμι or *ζυννύω*, to heat, to be hot, borrows of *ζέω* the Fut. *ζέσω*; the 1. Aor. *ἔξεσα*; the Perf. *ἔξεκα*.

ζώννυμι or *ζωννύω*, to gird ones self, to put on ones sword, takes from *ζώω* the Fut. *ζώσω*, Aor. *ἔζωσα*, Perf. *ἔζωκα*; Pass. *ἔζωσμαι*, 1. Aor. *ἔζώσθην*.

κεράννυμι or *κεραννύω*, to mix, borrows of *κεράω* the Fut. *κεράσω*, the Aor. *ικέρασα*, Perf. *κεκέρακα*, Perf. Pass. *κεκέρασμαι*, Fut. *κερασθήσονται*, Aor. *ικερασθην*. But instead of *κεκέρακα*, it is more usual to say *κέκρακα*, from whence comes the Pass. *κέκραμαι* without *σ*, the Fut. *κραθήσονται*, and the Aor. *ικράθην*, as if they came from the unusual Verb *κράω*.

κορίννυμι or *κοριννύω*, to clog or satiate, takes its Tenses from *κορέω*, *κορέσω*, *ἐκόρεσα*, *κεκόρεκα*, *κεκόρεσμαι*, *κορεσθήσονται*, *ἐκορέσθην*.

κρεμάννυμι or *κρεμαννύω*, suspendo, borrows of *κρεμάω*, the Fut. *κρεμάσω*, the 1. Aor. *ἐκρέμασα*, Pass. *ἐκρεμάσθην*.

κλίννυμι or *κλιννύω*, occido, to kill, has from *κτείνω* the Fut. *κτενῶ*, 1. Aor. *ἔκλεινα*, Perf. *ἐκλακα*; in the Pass. *ἐκλαμαι*, 1. Fut. *κλαθήσονται*, 1. Aor. *ἐκλάθην*.

μίγνυμι, or *μιννύω*, misceo, to mingle, takes from *μίγω* the Fut. *μίξω*, the 1. Aor. *ἔμιξα*, the 1. Fut. Pass. *μιχθήσονται*, 1. Aor. *ἐμίχθην*, 2. *ἐμίγη*, Infin. *μιγῆναι*, Part. *μιγεῖς*.

μόργνυμι or *μοργνύω*, to wringe, the Fut. *μόρξομαι*, 1. Aor. *ἐμορξάμην*, come from the unusual *μόργω*.

ὀγνυμι or *οἰγνύω*, to open. The Fut. *οἶξω*, the 1. Aor. *ἔωξα*, Att. instead of *ᾤξα*; the Perf. *ἔωγμα*, instead of *ᾤγμα*, 1. Aor. Pass. *ἔώχθην*, for *ᾤχθην*, the Perf. Mid. *ἔωσα* instead of *ᾤγα*, all come from *οἶγω*, from whence

whence also comes the Compound ἀνοίγω; the Fut. Mid. is οἰγήσομαι, as if it came from οἰγέω.

Ὀλλυμι or ὀλλύω, to destroy, borrows its Tenses of ὀλέω. See the Resolution of Verbs.

Ὀμνυμι or ὀμνύω, to swear, takes its Tenses from ὀμώω, from whence comes the Fut. ὀμόσω, Perf. ὤμοκα, Att. ὀμόμοκα, 2. Fut. Mid. ὀμῶμαι, ὀμῶ, ὀμῆται.

Ὀμδεγνυμι or ὀμδεγνύω, to twine, takes its Tenses from μδεγνυμι. See above.

Πεῖλνυμι or πεῖλανύω, to open, to expand, borrows of πεῖλάω the Fut. πεῖλάσω, the 1. Aor. ἐπέτασα, the Perf. Pass. πεπέταμαι, by Sync. πεπίταμαι, 1. Fut. πετασθήσομαι, Aor. ἐπετάσθην.

Πήγνυμι or πηγνύω, compingo, takes from the unusual πήγω, or πήσσω, the Fut. πηξέω, 1. Aor. Act. ἔπηξα, the Pass. ἐπήχθην, the 2. Aor. ἐπάγην, παγῆναι, παγεῖς, Perf. Mid. πέπησα, the Pass. πέπησμαι.

Πλῆγνυμι, plango, ferio, to strike, takes from the unusual πλήγω or πλήσσω, the Fut. πλύξω, the 1. Aor. ἔπληξα, Pass. ἐπλήχθην, 2. Aor. ἐπλάγην, πλάγηναι, πλαγεῖς, Perf. Pass. πέπληγμαι.

Ρήγνυμι or ρηγνύω, to break, takes from the unusual ρήγω or ρήσσω, the Fut. ρήξω, 1. Aor. ἔρρηξα, 2. Aor. Pass. ἐρράγην, the Infin. ραγῆναι, Part. ραγεῖς, Perf. Mid. ἔρρωγα. In like manner its Compound διερρώγα, I am all shattered, from whence comes διερρώγος, broken, shattered, as ἀρωγός is used instead of ἀρηγός, Protector, Defender.

Ρῶνυμι or ῥωνύω, roboro, to strengthen, takes from ῥώω, the Fut. ῥώσω, Perf. ἔρρωκα, Pass. ἔρρωμαι, Pluperf. ἐρρώμην, Imper. ἔρρωσο, ἔρρωσθω, vale, valeat, Infin. ἐρρώσθαι.

Σεῖνυμι or σεῖνύω, to extinguish, borrows of the unusual σείω, the Fut. σείσω, 1. Aor. ἔσεισα, Perf. ἔσεικα, Pass. ἔσεισμαι, Fut. σεισθήσομαι, Aor. ἐσεισθην. But it makes the Fut. Mid. σέήσομαι, from whence comes its Compound ἀποσεήσομαι, extinguiam. The Perf. Mid. makes ἔσεικε with η, from whence comes ἀπέσεικε, he was extinguished, 2. Aor. ἔσειν, from whence comes ἀπέσειν; which if considered as an Active, comes from σείην; but regarded as a Passive, is derived from the Active ἔσειν.

Σκιδάνυμι or σκιδανύω, to disperse, to scatter, takes from σκιδάω, the first Fut. σκιδάσω, 1. Aor. ἔσκιδασα, 1. Fut. Pass. σκιδασθήσομαι, 1. Aor. ἔσκιδάσθην, Perf. ἔσκιδασμαι.

Στορένυμι or στορενύω, sterno, to strew, to lie down, to sleep, takes from στέω, the Fut. στέσω, 1. Aor. ἔστρεσα; but instead of στορένυμι, we likewise say by Sync. σόρνυμι, which has the same Futures and Aorists, and takes also the same Tenses as σρώνυμι.

Στρώνυμι or στρωνύω, sterno, takes the Fut. στρώσω, 1. Aor. ἔστρωσα, Pass. ἔστρωθην, Perf. ἔστρωμαι, from the unusual στρώω.

Τίννυμι or τιννύω, luo, to be punished, borrows of its primitive τίω (from whence also comes τίνω) the Fut. τίσω, 1. Aor. ἔτισα, Perf. τέτικα.

Φράγνυμι (instead of which we likewise meet with φάργνυμι by Transposition) or φραγνύω, sepio, to hedge, or inclose, takes from φράσσω, the Fut. φράξω, 1. Aor. ἔφραξα, the Perf. πέφρακα, Pass. πέφραγμαι, the Aor. ἐφράχθην.

Χράνυμι or χρανύω, to colour, borrows of χρώω the Future χρώσω, the 1. Aor. ἔχρωσα, the Perf. Pass. κίχρωσμαι, with a σ.

Χώνυμι

Χώνυμι or χωνύω, *aggero*, takes from χῶω, the Fut. χῶσω, 1. Aor. ἔχωσα, Perf. Pass. κίχωσμαι, the Aor. ἐχώσθην, Fut. χήσθησομαι.

C H A P. III.

Of the other sort of Defectives, which are unusual in the Present, and the Imperfect.

THE other kind of Defectives are those, which being rare or unusual in the Present, and the Imperfect, have nevertheless the use of some other Tenses.

They may, like the foregoing, be divided into two Classes; one of Verbs in ω , the other of Verbs in $\mu\iota$ or $\mu\alpha\iota$.

These Defectives in $\mu\iota$ and $\mu\alpha\iota$ generally speaking have only the second Aorist, and its depending Tenses, and of these I shall speak in the following Chapter.

The Defectives in ω of this second sort are those, which are used in the Future and the Perfect with their depending Tenses, which Defectives are pretty numerous.

I shall give them here according to their alphabetical Order, intermixing with them some Verbs in $\mu\iota$ and $\mu\alpha\iota$, which will be of no little Service; and opposite to them I shall place the Verbs, that are used in the Present, and from whence the others borrow what they want, following herein *Sylburgius's* Method, which must contribute exceedingly to the Investigation of the Theme: I shall moreover adjoin the Signification of the Verbs, that they may be still of greater Service and Utility.

Verbs scarce or unusual.

Verbs received or usual.

Ἀγάομαι, and ἀγάζομαι,	ἀγαμαι; to admire, to be surprized.
Ἄγω, <i>frango</i> ,	ἀγνύω and ἀγνυμι; to break.
Ἄδω,	ἡδω and ἀνδάνω; to please, to oblige.
Ἀισθέομαι,	αἰσθάνομαι; to perceive, to feel.
Ἀλδέω,	αἰλδήσκω; to increase, to augment.
Ἀλίω,	αἰλινδύω; to roll.
Ἀλῶ and ἄλωμι,	αἰλίσκω; to take, to catch.
Ἀλφάω,	αἰλφαίνω, and αἰλφάνω; to invent, to find.
Ἀμαρτέω,	ἀμαρτάνω; to err, to sin.
Ἀμβλῶω,	ἀμβλίσκω, ἀμβλισκάνω, and ἀμβλώσκω. And also ἀμβλύσκω, and ἀμβλυσκάνω; to blunt, to make dull, to miscarry.
Ἀμφιῶω,	ἀμφισυνυμι, ἀμφισυνύω, and ἀμφίσκω; to dress, to clothe, to go into.
Ἀναλῶω,	ἀναλίσκω; to waste, to consume.
Ἀρέω,	ἀρέσκω; to please, to oblige.
Ἀυξέω,	αὐξω, and αὐξάνω; to increase.
Ἀχθέομαι,	ἄχθομαι; to be oppressed with Grief.
Βάω,	βαίνω, and among the Poets βιβάω, and βίβημι; to go, to walk, to advance.
Βίωμι,	βίωω and βιώσκω; to live.
Βλαστέω,	βλαστάνω; to bud, to shoot up.
Βλέω,	βάλλω; to throw, to dart.

Verbs scarce or unusual.

Βλώω and βλώμι,
 Βελοίμαι,
 Βώω,
 Βρώω and βρώμι,
 Γάμω,
 Γίνομαι and γενίνομαι,
 Γήρημι,
 Γινώω,
 Δαίω,
 Δάζομαι,
 Δαρθέω,
 Δείομαι,
 Δείκω,
 Δήκω,
 Διδάσκω,
 Δμέω,
 Δόκω,
 Δώω,
 Δραμέω and δρέμω,
 Δράω, *fugio*,
 Δυναίμαι,
 Δύω and δύμι,
 Ἐθειλέω,
 Εἰδέναι and εἰδῆμι,
 Εἶρω,
 Εἶω, *eo*,
 Εἵω, *mitto*
 Ἐλάω,
 Ἐλάθω,
 Ἐλω, and ἔλλω,
 Ἐνέγκω,
 Ἐνίσκω,
 Ἐρίκω,
 Ἐνισπείω,
 Ἐομαι,
 Ἐπω,
 Ἐρείομαι,
 Ἐρίω,
 Ἐξείω,
 Ἐστημι,
 Εὐρίω,
 Ἐχθείομαι,
 Ἐψέω,
 Ἐω, *eo*,
 Ἐω, *sum*,
 Ἐω, *induo*,
 Ἐω, *mitto*,
 Ἐω, *colloco*,
 Ζάγω,
 Ζώω, *cingo*,

Verbs received or usual.

βλώσκω; to go, to spring up, to come.
 βελοίμαι; to be willing, to desire.
 βόσκω; to feed, to pasture.
 βρώσκω and βιβρώσκω; to eat.
 γάμέω; to marry.
 γίνομαι or γίνομαι; to be, to become.
 γηράω, and γηράσκω; to wax old.
 γιγνώσκω or γινώσκω; to know.
 δαίω, *disce*; to learn, to know.
 δαίω, *divido*; to divide.
 δαρθέω; to go to bed, to sleep.
 δειομαι; to want, to intreat, to ask.
 δεικνύω and δείκνυμι; to shew.
 δάκνω; to bite, to tear.
 διδάσκω; to teach, to explain.
 δέμω; to build.
 δοκέω; to seem, to appear, to be of opinion.
 δίδωμι; to give.
 τρέχω; to run.
 διδράσκω and διδρῆμι; to take flight.
 δύναμαι; to be able, to be capable of.
 δύνω and διδύσκω; to go into.
 ἐθίλω; to be willing.
 εἶδαι, or ἐπίσταμαι; to know.
 ἀγορεύω; to say, to pronounce, to harangue.
 εἶμι; to go.
 ἔημι; to throw, to send.
 ἔλαύνω; to drive, to incite.
 ἔρχομαι; to come, to go, to approach.
 αἰετέω; to take, to keep, to condemn.
 φέρω, *fero*; to carry, to bring.
 ἐνίσσω, *Poetic*. to say, to relate.
 ἤμαι; to sit down, to be seated.
 ἀγορεύω and ἵσσω, *Poet.* to say, to speak.
 ἔρομαι; to ask, to inquire.
 ἀγορεύω; to say, to speak in publick.
 ἔρρω; to be lost, to perish.
 ἵσταιμαι; to stand, to be steady.
 εὐρίσκω; to find, to recover, to search.
 ἔχθομαι, and ἔχθαινομαι; to be odious.
 ἐψω; to boil, to make boil.
 εἶμι; to go, to walk.
 εἶμι; to be.
 ἐννυμι and ἐννύω; to dress, to put on.
 ἵημι; to send, to throw.
 ἵημι, ἵζω and ἵζω; to place, to seat.
 ζάγνυω and ζάγνυμι; to couple, to join.
 ζωννύω and ζώννυμι; to girt.

Verbs scarce or unusual.

Verbs received or usual.

Θελέω,
Θίω; ποπο,
Θνάω,
Θορέω,
Ἰδρύω,
Ἰξέω,
Ἰθύω,
Ἰκομαι,
Ἰλασκομαι,
Ἰσχυμαι,
Κεκομαι,
Κεκραγώ,
Κελέομαι,
Κερδέω,
Κιχέω,
Κλέω,
Κλύμι,
Κμείω,
Κορέω,
Κράω,
Κρέμομαι, scarce,
Λαβέω and λήβω,
Λαβέω and λήθω,
Λήγω,
Μαθέω and μύθω,
Μαχέομαι,
Μελέομαι,
Μελέω,
Μίγω.
Μνάω,
Μόργω,
Νεμείω,
Ὀξέω,
Οἶομαι,
Οἰχέομαι,
Οἶω,
Ὀλισθέω,
Ὀλλω and ὀλέω,
Ὀμόργω,
Ὀμύω,
Ὀνάω,
Ὀπτομαι,
Ὀρω,
Ὀσφραίνομαι, scarce,
Ὀφείλω,
Ὀφλέω,
Ὀπαθέω and πύθω,
Παρδέω,
Πίπτω,

Θέλω; to be willing, to undertake.
τίθημι; to place, to put.
θνήσκω; to die.
θρώσκω; to leap, to run, to fall.
ἰδρύων; to found, to establish, to fix.
ἰζάνω; to sit, to place.
ἰθύνω; to level, to direct, to regulate.
ἰκνέομαι; to come, to arrive.
ἰλάσκομαι; to appease, to reconcile.
ἰσχω and ἔχω; to have, to possess.
κειμαι; to lie upon the ground.
κραζέω; to cry out, to make a noise.
κέλομαι; to command.
κερδαίνω; to gain, to profit by.
κιχάνω, Poetic. to find, to meet.
καλέω, Poet. κικλήσκω; to call.
κλύω; to bear, to listen to.
κάμνω; to work, to be tired, or oppressed.
κορίννυμι and κορεννύω; to cloy, to satiate.
κικράω, κικρανύω and κεράννυμι; to mingle.
κρέμαμαι and κρέμμαμαι; to hang pr.
λαμβάνω; to take, to receive, to obtain.
λανθάνω; to be unknown, to be hid.
λαγχάνω; to obtain, to have by lot.
μανθάνω; to study, to learn.
μάχομαι; to fight.
μέλομαι; to have care of.
μέλω; to provide.
μιγνύω, μίγνυμι and μίσγω; to mix.
μιμνήσκω; to recollect.
μοργνύω and μόργνυμι; to wipe.
νέμω; to divide, to distribute.
ὀζω; to smell, to have a smell.
οἶομαι and οἶμαι; to think.
οἴχομαι; to go, to depart.
φέρειν, fero; to carry, to endure.
ὀλισθαίνω; to fall, to slip.
ὀλλύνω and ὀλλυμι; to destroy.
ὀμοργνύω and ὀμόργνυμι; to wipe.
ὀμνύω and ὀμνυμι; to swear.
ὀνύνημι; to aid, to assist.
ὀπταίνω; to see, to descry.
ὀρίνω, Poetic. to trouble, to disturb.
ὀσφραίνομαι; to smell.
ὀφείλω; to owe, to be indebted to.
ὀφλάω and ὀφλισκάνω, the same.
πάσχω; to suffer.
πέδω; pedo.
πίπτω or πίπτω; to boil, to digest.

Verbs scarce or unusual.

Verbs received or usual.

Πετώ, scarce,	πείλυνω and πείλυνμι; to stretch.
Πέτω,	πίπτω; to fall.
Πειθομαι,	πυθάνομαι; to ask, to inquire.
Πίνω,	πίνω and πιπίσκω; to drink.
Πλάω,	πιπλάω, πίπλημι and πληθω; to fill.
Πλώ and πλώμι,	πλέω; to sail.
Πών,	πώνω; to drink.
Πράω, vendo,	πιπράσκω; to sell, to expose to sale.
Πράω, uro,	πιπράω and πίπρημι; to burn.
Πάομαι,	ίπταμαι; to fly.
Πάρομαι, scarce,	πίαυμαι; to sneeze.
Πῶμι,	πίνω; to drink.
ῥέω from ἔρέω,	ἀγορεύω; to harangue.
ῤήγω,	ῥήγω, ῥηγνύω or ῥηγνυμι; to break.
Ῥώ,	ῥωνύω or ῥώνυμι; to strengthen.
Ῥυέω and ῥύημι,	ῥέω; to flow.
Ῥδέω and ῥέημι,	σβέννυμι; to extinguish.
Σκλάω and σκλήμι,	σκάλλω and σκέλλω; to dry.
Σώ,	σώζω; to save, to preserve.
Σπείδω,	σπένδω; to sacrifice.
Στάω,	ἱσάω and ἱσημι, ἱσάνω; to fix, to establish.
Στερέω,	στερίσκω; to deprive.
Στορέω,	σπορνύω and σορένυμι; to stretch on the ground.
Στρών,	στρονύω and σρώνυμι; to strewn, to cover.
Συνίω, scarce,	συνίημι and συνῶ; to understand.
Σχέω and σχήμι,	ἴσχω and ἔχω; to have.
Ταώ,	τιταίνω; to aim at, to bend.
Τέθνημι,	θνήσκω; to die.
Τέκω,	τίκτω; to be brought to bed.
Τέτλημι,	ὑπομένω; to wait, to have patience.
Τέλω, Poetic.	τυγχάνω; to be, to obtain.
Τίω,	τίω, τιμωω and τίνυμι; to punish.
Τλάω,	ὑπομένω; to suffer, to bear.
Τμάω and τμήγω, scarce,	τέμνω; to cut, to lop off.
Τράω,	τιτράίνω, τιτράνω, τιτράω and τίτρημι; to pierce through, to make a hole
Τρέω and τρώμι,	τιτρώσκω; to make a hole, to wound.
Τυχέω,	τυγχάνω and τέλω; to obtain.
Ὑποσχέομαι,	ὑποσχῆμαι; to promise, to protest.
Φάω,	φάσκω and φημί; to say, to think.
Φηγω and φάγω,	ἔσθια and τρώω; to eat, to devour.
Φθάω and φθῆμι,	φθάνω; to prevent.
Φθίω,	φθίνω; to corrupt, to spoil.
Φρέω and φρήμι,	φέρω; to suffer, to endure.
Φύμι,	φύω; to bring forth, to rise, to bud.
Φάγω and φάζω, scarce,	φωγνύω and φωγνυμι; to burn, to roast.
Χαίρεω and χαζέω,	χαίρω; to rejoice.
Χάω,	χωνύω and χώνυμι; to throw up the ground.
Χεάω,	κίχεαω and κίχημι; to lend.

Verbs scarce or unusual.

Verbs received or usual.

χρόω,
*ᾠθω,**χρῶννύω* and *χρῶννυμι*; to colour.
ὠθέω; to push, to impel.

C H A P. IV.

Of Verbs in *μι*, that are unusual in the Present.

TH E R E are moreover some Verbs in *μι*, which though unusual in the Present, and the Imperfect, have notwithstanding the Use of the second Aorist, with its depending Tenses.

Among those that are derived from a Verb in *άω*, there are two.

1. *Σκλήμι*, unusual in the Present, makes the 2. Aor. *ἔσκλην*, *I am parched up*. Optat. *σκληαίνην*, Infin. *σκληῖναι*. Its Compound *ἀπέσκλην*, *ἀποσκληαίνην*, *ἀποσκληῖναι*. The Perf. *ἔσκληκα*; Infin. *ἔσκληκέναι*; Part. *ἔσκληκώς*, from the unusual Verb *σκλάω*, whose Primitives are *σκάλλω*, and *σκέλλω*, to parch, or dry up.

Some chuse to derive these Tenses from *σκέλλω* and *σκάλλω*, by reason that *σκλημι* is unusual. But there is this Difference, that *σκέλλω* signifieth actively exsiccō, or arefacio; whereas *ἔσκλην* and its Compounds are taken absolutely for exarui. Wherefore it seems more proper to derive them from *σκλημι*, which comes from *σκλάω*.

2. *Φθῆμι*, unusual, has the second Aor. *ἔφθην*, *I have prevented*, with its Dependencies. See *φθάω* hereafter in the Investigation of the Theme, Chap. 7.

Among those that come from a Verb in *έω*, we may remark.

The 2. Aor. *ἔσθεν*, *I am extinguished*, with the Infin. *σθῆναι*, as if they came from *σέημι*. Though we may take them also for the 2. Aor. Pass. of *σείω*, ὦ, from whence also comes the 2. Fut. Pass. *σέήσομαι*.

Φεῖμι is unusual, though we find *φεῖς*, *fer*, in the Imperat. See Chap. 8. R. 37.

Among those that come from a Verb in *ώω*, we may place

1. *Ἄλωμι*, *βίωμι*, *γινῶμι*, which have only the second Aor. throughout all Moods, as we shall see hereafter, Chap. 7. R. 6.

2. Hereto we may likewise refer *ἔλω*, *he is gone*; *ἔβρω*, *he has swallowed*, in Hesych. Also these compound Verbs *ἐξέτρω*, *elift*; *ἐπέπλων*, Hesiod. *I have set sail*, *ἐπέπλω*, Etymol. *thou hast set sail*; and in the 1. Plur. *ἐξέπλωμεν*, *we have weighed Anchor*, Apollon. in Argonaut. As if they came from the Verbs *βλώμι*, *βεῶμι*, *τρώμι*, *πλώμι*, unless we should chuse to deduce them from *βλώω*, *βεῶω*, *τρώω*, after the Ionic Form, as *δῶω*, *ιδεῶω*, for *βλόω*, *βεῶω*, *τρώω*, from whence comes *βλώσκω*, *βεῶσκω*, *τιτρώσκω*, &c. Infomuch that from the 1. Aor. *ἔβρωσας*, for example, they form *ἔβρωας*, *ἔβρω*, and so of the rest. This seems to be countenanced by the Etymol. when he says, that *ἐπέπλω* is a Sync. of *ἐπέπλωσας*, and that the Participle *ἐπιπλώς*, is instead of *ἐπιπλώσας*. Moreover Eustath. teacheth, that *κλάς* is better derived by a Sync. from *κλάσας*, than formed from *κλήμι*.

Among those that come from Verbs in *ύω*, we find,

1. *Δύμι*, *to go into*, *to dress*, 2 Aor. *ἔδυν*, *υς*, *υ*, &c. Infin. *δύναι*; Part. *δύς*, *ύσα*, *υν*. And the Present. Imperat. *δύθι*, *δύτω*. In like man-

ner its Compound ὑπέδυν, ὑποδύναι, ὑποδύς. The Imperat. ὑπόδου. The Remainder is taken from the Primitive δύω, Fut. δύσω, &c.

2. Φύμι, to spring, to rise, 2. Aor. ἔφυν, Infin. φύναι, Part. φύς, φύσα, φύν. The rest comes from φύω, φύσω.

3. Κλῦμι, to hearken, mentioned also by the Etymol. hath only the Imperat. κλῦθι, audi, Plur. κλῦτε, audite.

CHAP. V.

Of Defectives, that have only the third Person.

Defectives of the 3d Person are those, which Grammarians call Impersonals, by reason of their having only the use of the third Person; but this Denomination is absurd, as we have proved in the Method of the Latin Tongue, and is applicable to the Infinitive only, which is strictly impersonal, as having neither Number nor Person.

We shall take Notice here of some of these Verbs.

Ἀνίκει and προσήκει, *convenit, it is meet*; ἀνήκει and προσήκει, *it was meet, or proper.*

Ἀρίσκει, *it is judged proper, ἤρεσκε, it was judged proper, ἀρίσει, it will seem proper*; ἤρεσε, *it has been thought proper.*

Δεῖ, *oportet, it is necessary*; ἔδει, *it was necessary*; δεήσει, *it will be necessary, &c.*

Δοκεῖ, *videtur, it seemeth*; ἰδοκεῖ, *it seemed*; δόξει, *it will seem, &c.*

Μίλει, *it is minded, ἔμελε, it was minded, μελήσει (as if it came from μελέω or μελέει) it will be attended to, or minded.*

Πέπει, *deceat, it is seeming or becoming*; ἔπρεπε, *it was becoming, &c.*

Συμβαίνει, *contingit, it happens*; συνέβαινε, *it happened, &c.*

Συμφέρει, *confert, it is of service, &c.*

Φιλεῖ, *it is the practice, it is customary*; ἐφίλει, *it was customary.*

Χρῆ, *oportet, it behooveth.* It comes from χρεῖμι, χρεῖς, χρεῖσι, by dropping the last Syllable; which makes it very strange, how Apollon. puzzles himself so prodigiously in his 3d Book, Chap. 15. to know whether χρεῖ and δεῖ are Adverbs or no. The Imperf. is ἐχρεῖν, or χρεῖν, *it behoved*; the Fut. χρεήσει, *it will behove, &c.*

Its Compound ἀπόχρη, *it is sufficient*; ἀπέχρη, *it was sufficient*; the Inf. ἀποχεῖν, *to be sufficient*, by Apocope, for ἀποχεῖναι.

We likewise find in the Passive λέγεται, *it is reported*; λέγεται, *there remains*, and such others. In the Fut. εἰρήσεται, *it will be quickly said.* In the Perf. ἐγνώσται, *it has been known*; εἰρήσται, *it has been said*; ἤκουσται, *it has been heard*; ἐμαρξεται, *it was so destined, &c.*

To these we may add the Mid. ἰδέχεται, *it happens*; ἐπιδέχεται, *it occurs, it offers*, and the like.

THE
RESOLUTION OF VERBS :
OR,
INVESTIGATION of the THEME.

CHAP. VI.

Of the Nature and Manner of the Investigation of the Theme.

THE Present of Verbs is by the Greeks called Theme, and this Word comes from *τιθημι*. *pono*, because it is the first Tense, and is laid as a Foundation for the rest.

The manner therefore of finding the Theme is to reduce all the Tenses; that occur, to their Present; which supposeth a complete Knowledge of the Conjugation of Verbs in *ω*, Barytons as well as Circumflex, and of the regular and irregular Verbs in *μι*; and implieth also a perfect Knowledge of the manner of forming these Tenses; the simplest and easiest being without doubt that which we have followed in the Conjugations, reducing the greatest part of these Tenses at once to the Active Future; without making so great a Circulation, as is commonly practised, which only fatigues and retards the Mind, and renders it less capable of judging readily of the right Theme of the Verb.

Wherefore, if I chance to meet with the first Aor. Pass. *ᾤφθην*. I perceive immediately, that it comes from the first Future Pass. *ὀφθήσομαι*, or from the Active *ὀφω*; and consequently that its Theme must be in *λω*, *ωω*, *φω*, or *πω*, or else Passively in *βομαι*, *πομαι*, *φομαι*, or *πομαι*; whereupon consulting the Lexicon, I find it is *ὀπλομαι*, *to see*. In like manner must we proceed in the other Tenses and Moods, according to what we have mentioned, Book 3. Chap. 16.

But here we are to observe, that with regard to compound Verbs, the Prepositions must be always previously rejected, in order to describe more easily the Formation of the Tenses of the simple Verb; thus *παρήμενα*, *permanſi*, *I have remained*, ought to be considered as *ἔμεινα* alone, which is the first Aor. of *μένω*; *πρὸδιδόν*, *I passed first*, being composed of *πρὸς* and *δίδω*, ought to be considered as *ἔδον* only, which comes from *βαίω*, or *βῆμι*, *to walk*.

But because, as we have made appear in the preceding Chapters, there is a vast Number of defective Verbs, whereof some have some particular Tenses, and others have others different; it often falls out in the Greek, that a Verb derives its Tenses from several Themes, though sometimes antiquated, or unusual, which even are not to be always met with in the Lexicon.

Wherefore

Wherefore in that Case recourse may be had to the preceding Table of Chap. 3. which points out the usual Themes corresponding to those that are unusual.

Nevertheless, as it is very proper, that these Matters should be a little better digested for Beginners, since these unusual Themes never occurring in Practice, cannot be supposed to offer themselves easily to the Imagination; and moreover as there are divers Particularities to be observed in some Tenses and some Verbs, which it is impossible to reduce always to the general Analogy, I have therefore comprized all these Difficulties in the following Rules, which will be so much the more serviceable, as being very easy to retain, they include at the same time all that can be desired upon this Subject.

R U L E I.

General for the Investigation of the Theme.

1. *The Derivative borrows always its Tenses from its Primitive;*
2. *But the Primitives form their Tenses either by changing a Circumflex Verb into a Baryton,*
3. *Or a Baryton into a Circumflex,*
4. *Which is often taken from the second Future;*
5. *Otherwise the Primitives deduce their Tenses from different Themes put together.*

E X A M P L E S.

In order to find out the Themes, we must observe here in general,

1. That if the Verbs are Derivatives, they generally form the Tenses, that are wanting, from their Primitives; as *κῑνω*, *to come*, derived from *κῑν*, from thence borrows the Future *ἔξομαι*, and the 2d Aor. *ἰκόμην*; in the like manner several others, which we shall see hereafter.

2. But if the Verb be a Primitive, it frequently forms its Tenses from itself.

Either by changing a Circumflex Verb into a Baryton, which is a very common Practice with the Attics; thus

Γαμέω, *to marry*, making regularly *γαμήσω*, 1. Aor. *ἐγάμησα*, borrows also of *γαμῶ*, *ἔγνημα*, from whence comes the Participle *γῆμας*.

Δοκέω, *videor, I seem*, forming from itself the Fut. *δοκήσω*, 1. Aor. *ἰδοκησα*, Perf. *δεδόκηκα*; forms also from *δοκῶ*, the Fut. *δόξω*, Perf. *δέδοχα*, Pass. *δέδογμαι*, 1. Aor. *ἰδοξα*, Part. *δόξας*; from whence comes the Neuter *δόξαν*, *having found proper*.

Ὠθέω, *to push, to run against*, forming the Fut. *ὠθήσω*, in Hesych. borrows also of *ὠθῶ*, the Fut. *ῶσω*, Pass. *ὠσθήσομαι*, 1. Aor. *ἔωσα*; Pass. *ἔωσθην*, with the Attic Augment according to the 16th R. of the 3d Book, Perf. Pass. *ἔωσμαι*; Part. *ῶσθεις*; from whences comes *ἔξωσθεις*, *expulsus, driven out*.

Or vice versa, by changing the Barytonous Verb into a Circumflex; thus,

Ἀλέξω, *to repulse*, 1. Fut. *ἀλεξήσω* from *ἀλεξέω*, from whence comes *ἀλεξέω*, *to succour*, in Xenoph. But we likewise meet with the 1. Aor. Infin. *ἀλέξαι*, Mid. *ἀλέξασθαι*, which is formed either by Sync. for *ἀλεξήσασθαι*, or else regularly from *ἀλέξω*.

Ἀύξω, Fut. *αὐξήσω*, Aor. *ἠύξησα*, from *αὐξέω*, *augeo, to increase*.

Ἀχθόμαι,

² Ἀθόμαι, *to be oppressed*; Fut. Mid. ἀχθήσομαι; 1. Aor. Pass. ἠχθήσθην from ἀχθέομαι. We read also ἀχθήσομαι with an η; and ἀχθήσας, *operans*, is to be found in Hesych.

Βάλομαι, *to be willing*; 1. Fut. βελήσομαι; Perf. βεβέλημαι; 1. Aor. ἐβέληθην, Att. ἠβέληθην, as if they came from βελλόμαι.

Δέομαι, *to ask, to want*, 1. Fut. δεήσομαι, 1. Aor. Pass. ἐδέηθην, as coming from δέομαι.

Ἐθέλω, *to be willing*; 1. Fut. ἐθελήσω; Aor. ἠθέλησα, as coming from ἐθέλειω.

Ἐρομαι, *to interrogate*; 1. Fut. ἐρήσομαι, as from ἐρέομαι; its second Aor. Mid. is ἐρόμην; but εἰρόμην comes from εἶρομαι, which signifies the same thing.

Ἐρῶ, *to be ruined or undone*; 1. Fut. ἐρῆσω; 1. Aor. ἠρῆσα, in Aristoph. as coming from ἐρῶ.

Θέλω, *to be willing*, 1. Fut. θελήσω, Aor. ἐθέλησα, as from θελέω.

Κυλίνδω, *to roll*; 1. Fut. ἥσω, from κυλινδέω. But it makes likewise κυλίσω. See hereafter R. 21.

Μαρτύρομαι, *to bear Witness*, forms from itself the Fut. μαρτυρέμαι, and the first Aor. ἐμαρτυράμην. But it forms also from μαρτυρέομαι, (which is read in Authors) the first Fut. μαρτυρήσω, and ἥσομαι.

Μάχομαι, *to fight*, forms regularly the 2. Fut. μαχῶμαι; but it makes the 1. Fut. μαχήσομαι, and the Aor. ἐμαχεσάμην, as from μαχέομαι. We find likewise with η μαχήσομαι, ἐμαχασάμην; and also the Perf. μεμάχημαι.

Μέλομαι, *to have care*; 1. Fut. μελήσομαι, 1. Aor. Pass. ἐμελήθην, Part. μεληθείς, in Sophoc. as from μελέομαι. The Perf. Mid. is μέμηλα.

Μένω, *maneo, to remain*, Perf. μεμένηκα; its other Tenses are regular.

Ὀδάξω, *to bite*, 1. Fut. ὀδαξήσω, from ὀδαξέω, from whence comes ὀδαξήσθωσι, *mordicata fuerint* in Eroti. retaining the σ.

Ὄζω, *to smell*, forms from itself the Perf. Mid. ὤδα, Att. ὄδωδα, and borrows of ὀζέω, the Fut. ὀξήσω or ὀξέσω, from whence comes the 1. Aor. ὤξεσα.

Ὀίομαι, *to think* (by Sync. οἶμαι, from whence comes the Imperf. οἶμην) makes the Fut. οἴησομαι, 1. Aor. Pass. ὤηθην, as from οἶομαι.

Οἶχομαι, *to go, to depart*, makes οἰχήσομαι, as if it came from οἰχέομαι.

Χαίρω, *to rejoice*; 1. and 2. Fut. χαρῶ, 2. Aor. Pass. ἐχάρην, Infin. χαρῆναι; Part. χαρεῖς; wherein it is regular; and moreover χαρήσω, κεχάρηκα from χαρέω, taken from the 2. Fut. χαρῶ. So that χαρήσομαι may be the 2. Fut. Pass. according to the 53. Rule of the 3. Book; and also the first Mid. according to the 65th R. of the same Book.

In fine there is nothing commoner than this Rule, whereof we shall see still further Examples hereafter in the Verbs in σκω, in νω, and others.

4. But it must be taken particular Notice of here, that the Verbs form sometimes themselves this Circumflex from their second Fut. shortening their Penult. and afterwards form from thence all their Tenses, as

λήβω, λαβῶ, λαβέω, λελάβηκα, *capio, to take.*
 τεύχω, τυχῶ, τυχέω, ἥσω, ηκα, *to be, to obtain, to meet.*
 λήθω, λαθῶ, λαθέω, λελάβηκα, *lateo, to be hid.*
 μάθω, μαθῶ, μαθέω, μεμάθηκα, *disco, to learn.*
 πάθω, παθῶ, παθέω, πεπαθήκα, *patior, to suffer.*
 πέρδω, παρδῶ, παρδέω, Fut. παρδήσομαι, *pedo.*

Its Compound ἀποπαρδήσομαι in Aristoph.

Χαίρω, χαρῶ, χαρήσω, as above, χαρήσομαι, κεχάρηκα, and others of the same sort. To these we may likewise refer the Verbs in μω, that assume an η in the Perf. as if it came from a Fut. in ησω. For the 1. Fut. of these Verbs being in ῶ Circumflex, can of itself form by Extension a Verb in ῶ. See Book 3d, R. 39.

5. Excepting the above mentioned Cases, all primitive Verbs derive their Tenses from two or more different Themes put together, as we shall see in the Sequel, intending to comprize all these Verbs in three Chapters; the first of those that borrow their Tenses of their Primitives; the second of those, that derive them from divers synonymous, either drawn from themselves, or collected from elsewhere; and the third of those, which conforming in some measure to the general Analogy, have nevertheless something particular in them worthy of Notice, either with regard to the Augment, or to the Addition or Omission of some Syllable, or to some other extraordinary manner.

CH A P. VII.

Of Derivative Verbs, that borrow their Tenses of their Primitives.

AS this Chapter is particularly designed for Derivatives, which must be reduced to their Primitives by certain general Rules, it will be therefore more convenient and useful, to range here those Verbs according to the Order of their Termination, as δω, σκω, νω, νύω, and the like, and not according to the alphabetical Order, which we shall however conform to in the two ensuing Chapters.

R U L E II. Of Σπένδω.

Σπένδω, libo, follows σπείδω,
It takes σπείσω, and ἔσπεικα.

E X A M P L E S.

Σπένδω, libo, to offer up, to sacrifice, makes its 1. Fut. σπείσω, from the unusual Verb σπείδω, from whence it is formed according to the Æolic Fashion, which is to change the subjunctive Vowel into a Consonant, as σπείρω, σπείρῶ, to sow, &c.

From σπείσω comes the 1. Fut. Pass. σπείσθῆσομαι, the 1. Aor. ἔσπεισθην. The Perfect is ἔσπεικα, from whence is formed the Pass. ἔσπειςμαι.

R U L E III. Verbs in ζω, which make γξω.

Λίζω, κλάζω, πλάζω, require a γ before ζω in the Future.

E X A M P L E S.

Those three Verbs make the Future in γξω, assuming a γ before the Termination, to render the Voice more sonorous, as if they came from a Primitive in γλω.

Λίζω, to fall, to make a sweet Sound, to play, to sing, to rebound, to make a Noise through the Air, stridere; Fut. λίγξω, 1. Aor. ἔλιγξα. from whence comes λίγξη βίος, Il. δ. without the Augment, stridit arcus.

Λίζω, is to be met with in Hesych. The Etymol. takes notice also of λίγω, and the Dictionaries of λίγλω, whereof we find no Examples at all in the Present.

Κλάζω,

Κλάζω, to make one's Voice heard, to make a Noise in the Air like an Arrow, Fut. κλάγξω, Perf. κέκλαγξα, as if it came from κλαγῶ. But the 2. Aor. is regularly ἐκλασον; and the Perf. Mid. κέκληγα, Part. κεληγώς, Hom.

Πλάζω, to stray, to disperse, to lead astray, to deceive, to seduce, Fut. πλάγξω, 1. Aor. ἐπλάγξα; Perf. πείπλαγχα; 1. Aor. Pass. ἐπλάγχθην, as if it came from πλάγῶ.

R U L E IV. General for the Verbs in σκω.

Σκω and σκομαι come from ω pure, from whence they take their Perfect and Future.

E X A M P L E S.

The Verbs in σκω and σκομαι are formed from Verbs in ω pure, wherefore they always borrow their Tenses from these Primitives, let them have whatsoever Vowel in their Termination: for Example

Those with an α, as

ἡβάσκω, to come of ripe Age, from ἡβάω, ἡβήσω.

φάσκω, to say, to speak, from φάω. φήσω.

ἰλάσκω, to appease, to reconcile, from ἰλάω, ἰλάσω.

Those with an ε, as

ἀρέσκω, to please, ἀρέσω, ἤρεκα, from the Verb ἀρέω, taken from the second Fut. of ἄρω, to sit, to accommodate.

Even those that change the Penult. of the Primitive into ι, in the Present, conform nevertheless to this Primitive in those Tenses, which they borrow of it, as

εὐρίσκω, to find, to invent, from the 2. Person of εὐρέω, εἰς; Fut. εἰρήσω, Perf. ἤκα; in the Pass. εὐρημαι; but the 1. Aor. takes an ε, εὐρέθην; see Book 3. Chap. 16. R. 52. and 54. The 2. Aor. Act. εὐρον is regular; see Book 3. R. 76.

Μολίσκω, to go away, to depart, from μολέω, ἦσω, ἤκα.

ῥυίσκω, to flow, from ῥυέω, ἦσω, ἤκα.

Τελίσκω, to finish, to complete, from τελέω, ἦσω, ἤκα.

Those with an η, as

Ἀλδήσκω, to increase, from ἀλδέω, ἦσω, ἤκα.

Μιμνήσκω, to recollect, from μνάομαι, μνήσομαι, μέμνημαι, μνησθήσομαι, ἐμνήσθην.

Those with an ι, as

Πιπίσκω, to give to drink, from πίων, bibo, Fut. πίω, 1. Aor. ἐπίσα, the Infin. πῖσαι, the Part. πῖσας.

Στερίσκω, to deprive, to cut off, to take away, Fut. στερήσω, Aor. ἐσέρησα, the Pass. στερήσομαι. ἐσέρηθην, Perf. ἐσέρηκα, Pass. ἐσέρημαι, as if it came from στερέω.

Those with an ο, as

Βόσκω, pasco, to feed, from βόω, βω, οκα, with a short ο, according to Gaza.

But we likewise say βοσκήσω, ἤκα, as if it came from βοσκέω; from whence comes βοσκή, Forage, Pasturage, Place for Pasturage; βοσκημα, a Stud, a Flock; βοσκησις, pastio, Pasturage, or Pasturing.

Those with ω, as

Ἀμβλώσκω, abortior, to procure a Miscarriage, from ἀμβλύνω, ἀμβλώσω.

Βιάσχω, *to live*, from βίω, βιώσω.

Βρώσχω, *edo, to eat*, from βρώ, βρώσω.

Those with an υ, as

Μεθύσχω, *to make drunk*, from μεθύω, μεθύσω.

Some of these Verbs are formed by Reduplication, as πιπίσχω, *to give to drink*, from πίο, bibo; βιβρώσχω, *to eat*, from βρώ; τιτρώσχω, *vulnero, to pierce, to wound*, from τρώ. But their Future is simple, because, as we have already observed Chap. 1. these Verbs are not conjugated any further than the Imperfect.

Those with an η or ω are easier formed from the Future, than from the Present, as may be seen in the preceding Examples.

But it must be observed here, that there are some which are formed by Sync. as καλέω, *to call*, Fut. καλήσω, and κλήσω; from whence comes κικλήσκω, *to call*; from περιάω, Fut. περιήσω, and πράσω, from whence comes πιπράσκω, *to sell*.

Others add some Letters, as from φάω, φάσχω, or πιφάσχω, are formed also πιφαύσχω, and πιφραύσχω, dico, *to say*.

R U L E V. Of Verbs in σχω, that have the second Aorist in αν.

Γηράσχω and διδράσχω take their Tenses from άώ; but their Aorist ending in αν, comes from γήρημι, and δρημι.

EXAMPLES.

Γηράσχω, *senesco; to wax old*, Fut. γηράσω, comes from γηράω, *to be old*.

But the 2d Aor. is ἔγηραν, from whence comes the Infin. γηράναι, *to be old*; (its Compound καλᾶνγηράναι) and the Part. γήρας, αντ, *broken with Age*, taken from γήρημι, like ἔρημι.

Διδράσχω, *fugio, to take flight*, 1. Fut. διδράσω; 1. Aor. ἔδρασα; Perf. διδρακα, from δρώ; in like manner ἀποδιδράσχω, *to run away*, διαδιδράσχω, *to escape, to get away*.

We likewise meet with δράσω, Ion. δρήσω, from whence the Opt. should be ἀποδράοι, instead of which Aristotle has used the Attic ἀποδρήν, *aufugeret*.

The 2d Aor. is ἔδραν ας, α; and in like manner ἀπέδραν, διέδραν, for ἔδρην, ἀπέδρην, διέδρην; and in the 3d Perf. Plur. also ἔδραν, ἀπέδραν, διέδραν, by Sync. for ἔδρασαν, ἀπέδρασαν, διέδρασαν, from δρημι.

In the other Moods this Aor. conforms to ἔρημι; in the Optat. δράην, the Infin. δράναι, Part. δρας, and its Compounds in the like manner.

R U L E VI. Of Verbs in σχω, that form the 2d Aorist in αν.

Ἀλίσχω, βρώσχω, βιάσχω, and γνώσχω take their Tenses from ώ; but their second Aorist is in αν, coming from ωμι; and ω is continued throughout the whole Tense.

EXAMPLES.

Those four Verbs likewise borrow their Tenses from Verbs in ω pure; but they take their 2d Aor. from a Verb in ωμι, which retains ω through the whole Tense.

Ἀλίσχω, *to take*, or ἀλίσκομαι, *to be taken*, borrows of ἀλίσω, the Fut. ἀλώσω and ἀλώσομαι; Perf. ἤλωκα, and by Resolution ἑαλωκα; Pass. ἑαλωμαι (see Book 3. Rule 16.) from whence comes ἀλωσις, *captivity*, ἀλωτής, *captive*.

It borrows of ἀλάμ (like δίδωμι) the 2d Aor. ἤλαν, ἔαλαν, which retains the long ω through the whole Tense, and is conjugated thus :

Sing.	ἔαλων,	ἔαλως,	ἔαλω.
Dual.	ἔαλαίον,	ἔαλώτην.	
Plur.	ἔάλωμεν,	ἔαλώτε,	ἔάλωσαν.

The Subjunctive is ἀλῶ, ἀλῶς, ἀλῶ; Opt. ἀλοίην, and ἀλώην; Infin. ἀλῶναι. Part. ἀλῶς, ὄλῳ.

But take notice here that all these Tenses, which follow the Active Conjugation, are nevertheless taken in a Passive Signification. Which is also frequently practised in the Compounds of ἵστημι, as καθεστῶτα, constituta

We shall give its Compound ἀναλίσκω in the ninth Chap. R. 41.

Βρώσκω, to eat, borrows of βρώ, the Future βρώσω, Perf. βέβρωκα. We likewise use by Reduplication βιβρώσκω, to eat; and this Reduplication is preserved even in the Fut. βιβρώσω.

It borrows of βρῶμι the 2. Aor. ἔβρων; we find also (though not frequently) in the Perf. Mid. βέβρωθα, which it takes from βρῶθω.

Βιώσκω, vivisco, to live, to take Life, (from whence comes the Compound ἀναβιώσκεσθαι, to rise to Life, in Suidas) borrows of βίω the Fut. βιώσομαι; Perf. βέβιωκα; Part. βέβιωκώς. The 3d Person of the Passive Preter-perfect is a sort of an Imperfonal; βεβιώκει, vita peracta est, Life is spent. And the Part. τὰ βεβιωμένα, what has been transacted during Life.

It borrows of βίωμι, the 2d Aor. ἐβίω, the Optat. βιόιην, like δόιην, from whence comes βιόην, like δάην, Att. Imper. βιώθι, βιώτω, the Infin. βιῶναι, the Part. βιός, ὀίῳ.

Γινώσκω or γινώσκω, cognosco, to know, borrows of the unusual γνώω (formed from νοέω by adding γ and cutting off ε) the 1. Fut. Mid. γνώσομαι, Pass. γνωσθήσομαι, Perf. Αἰ. ἔγνωκα, Pass. ἔγνωσμαι, Part. ἔγνωσμένῳ, decretus, sancitus, ordered, decreed, 1. Aor. of the Compound ἐπεγνώσθην, I have been known. The 2d Aor. ἔγνω, I have known; ἔγνωσαν, they have known; Subjunct. γνῶ, γνῶς, γνῶ, &c. Optat. γνοίην, and γνάην, Imperat. γνόθι, γνώτω, Infin. γνῶναι, Part. γνός from γνῶμι. In like manner ἀναγινώσκω, to read; ἀνέγνωκα, ἀνέγνω, &c.

R U L E VII. Of Τίκτω.

Τίκτειν, to bring forth a Child, borrows of τέκω, τέτεχα, τέτοκα, τέξω.

We have placed this Verb with the others in κω, because the τ being only a Letter inserted, it has nothing to do with the Formation.

Τίκτω, to be brought to bed, follows τέκω, from whence it is formed, making the Fut. τέξω and τέξομαι, 1. Aor. ἔτεξα, Perf. τέτεχα, Pass. τέτεγμαι. 2. Aor. Αἰ. ἔτεκον, the Mid. ἐτεκόμην, Perf. Mid. τέτοκα; from whence comes τέκῳ, delivery.

Of the Verbs in ΝΩ.

We shall range the Verbs in νω according to the five Classes abovementioned Chap. 1. Whereof the first is of Verbs in άνω; the 2d in άνω; the 3d in ενω; the 4th in ίνω and ύνω; and the 5th in νω, preceded by a Consonant. Which shall be all comprized in the following Rules.

R U L E VII. Of Verbs in άνω.

1. Verbs in άνω take their Tenses from their Primitives, and may be derived either from άω, or from έω, as αύξάω from αύξέω, to increase.

2. Others are derived by changing *ω* into *άνω*, as *ικάνω* from *ικω*.
3. Their Antepenultima often assumes a *ν*, and requires then the Syllable to be made short. Thus from *λήθω* comes *λανθάνω*, from *τῶχω*, *τυγχάνω*.

E X A M P L E S.

1. Verbs in *άνω*, may be derived from a Primitive in *άω* or in *έω*, and from thence take their Tenses; as,

Καθίσάνω, to establish, to fix, to re-establish, to restore, to reinstate; from *καθίσω*, Fut. *ήσω*, Perf. *-ακα*, like *καθίστημι*.

Κλάνω, to break, to shatter, from *κλώω*, *άσω*.

Πιπλάνω, to fill, from *πλάω*, *ήσω*.

Others are derived from a Verb in *έω*, as,

Ἀμαρτάνω, to go astray, to err, to sin, from *ἀμαρτέω*, Fut. *ἀμαρτήσω*, Perf. *ἡμάρτηκα*, 2. Aor. *ἡμαρτον*.

Αυξάνω, *augeo*, to increase, to augment, from *αυξέω*, *αυξήσω*, 1. Aor. *ἠύξησα*, Perf. Pass. *ἠύξημαι*.

Ἀπὲχθάνομαι, to be odious, to displease, to be troublesome or disagreeable, from *ἀπὲχθίω*, *ἀπὲχθίσομαι*.

Αἰσθάνομαι, *sentio*, to perceive, to apprehend, to be informed, to discover, to understand, to judge well, takes from *αἰσθέομαι*, the Fut. *αἰσθήσομαι*, Perf. *ᾔσθημαι*, 2. Aor. *ᾔσθημην*, by reason that the Verb *αἰσθέω* would be impure after being contracted, from whence comes the Infin. *αἰσθέσθαι*, and the Part. *αἰσθόμενος*.

But take notice that *ᾔσθην* without an *ι* written underneath, is formed regularly from *ᾔδομαι*, to rejoice, Fut. *ᾔσομαι*, Perf. *ᾔσθην*, &c.

Βλασάνω, to bud, to shoot up, to grow, to spring; from *βλασέω*, *βλασήσω*, 2. Aor. *ἔβλασον*.

Δαρθάνω, to sleep; from *δαρθέω*, Fut. *δαρθήσομαι*; Perf. *δεδάρθηνκα*, from whence comes *καλαδαρθηκώς* in Plato without the Augment. The 2. Aor. *ἔδαρθον*, Infin. *δαρθέειν*, Part. *δαρθῶν*, for which the Poets use by Metathesis, *ἔδραδον*, *δραθεῖν*, *δραθῶν*.

Ἐχθάνομαι, to be hated or envied, from *ἐχθέομαι*, *ήσομαι*.

Ἰξάνω, to sit down, to repose, to descend; from *ἰξέω*, *ἰξήσω*.

Κικάνω, to find, to compass, to invent, to approach, to meet, to lay hold of; from *κίχέω*, *ήσω*, *ηκα*.

Μαρθάνω, to learn, to understand, to know, to discover, to instruct, to teach, to be informed; from *μαθίω*, Fut. *μαθήσομαι*, Perf. *μεμαθήκα*, 2. Aor. *ἔμαθεν*.

Ὀσφραίνομαι, odoror, to smell, makes its Future *ὀσφρήσομαι*, from *ὀσφραίνομαι*; as likewise the 2. Aor. Mid. *ὠσφρέμην*; the Infin. *ὀσφρέσθαι*, the Part. *ὠσφρέμενος*.

2. Others come from a Verb in *ω* impure, changing only *ω* into *άνω*, as *δουγάνω*, *acuo*, to whet, from *δύγω*, Fut. *δύξω*, 1. Aor. *ἔδυξα*, the Infin. *δύξαι*.

Ἰξάνω, to sit down, to go to the bottom; from *ἰξω*, Fut. *ἰσω*, besides *ἰξήσω*, from *ἰξέω*, abovementioned.

Ἰκάνω, to come, to arrive, to lay hold of, to touch; from *ἰκω*, Fut. *ἰξομαι*, 2. Aor. *ἰκόμεν*.

Ὀπλάνω, to see, to perceive, to discover, from *ὀπλω* or *ὀπλομαι*, Fut. *ὀψομαι*, Pass. *ὀφθησομαι*, 1. Aor. *ὤφθην*.

And some of these frequently make their Antepenult. short, taking their Formation oftentimes from the 2d Fut. as

Πυνθάνομαι,

Πυνθάνομαι, *to hear say, to discover, to know, to inquire, to be informed*, is formed from πυνθῆμαι, 2. Fut. of πυνθόμαι, from whence it takes its first Fut. πυνθόσομαι, 2. Aor. Mid. ἐπυνθόμην. But the Pass. Perfect is πύπνυσμαι instead of πύπειυσμαι, in the same manner as τέτυκται, it has been got ready, prepared, or fitted, for τέτεινκται, according to the 6th Rule of the 3d Book. And from πύπνυσται comes ἐκπυσθῆ in Dion. Thucyd. and others, *published, divulged, or heard of*; as ἀφυσκῆ for ἀφυσκῆσθαι, *unavoidable*, from φεύγω, *fugio*.

3. But these Verbs assume frequently a ν, or a γ, or a μ, according as the subsequent Consonant requireth. Thus from ἡδῶ, *delecto, to please, to rejoice*, 2. Fut. ἀδῶ, is formed ἀνδάνω, *placeo*; 1. Fut. ἡσω, Aor. ἡσα, 2. Fut. ἀδῶ. From thence likewise ariseth another Contract Verb, ἀδέω; Fut. ἀδήσω, according to the 1. Rule, and the rest in the same manner.

Λαλῶ, *to draw lots, to obtain, to enjoy, to compass*; from λήχω; 1. Fut. λήσω and λήξομαι, or λάξομαι; 2. Aor. ἔλαχον; 2. Fut. λαχῶ; Perf. Act. ἔληχα Att. for ἔληχα; from whence comes the Pass. Part. ἐληγμένον, *cast for by lots*. But the Perf. Mid. ἔλογχα, comes regularly from the Verb λείχω.

Λαμβάνω, *to take, to catch, to receive, to fall upon, to surprize, to undertake, to suffer, to convict, to condemn*; from λήβω, Fut. λήψομαι, Perf. ἔληφα, 2. Aor. ἔλαβον, 2. Fut. λαβῶ, from whence comes λαμβάνω.

Λανθάνω, *to be concealed*, from λήθω, 1. Fut. λήσω, 2. Fut. λαθῶ, 2. Aor. ἔλαθον, Perf. Mid. ἔληθα, Pass. ἔλησμαι, Poet. ἔλασμαι, *I have forgot*.

Λιμπάνω, *to leave*; 1. Fut. λείψω, &c. from λείπω, *linguo*.

Πανθάνω, *to suffer, to endure, to be affected with*, from πνήθω; see πᾶσχω hereafter.

Χανδάνω or χανδάω, *capio*, Fut. χεδήσω, taken from χανδῶ, formed from χανδῶ, the Fut. of χάζω.

Wherefore the Diphthongs εἰ and εὐ lose their Prepositive; λιμπάνω, *linguo, to leave*, from λείπω, Fut. λείψω, 1. Aor. ἔλιπον, 2. Fut. λιπῶ.

Φυγάνω, *to take flight, to run away*, from φεύγω, Fut. φεύξω, 2. Aor. ἔφυγον, 2. Fut. φυγῶ.

Τυχάνω, *to be, or to obtain*; from τεύχω, 1. Fut. τεύξομαι, 2. Aor. ἔτυχον, 2. Fut. τυχῶ. The Perf. τετύχηκα comes from this Fut. changed into a new Theme, τυχῶ, τυχέω. When it signifies *to be*, it does not assume the Fut. τεύξομαι, but instead of it we use ἔσομαι from εἶμι, *sum*, or γενήσομαι from γίνομαι, *fit*; but it takes all the other Tenses.

Ερεβγάνω, *eructo, to belch, to be angry, to tremble*, from ἐρεύγω, ἐρεύξομαι, 2. Aor. ἔρευγον, 2. Fut. ἐρυγῶ.

R U L E IX. Of φθάνω.

Φθάνω, takes its Tenses from άω, except the 2. Aor. which it takes from φθῆμι.

E X A M P L E S.

Φθάνω, *to prevent, to precede, to lay hold of, to catch, to compass*, according to the preceding Rule, borrows of φθάω the Fut. φθάσω, the 1. Aor. ἐφθασα, the Perf. ἐφθακα, Part. ἐφθακώς.

But it takes the second Aor. ἐφθην from the unusual φθῆμι; from whence comes the Subjunct. φθῶ, φθῆς, φθῇ, the Optat. φθαίην, the Infin. φθῆναι, the Part. φθᾶς. The Mid. ἐφθάμην, φθαίμην, φθᾶσθαι, φθαμένος.

R U L E

RULE X. Of Verbs in *αῖνω*.

1. Several Verbs ending in *αῖνω* form their Tenses from a Verb in *ω* pure :
2. Others form their Tenses from themselves :
3. And others have them formed both ways.

EXAMPLES.

1. Several Verbs in *αῖνω* form their Tenses from their Primitives in *τω*, or in *αω*, as

Ἐριδαῖνω, to quarrel, to irritate, 1. Fut. *ἐριδήσω*, from *ἐριδῶ*, the 2. Fut. of *ἐρίζω*.

Λυσσαῖνω, to be mad or enraged, from *λυσσάω*, Fut. *λυσσήσω*.

Οἰδαῖνω, to swell, from *οἰδέω*. 1. Fut. *οἰδήσω*, 1. Aor. *ᾤδησα*.

Ὀλισθαῖνω, to fall, from *ὀλισθίω*, Fut. *ὀλισθήσω*, 1. Aor. *ὤλισθησα*, 2. Aor. *ὦλισθον*.

Ὅσφραῖνομαι, to smell, from *ὀσφράομαι*, 1. Fut. *ὀσφρήσομαι*, 2. Aor. *ὠσφρόμην*, Infin. *ὀσφρίσθαι*, Part. *ὀσφρόμενος*.

2. The following Verbs are excepted from this Rule, and form their Tenses regularly from themselves.

Δραῖνω, Fut. *δρανῶ*. It comes from *δράω*, to do, to plot or contrive a thing.

Θερμαῖνω, Fut. *θερμανῶ*, 1. Aor. *ιθέρμανα* or *ιθέρμηνα*, to heat, to ferment, *Φαῖνω*, Fut. *φανῶ*, from *φάω*, to shine, to appear.

Χαῖνω, Fut. *χανῶ*, from *χάω*, hio, to gape, to crack, to be open mouthed.

Τιταῖνω, Fut. *τιτανῶ*, from *τείω*, to stretch, to bend.

Τιτραῖνω or *τετραῖνω*, to pierce, to make a hole, Fut. *ανῶ*, from whence comes the 1. Aor. *τέτρηνε* in Hom. for *τέτρανε*, the Infin. *τέτρηναι* in Hesych. for *τετραῖναι*, which is found in Theophr. the Part. *τετρήνας*, the Pass. *τετραῖνθεις* in Suidas. It is formed from *τράω*, and perhaps some others. But observe here the same Reduplication as in Verbs in *μι*.

Some even terminate in *αῖνω* and *αῖνω*, as *οἰδάνω* and *οἰδαῖνω*, from *οἰδέω*, to swell.

3. Others have a twofold Perf. and Fut. deriving them from a Verb in *τω*, and likewise forming them regularly from themselves, as

Κερδαῖνω, to gain, takes from *κερδέω*, *κερδήσω*, *κεκέρδηκα*. From itself, *κερδανῶ*, *κεκέρδαχα*, 1. Aor. *ἐκέρδανα*.

Ἐρυθαῖνω, to be red, to redden, takes from *ἐρυθίω*, *ήσω*, *ηκα*, *ημα* ; from whence comes *ἐρυθμα* τὸ, *rubor*. From itself it has *ἐρυθανῶ*, from whence comes the 1. Aor. Part. *ἐρυθήνας*, Attic in Hesych. for *ἐρυθάνας*.

RULE XI. Of Verbs in *εῖνω*.

Polysyllables in εῖνω take their Tenses from their Primitives.

EXAMPLES.

Polysyllables in εῖνω borrow their Tenses of the Verbs, from whence they are derived, as *Φαῖνω*, to shine, to appear, from *φαῖνω* ; *ἀδελῖνω*, to help, to escape, from *ἀδελύω* ; *ἐρεῖνω*, to question, from *ἐρομαι*, &c.

Disyllables generally speaking are regular, as *θῖνω*, to strike ; *κτεῖνω*, to kill ; *τεῖνω*, to stretch or bend ; Fut. *θενῶ*, *κτενῶ*, *τενῶ*, &c.

Antesignanus excepts two or three, as *εῖνω*, to cover, to clothe ; *σεῖνω* and *σκαῖνω*, to wound.

RULE XII. Of Verbs in *ωω* and *ιωω*.

ωω and *ιωω* frequently borrow their future and perfect Tenses of Verbs in *ω* pure.

E X A M P L E S.

Verbs in *ωω* borrow their Tenses of Verbs in *ω*, though unusual.

Τίω, to pay, to punish or to be punished, from *τίω*, *solvo*, Fut. *τίσω*;

Φθίνω, to dry, to be phthisical, from *φθίω*, *consumo*; 1. Aor. *ἔφθισα*, Perf. Pass. *ἔφθιμαι*.

The same is practised in Verbs in *ύνω*, as

Δύνω, to conceal ones self, to sink, as the Sun, when it setteth; 1. Fut. *δύσω*; Perf. *δέδουκα*; the 2. Aor. is *ἔδυν* taken from *δῦμι*.

Ἱδρύνω, to place, to establish, from *ιδρύω*; Fut. *ιδρύσω*; Aor. *ἰδρύσα*, from whence comes *ἰδρυσε* in Plato.

R U L E XIII. Of *Ἐλαύνω*.

1. *Ἐλαύνω* borrows of *ἐλάω*
The Futures *ἐλάσω*, *ἐλῶ*;
2. The Aorist *ἤλασα*, *ἔλασα*,
3. The Perf. *ἐλήλακα*.

E X A M P L E S.

1. *Ἐλαύνω*, to push, to incite, to drive, to move, formed from *ἐλάω* (by first changing it into *ἐλαύνω*, and afterwards, by inserting *ν*, into *ἐλαύνω*) from thence borrows the 1. Fut. *ἐλάσω*, and the 2. *ἐλῶ*.

2. The 1. Aor. *ἤλασα*, or without the Augment *ἔλασα*; the 3d Person *ἔλασαν*, Sync. *ἔλσαν*; they have pushed or driven.

3. The Perf. *ἤλακα*, Att. *ἐλήλακα*; Pluperf. *ἐλήλακειν*; 3. Plur. *-εῖσαν*, Att. *-εσαν*, they have driven; Part. *ἐληλακώς*, driven; Perf. Pass. *ἤλαμαι*, or *ἤλασμαι*, contrary to the Opinion of Scotus. From the first comes the 1. Aor. *ἤλασθην*, I have been driven; and from the second, *ἔλασμα*, a copper plate.

R U L E XIV. Of *ἰκνέομαι*.

ἰκνέομαι borrows of *ἵκομαι*.

ἰκόμεν, *ἵξομαι*, *ἵγμαι*.

E X A M P L E S.

ἰκνέομαι, or *ἰκνῆμαι*, to come, to arrive, borrows its Tenses of *ἵκομαι*; Fut. *ἵξομαι*; Perf. *ἵγμαι*.

2. Aor. *ἰκόμην*, the Infin. *ἰκίσθαι*; Part. *ἰκόμενος*; thus *ἀφικνέομαι* to come, to arrive; *ἀφίγμαι*, *veni*; *ἀφίκτο*, Plut. *venerat*; *ἀφικόμην*, &c.

R U L E XV. Of Verbs in *νω* impure.

Now of an impure Termination is regulated by its Primitive; thus *δάκνω* from *δήκω* makes *ἔδακον*, *δήξω*, *δέδηχα*.

E X A M P L E S.

Verbs in *νω* impure follow the same Analogy as the preceding, being always regulated by their Primitives.

Thus *δάκνω*, to bite, coming from *δήκω*, like it makes the 1. Fut. Act. *δήξω*, from whence comes the Passive *δηχθήσομαι*; the 1. Aor. *ἔδηχθην*; the Perf. *δέδηχα*, from whence comes the Pass. *δέδηγμαι*; the 2. Aor. *ἔδακον*, &c.

Thus *μένω*, to remain, conforms to *μένω*, from whence it takes the Perf. Mid. *μέμονα*, Book 3. Rule 69. *Γίγνομαι* in the next Chapter follows *γίνω*. *Πίττω*, to fall, conforms to *πίτω*. *Πίφνω*, Poetic, follows *φίνω*. to kill, to put to death, &c.

R U L E

R U L E XVI. Of Verbs in νύω or νυμι.

To find the Theme of Verbs in νύω, νυμι or νύω, νυμι, we have only to change those Syllables into ω.

E X A M P L E S.

Verbs in νύω and νυμι, or with a double νν, in νύω and νυμι, form their Tenses from their Primitive, which is easily found out, only by changing these Syllables into ω. Thus it will appear that some of these Verbs come from others in άω, έω, or όω, with a single, or with a double ν.

The Reduplication of the ν is found in the following Verbs :

πείά-ω,	πεία-νύω,	or πείάννυμι,	to open.
κερά-ω,	κερα-νύω,	or κεράννυμι,	to mix.
κορέ-ω,	κορε-νύω,	or κορίννυμι,	to cloy.
σέε-ω,	σέε-νύω,	or σέέννυμι,	to quench.

But Verbs in όω change ο into ω, as

ζό-ω,	ζω-νύω,	or ζώ-νυμι,	to gird.
χρό-ω,	χρώ-νύω,	or χρώ-νυμι,	to colour.
χό-ω,	χω-νύω,	or χω-νυμι,	to throw up the ground.
ξύ-ω,	ξύ-νύω,	or ξύ-νυμι,	to strengthen.

Some come from Dissyllables in γω, κω, or χω, as

ζεύγ-ω,	ζευγ-νύω,	or ζεύγ-νυμι,	to join.
δείκ-ω,	δείκ-νύω,	or δείκ-νυμι,	to shew.
ἄχ-ομαι,	ἄχ-νυμαι,		to be vexed or troubled.

In like manner εἰργνυμι, to inclose or shut up ; μίγνυμι, to mingle, μέργνυμι or ὁμόργνυμι, to mix ; οἰγνυμι, to open, &c.

But there are some whose Primitives were formerly perhaps in use, which we now find terminated in σσω or τίω, as πῆσσω, πηγ-νύω, -'νυμι, to stick or join together ; πλῆσσω, πληγ-νύω or -'νυμι, to strike, to weep ; ῥῆσσω, ῥηγ-νύω, -'νυμι, to break, to shatter ; φράσσω, φραγ-νύω, -'νυμι, to inclose, to shut up. Whose Tenses are always formed according to the Rule of the unusual Verbs πῆγω, πλῆγω, ῥήγω, φράγω.

*Αγνυμι may come from ἄγω or from ἄσσω, according to the Etymol. from whence comes its Compound καλᾶσσειν, in Artemidorus.

Those in έω are regular.

*Οε-ω, ὀενύω or ὀε-νυμι, to trouble, or excite.

R U L E XVII. Of some particular Verbs in νύω or νυμι.

1. Κίβνυμι coming from κτείνω, from thence forms its Tenses ; as likewise πτεάννυμι, from πτεάινω ;
2. Likewise Verbs that are formed from a Circumflex, from thence also form their Tenses.

E X A M P L E S.

1. Likewise the abovementioned Verbs borrow their Tenses of their Primitives ; but the Diphthong loses the second Vowel, thus

κτεί-νω, κίν-νυμι, to kill ; πτεάι-εω, πτεάν-νυμι, to sneeze.

2. Several even derive their Tenses from the circumflex Verbs, from whence they are formed.

Either by inserting the Syllable νν before μι, as

σφε-έω,	σφε-ῶ,	σφέ-νυμι,	to stretch.
δοε-έω,	δοε-ῶ,	δόε-νυμαι,	to leap.
ἔμω,	ἔμ-ῶ,	ἔμ-νυμι,	to favour.

Or

Or only by inserting an *υ*, and changing the Accent, as

Κιν-έω, κιν-ώ, κίν-υμι, to move.

Ἀγνυμαι, to change, to buy, comes either from *αἷρω, to take away*; as *πλάγνυμαι* from *πλάιρω*; or else from *αἰρέομαι, αἰρέυμαι, to take*, as *θόγνυμαι* from *θορέυμαι*.

All the Verbs mentioned in the two preceding Rules, have either a single or double *ν* before *ύω*.

But there are some Diffyllables, which are terminated in a different manner, whereof we shall treat in the following Rule.

R U L E XVIII. Of ὀλλύω or ὀλλυμι.

Ὀλλύω and ὀλλυμι borrow their Tenses of ὀλέω.

Ὀλλύω or ὀλλυμι, to destroy, to kill, to ruin, to die. It comes from *ὀλλω*, Fut. *ὀλώ*, from whence ariseth the Circumflex *ὀλέω*: And from thence the Fut. *ὀλέσω*, the Perf. *ὤλεκα*, Att. *ὀλώλεκα*, (see Book 3. R. 17.) the 2. Aor. *ὤλον*, Mid. *ὤλόμην*, Infin. *ὀλέσθαι*, Part. *ὀλόμεν*; the Perf. Mid. *ὤλα*, Att. *ὤλωλα*.

In like manner from its Compound *ἀπολλύω*, or *ἀπόλλυμι*, the 1. Fut. is *ἀπολέσω*, the 2. *ἀπολώ*, &c.

A N N O T A T I O N.

Ἐγυμαι seems also to be formed by Sync. from *ἐρύομαι, to preserve, to protect*, from whence comes the Fut. *ἐρύσομαι*.

Ἰδρυμαι seems to be a Preterperfect, not only because it imports *fitum esse*, but moreover by reason of *ιδρύσθαι* and *ιδρυμέν* having the Accent of the Preterperfect, and not of the Present.

From what has been said, it will be an easy matter to form a Judgment of the manner of forming and conjugating the Verbs in *υμι*. It will only be requisite to know, what Tenses they have, that are in use; which we have sufficiently shewn already in the second and fourth Chapters.

C H A P. VIII.

Of Verbs that borrow their Tenses from others synonymous, or from Verbs of the same Signification, whereof some may be regarded as their Primitives, or as their Derivatives.

R U L E XIX. Of Ἀγορεύω.

1. *Ἀγορεύω*, borrows of *ἔπω* its two Aorists *εἶπον, εἶπα*, and retains every where the Augment *ε*.
2. From *ἔρέω* or *ῥέω* it takes the Future in *-ήσω*, from whence are derived, *εἶρηκα, -ήρμαι, ἔρῃμαι, ἔρῃδω* and *ῥηθήσομαι*.

E X A M P L E S.

1. *Ἀγορεύω, to pronounce, to harangue*, forms regularly its 1. Fut. *ἀγορεύσω*, 1. Aor. *ἠγόρευσα*.

2. It borrows of *εἶπω*, which in the Present is unusual, the 1. Aor. *εἶπα*, and the 2d *εἶπον*, *dixi, I have said*, which retain every where their Augment, as in the Imperat. *εἰπέ, dic*, in the Part. *εἰπών, who has said*.

3. It borrows of *ἔρέω*, from whence by Apocope has been formed *ῥέω, to say, to speak*, the unusual Future *ῥήσω* or *ἔρήσω*, from whence comes

the Perfect εἶηκα (the Augment in *αι*, like those of the 11th R. of the 3. Book) Pass. εἶρημαι or ἔρρημαι, the Fut. Pass. ῥηθήσομαι in Thucyd. 1. Aor. εἶρηθην, and dropping *ι*, ἐρῆθην, or reduplicating *ε*, ἐρῆθην, as if it came from ῥέω, ῥήσω; and likewise ἐρῆθην with an *ε* in the Penult.

From hence are derived several Nouns, as ῥήμα, a Word; ῥήσις, a Sentence; ῥήτωρ, a Rhetorician.

R U L E XX. Of Αἰρέω.

Αἰρέω takes εἶλον, εἰλόμην,
And sometimes εἶλα, εἰλάμην.

E X A M P L E S.

Αἰρέω or αἰρέομαι, to take, to choose, forms regularly the Fut. αἰρήσομαι, and the Perfect ἔρημαι.

Its first Aor. assumes an *ε* instead of *η* in the Penult. of ῥεῖθην, and in the like manner in the 1st Fut. αἰρεθήσομαι; see R. 52. and 54. of Book 3.

It borrows of ἔλω, capio, the 2. Aor. εἶλον, from whence comes the Infin. εἰλεῖν, the Mid. εἰλόμην, εἰλίσθαι, εἰλόμεν; the 1. Aor. εἶλα is hardly met with; but we find the Mid. εἰλάμην.

R U L E XXI. Of ἀλινδέω and κυλινδέω.

Ἀλινδέω making its Future in ῥσω, borrows also ῖσω from ἀλίω; κυλινδῶ or κυλινδέω, forms likewise its Future after the same manner.

E X A M P L E S.

Ἀλινδέω, to roll, forms regularly the Future ἀλινδήσω; but it borrows also ἀλίσω of its Primitive ἀλίω.

Its synonymous κυλινδῶ or κυλινδέω, forms also regularly κυλινδήσω; and likewise κυλίτω from κυλίω.

In like manner its Compounds ἐξήλικας, εὐολυῖσσι, Aristoph. ἐξαλίσας, e volutabro excitans.

R U L E XXII. Of Βαίνω.

1. Βαίνω borrows almost all its Tenses of its primitive βᾶω.
2. But from itself it takes βέβαμμαι, and the Aor. ἐβάνθην:
3. But ἔβην comes from βίβημι, as also the Imperat. βῆθι, βᾶθι:
4. And sometimes this Imper. is syncopated, as βᾶ, καλαῖσθι, καλᾶσα.

E X A M P L E S.

1. Βαίνω, vado, to go, to walk, follows the Rule of the other Verbs in αίνω of the preceding Chapter, taking from its Primitive βᾶω, the Fut. βήσω or βήσομαι, the 1. Aor. ἐβήσαμην, the Pref. βέβηκα, Sync. βέβαια, Plu. βέβαμεν for βεβήκαμεν, Pluperf. ἐβεβήκειν and ἐβεβᾶσιν, 3. Plu. ἐβεβᾶσισαν by Sync. and without the Augment βέβασαν, they had entered; Per. Pass. βεβημαι.

2. But it forms also from itself βέβαμμαι, or else βεβασμαι, according to the 58th Rule of Book 3. And the 1. Aor. Pass. ἐβάνθην, from whence comes παρεβάνθην, and συνεβάνθην in Dion. Cassius.

From itself also it forms the Imperf. ἔβαινον, from whence comes συνέβαινε, Dion. Cassius, it happened; We read also βαῖνε, without the Augment, he walked.

3. It borrows of βίβημι (from whence comes βιβᾶς in Hom. like ἱγᾶς) the 2. Aor. ἔβην, like ἔστην, from ἵστημι; and without the Augment βῆν,

βάν, ἦς, ἦ. 3. Dual. βῆθην, Dor. βάθην, *they went two together*, 3. Plur. ἔβησαν, without the Augment βῆσαν, Sync. βάν, *they went*. In like manner its Compounds ἀναβαίνω, *to ascend*, καταβαίνω, *to descend*, ἀνίστην, κατέβην, &c.

4. The Imperat. is βῆθι, *vade*, ἔμβηθι, *Luci. come in*, like εἴθι; and also βάθι, from whence comes ἀνάβαθι, *ascend*, κατάβαθι, *descend*, like φάθι, *say*, σύμφαθι, *confess*.

5. But it is frequently read syncopated, βαῖ, ἄτω, *vade*, for βῆθι, ἦτω; ἀνάβα, κατάβα, ἔμβα, &c. like ἀνατα, for ἀνάσταθι, *get up*, or *rise*.

We likewise find in the Particip. of the Perf. βεβώς, ὦπθ, *having ascended*, Plut. for βεβαώς, like ἐγώς for ἐσαώς.

R U L E XXIII. Of γίνομαι or γίγνομαι.

1. Γίνομαι or γίγνομαι, *to be*,
2. Follows γένομαι, γενέομαι;
3. From the 1st it takes ἐγενόμην, γέγονα, and ἐγενάμην;
4. From the second it takes γενήσομαι, the Perf. γεγέννημαι, and the Aorist ἐγενησάμην.
5. But from γεννάω it has likewise ἐγεννησάμην, in which Tense we frequently meet with a Syncope.

E X A M P L E S.

1. Γίνομαι, *to be, to become, to be born*, comes from γένω, which has been first changed into γίνω, and from thence comes γίνομαι, turning ε into ι; and afterwards inserting a γ they have formed γίγνομαι; as in Latin from *geno*, (from whence comes the Perfect *genui*) they have formed *gino*, and afterwards *gigno*; in the same manner also as by changing ε into ι, from μένω they have formed μένω, *to remain*; from πέτω, πίπτω, *to fall*; and by inserting γ, from γινώσκω they have formed γινώσκω, *to know*, as in Latin from *nosco* comes *cognosco*.

2. This Verb, conforming to its Primitive, borrows some Tenses of γένομαι, and some others of γενέομαι, formed by resolution from the second Fut. γενέσθαι, according to R. 1. But it frequently admits of a Syncope in the formation of its Tenses, as we shall see presently.

3. It borrows from the first Verb γένομαι, the 2d Aor. ἐγενόμην, ἐγένε, ἐγένετο, and by Sync. ἐγενετο, *he was born*; the Perf. Mid. γέγονα, the 1. Aor. ἐγενάμην, from whence comes γενεαλο. Ion. for ἐγενεαλο. See Book 3. R. 21.

4. From the second Verb, which is γενέομαι, it takes the 1 Fut. Mid. γενήσομαι; 1. Fut. Pass. γενηθήσομαι; 1. Aor. ἐγενήθην; the Perf. γεγέννημαι the 1. Aor. Mid. ἐγενησάμην.

5. But we find also γεννάω, *to produce, to generate*, from whence comes the 1. Aor. ἐγέννησα, Mid. ἐγεννησάμην, ἦσα, ἦσαλο, and by Synco. ἐγέννω, ἐγένναλο, or according to the Ion. γένναλο, as we have seen above they say γένναλο.

R U L E XXIV. Of ἔρχομαι.

1. Ἐρχομαι borrows of ἐλεύθω, ἤλευκα, ἐλεύσομαι, ἤλυθον, ἤλθον, and the Perf. Mid. ἤλυθα.
2. The Attics use a Reduplication in the Perfect and Pluperfect.

E X A M P L E S.

1. Ἐρχομαι, *to come, to arrive*, borrows its Tenses of the unusual Verb ἐλεύθω, Fut. ἐλεύσομαι, Part. ἐλευσόμενος; the Perf. ἤλευκα, whose Passive should

should be ἡλυμαι, from whence comes the Gerund μελελυτέῳ, taken from μετέρχομαι, to pursue, to search, to compass or obtain; the 2. Aor. ἡλυθον among the Poets, and by Sync. ἦλθον, among the Orators, from whence comes ἔλθοιμι, ἔλθέ, ἔλθειν, ἔλθων. The Perfect Mid. is ἡλυθα, the Pluperfect ἡλύθειν.

2. The Attics use a Reduplication here in the Preter Tenses, ἐλήλυκα, ἐλήλυκειν, ἐλήλυθα, ἐλήλυθεν, &c. See Book 3. R. 17.

RULE XXV. Of ἔσθω.

1. ἔσθω, borrows of ἔδω, ἦδα and ἦκα, which is changed into ἔδηκα and ἔδηκα.
2. From thence also it borrows the Perf. Passive, ἐδήδομαι and ἐδήδεσμαι.
3. From thence likewise it takes the 2 Fut. Mid. ἐῶμαι or ἔδομαι and from φάγω it borrows φαγῶμαι, φάγομαι, and φάγον.

EXAMPLES.

1. ἔσθω, to eat, borrows of ἔδω, the Perf. Mid. ἦδα, Att. ἔδηδα, according to R. 17. Book 3. Likewise the Perfect Active ἦκα, Att. ἔδηκα, and inserting δο, ἐδήδοκα, which alone seems to be received in Practice. Except we should like to follow Eustathius's Method of forming it from ἔδω, and from thence ἦδοκα, Att. ἐδήδοκα.

2. From ἔδω is formed regularly the Perf. Pass. ἐδήδομαι; but we read also ἐδήδεσμαι, from whence comes ἔδεσμα, edulium, ἐδερός, esculentus, and others. The Particip. ἐδήδεσμένῳ.

3. The 2. Fut. Mid. ἐῶμαι (from whence comes προκατέδεμαι, to eat beforehand, Luci.) or ἔδομαι, like πίομαι, Likewise φαγῶμαι or φάγομαι, from φάγω, to eat, to devour, from whence also comes the 2. Aor. Act. ἔφαγον, or without the Augment φάγον.

RULE XXVI. Of ἔχω.

1. ἔχω, makes ἔχον, ἔξω;
2. And from σχέω it takes also ἔσχον, σχίσω, and ἔσχηκα.
3. From σχέω likewise comes σχῆμι, and from thence the Imperat. σχές, and the Perf. Passive ἔσχεμαι.

EXAMPLES.

1. ἔχω, to have, to obtain, to possess, forms from itself the Imperfect ἔχον, the Augment in εἰ (according to R. 11. Book 3.) and also without the Aug. ἔχον, the Fut. ἔξω, with a rough breathing, according to R. 28. Book 5. Mid. ἔξομαι. From thence comes παρέξῃς, 1. Aor. of the Subjunct. in Cebes.

2. It borrows of σχέω, the Future σχίσω, the Perf. ἔσχηκα, the 2. Aor. ἔσχον, the Mid. ἐσχόμεν, from whence comes ἡνεσχόμεν, I have suffered. But ἰσχόμεν, I refrained, or restrained myself, comes from ἴσχω, to have, to keep, to refrain. The Imperat. σχές, from whence comes πάρασχε, offer, represent; κάτασχε, retain, hinder; the Mid. σχῶ, from whence comes ἀπίσχε, refrain, or keep from.

3. From σχέω is also formed σχῆμι or ἴσχημι, from whence comes the Imperat. σχές; ἐπίσχε, wait, differ; πρόσχε, attend to, or apply; in the same manner as φέ, fer, fetch or carry, from φέρμι; σπές, say or follow, from σπῆμι; and θέ, from τίθημι, &c. The Perf. Pass. ἴσχεμαι, ἴσχεσαι, ἴσχειαι, from whence comes σχετός, sufferable; its

Compound

Compound ἀσχέλιον, unsufferable; as also σχέσις, habit, disposition; the 2 Aor. Pass. ἔσχεθην comes likewise from the same Verb.

Insomuch that it may be said, that the Aorists, which assume an ε in the Penult. εὔρεθην, ἠρέθην, ἐπυνέθην, ἐξέεθην, and the like, may be formed regularly from the Perf. Pass. of the Verbs in μι; And likewise that Verbals with a long Vowel, are generally derived from Circumflex Verbs, whereas those, that have a short Vowel, are derived from Verbs in μι, which assume a short Vowel in the Penult. of the Pass. Perfect, from whence these Verbals are derived.

Thus σχῆμα, figure, form, appearance, scheme, comes from ἔσχημαι, the Perf. of σχέω; and σχέσις, situation, disposition, inclination of mind, comes from ἔσχημαι, the Pass. Perfect of σχῆμι; ἄλωσις, captivity, and ἄλωτός, captive, come from ἰάλωμαι, I have been taken, the Perf. Pass. of ἄλω; δόσις, gift, donation, distribution, from δέδομαι, I have been given, the Pass. Perf. of δίδωμι.

R U L E XXVII. Of Θνήσκω.

1. Θνήσκω has from itself θνήξω,
2. From θείνω it has θθανον, θανῶμαι.
3. From θνάω it takes θνήσω, τέθνηκα, τέθναα, τέθνηκα, τεθνηκώς, τεθνεώς, τεθνήσκει.
4. But τέθνημι is likewise used, which conforms intirely to ἔζημι.

E X A M P L E S.

1. Θνήσκω, to die, comes from the Fut. of θνάω, ἦσω. It forms first from itself the Fut. θνήξω, from whence comes the Paulo post Fut. τεθνήξομαι, conjugated with εἰ, τεθνήξει, according to the Analogy of the 5th Rule of Book 3.

These Futures are formed regularly, excepting that they drop their σ by reason of the subsequent ξ; θνήξω, and not θνήσξω; just as διδάσκω, to teach, makes διδάξω, and not διδάσξω, which is done in order to soften the Sound.

2. It borrows of θείνω, the second Aor. θθανον, and the 2d Fut. θανῶμαι.

3. From its primitive θνάω, it has the Fut. θνήσω, the Perf. τέθνηκα and τέθναα, like βέβηκα, βέβηα, ἰβι; ἔζηκα, ἔζηα, σέτι; and from thence may be derived the 3d Perf. Plur. τεθνήασι, by contraction for τεθναάσι; and likewise the Infin. τεθνήαναι, with an ᾱ circumflexed for τεθνααέναι.

The Bæot. form likewise the Perfect in εἰ, τέθνηκα, from whence comes the Part τεθνεικώς and τεθναέναι, and afterwards casting away the ι, τεθνεώς, and among the Poets likewise τεθνηός, dead.

4. But we find also used τέθνημι, which makes the Reduplication in ε, and is conjugated like ἔζημι, from whence we may also derive the 3d Perf. Plur. τεθνήασι, like ἔζασι; unless we should chuse to derive it from the Perf. according to what has been already said. The Imper. is τέθναθι; the Optat. τεθνάην; the Infin. τεθνάαναι; the Part. τεθνάς.

R U L E XXVIII. Of Πάσχω.

1. Πάσχω forms from πῆθω the Fut. πείσομαι instead of πήσομαι; from πῆθω likewise it has πεπαθον.
2. Its perfect Tenses are, from παθῶ, πεπαθήκα;
3. And from πανθάνω, πέπρωθα.

E X A M.

EXAMPLES.

1. Πάσχω, *patior, to suffer, to endure*; Imperf. ἐπάσχω, *Dion Cassius*. Fut. πείσομαι, *I shall or will suffer*, instead of πήσομαι, assuming εἰ instead of the η of πήσω, from whence it derives its Tenses.

But πείσομαι, *I will believe, I will obey*, comes from πείθω, the Pass. of πείθω, *to persuade*.

The 2. Aor. ἔπαθον comes from the same πείθω, whose second Fut. is παθῶ, the Infin. παθεῖν, Particip. παθών.

2. The Act. Perfect is πεπάρηκα, from παθῆω formed from the 2d Fut. παθῶ; the Perf. Mid. is πέποιθα by inserting θ, instead of πέποια, from πορεύω, *laboro*; the Part. πεποινώς, ὅττω.

3. Otherwise πέποιθα may be derived from παθαίνω, *to suffer*, as λέλογχα from λαγχάνω; which seems the most reasonable, by reason that α is likewise changed elsewhere into ο; from whence it comes, that Epicharmus in the Etymol. says πέποσχε for πέπασχε, *passus est, he hath suffered*. See Book 3. R. 68. in the Annotation.

RULE XXIX. Of Πέσσω.

Πέσσω or πέτσω, takes from πέτσω, its Future, Perfect, and Aorist Tenses.

EXAMPLES.

Πέσσω, Att. πέτσω, borrows of the old Verb πέτσω, *to boil, to digest, to soften, to ease, to make boil*; the 1. Fut. πέψω; the 1. Aor. ἔπιψα, the Pass. πεφθίσομαι, ἐπέφθην, Perf. πέπεμμαι.

RULE XXX. Of Πίνω.

1. Πίνω has from πίνω, πινῶμαι, and ἔπιον;

2. From πίνω it takes πώσω, πίνωκα, and πείπομαι, with a short ο;

3. In the Imperat. it has πῖθι from πῖμι; and πῶθι from πῶμι.

EXAMPLES.

1. Πίνω coming from πίνω, *to drink*, forms regularly the 2. Fut. πινῶμαι, from whence comes πεισθῆναι; but it formeth also πώσω, πείσαι, *I will drink*; and the 2d. Aor. ἔπιον, *I have drunk*; like φάγομαι, ἔδομαι, -ισαι, *I will eat*. See R. 25.

2. It borrows of πίνω the Future πώσω, Perf. Act. πένωκα. But in the Pass. it hath πέπομαι with an ὁμικρόν (according to the Analogy of the Verbs in μι) from whence comes πώμα, *drink, potion, physic*; πώσις, *drink, or the manner or custom of drinking together*, and several others. The 1. Fut. ποθήσομαι, 1. Aor. ἐπόθην.

3. From thence also comes the Imperat. πῶθι; from whence σύμπωθι, *compota*; and likewise πῖθι from πῖμι.

RULE XXXI. Of Πέττω.

1. Πέττω from πέτω, makes πέσω, ἔπεσα.

2. From πέσω comes πεσῖω, which forms πεσῶμαι, ἔπεσον.

3. Likewise it has from πέλω, πλώσω, πέπλωκα, πεπλωκώς, from whence πεπλώς and πεπλέως.

EXAMPLES.

1. Πέττω, *to fall, to decay*, follows its Primitive πέτω, which should make the 1. Fut. πέσω, but this last is unusual, however from it is derived the 1. Aor. ἔπεσα.

2. From

2. From this Future, but after the Doric form, circumflexed, *πισῶ*, ariseth a new Theme *πισῶ*, from whence is derived the 2. Fut. *πισῆμαι*, the 2. Aor. *ἔπισον* (according to Rule 76. B. 3.) Opt. *πισοίμι*, Infin. *πισεῖν*, Part. *πισῶν*, *ῶτος*, and, (as some are of Opinion) the 1. Fut. *πισήσω*, and the Aor. *ἔπισησα*, from whence they insist, that *ἔπισα* is formed by Syncope. From thence also is derived the Noun *πίσημα τό*, a ruin or fall, or what falls or is ruined.

3. It borrows also of *πίω* the Fut. *πίῶσω*, and the Perf. *πέπιλκα*, from whence comes the Part. *πεπιλωώς*, and by Sync. *πεπιλώς*, *ῶτος*, *πεπιλῶσα*, *ης*, like *ἔως*, *ῶτος*; and inserting an *ε*, *πεπιλώς*.

A N N O T A T I O N.

Concerning *δάπιω*, *βάπιω*, and such like. See Book 3. R. 34.

R U L E XXXII. Of *ῑέω*.

1. *ῑέω* takes from the *Æol.* *ῑέῶ*, *ῑέσω*, and *ῑέξω*.

2. From *ῑέω* it takes *ῑέξην*, *ῑέξῆκα*, *ῑήσω*.

E X A M P L E S.

1. *ῑέω*, to flow, borrows of the *Æol.* Verb *ῑέω*, the Fut. *ῑέσω*, the 1. Aor. *ῑέξωσα*, which is very little used; Part. *ῑέσας*. See Book 3. R. 27.

2. It takes from *ῑέω*, the 1. Fut. *ῑήσω*, very little used; the Mid. *ῑήσομαι*; Perf. Aēt. *ῑέξῆκα*.

ῑέξην is the Imperf. or the 2. Aor. Aēt. of *ῑήμι*, fluo, evanesco; or else it is the 2. Aor. Pass. of *ῑέω*, though *ῑέω* after Contraction is in *ω* pure; the same must be said of the Infin. *ῑήναι*, and of the Part. *ῑήεις*.

ῑῶ, may be either the second Fut. Aēt. of *ῑέω*, fluo; or the Pres. Subjunct. of *ῑήμι*, fluam; or the 2d Aor. of the Active or Passive Subjunct. of the same Verb fluxero. *ῑήσομαι* is also either the 2d Fut. Pass. or else the 1. Mid.

Its Compounds follow their simple, as *ἐπιῑέω*, to flow upon; *διαῑέω*, to flow all about; where it is observable, that *ε* is reduplicated in the same manner as in the syllabic Augment. See R. 6. Book 3. Which happens to all Prepositions ending with a Vowel, as *ἐρήνυμι*, to break; *καταῑένηνυμι*, to break in pieces; *ῑήξαι*, to have broke; *περιῑήξαι*, to have broke all round.

Wherefore *καταῑέξῆκα*, cataracta, a cascade or fall of water, ought to be derived from *ῑέω*, to break, whose Compound is *καταῑέω*, to precipitate. But *καταῑήξῆκα*, which as well as the other is also taken for the bar of a door, comes from *ἀράσσω*, which signifies the same as *ῑέω*, from whence comes *καταῑάσσω*, with a single *ε*, instead of which we find also *ἀῑάσσω*, from whence comes *συναῑάσσω*, to batter one against the other; but *συνῑάσσω* comes from *ῑάω*.

R U L E XXXIII. Of *σάω* and *σάομαι*.

1. *Σάω*, from *σάσω* forms *ῑάω*.

2. From *σάω*, it has *ῑούμαι*, *ῑίσυμαι*, *ῑύθην*, *σούθην*.

E X A M P L E S.

1. *Σάω* or *σάομαι*, to excite, to stir up, to shake, takes from the Fut. *σάσω*, the 1. Aor. *ῑενα*, instead of *ῑεωσα*, and among the Poets *ῑεωσα*, Mid. *ῑεσάμην*. See Book 3. R. 31.

2. It borrows also of *σάω*, *ῑούμαι*, 3. Perf. *ῑύθην*, by Sync. *ῑύθην*; the Pass. Perf. *ῑίσυμαι*, and by Transposition *ῑίσυμαι*, and also *ῑίσυμαι*;

1. Aor. ἐσύθην, ἐσσύθην, duplicating in Verse the σ after the Augment ;
Infin. συθῆναι ; Part. συθείς, concitatus.

R U L E XXXIV. Of Τέμνω.

1. Τέμνω makes its second Aorist ἔταμον, ἔτεμον.
2. For its Preterperfect it has τέτμηκα.
3. But from τμήγω it takes τμήξω, the Act. Aor. ἔτμαγον, and the Pass. Aor. ἐτμάγην.

E X A M P L E S.

1. Τέμνω, to cut, takes from itself the 2. Aor. ἔτεμον and ἔταμον, Infin. τεμῆν and ταμῆν ; Part. τεμών and ταμών.
2. The Perf. τέτμηκα, Pass. τέτμημαι, comes from τμάω, formed by Metathesis from the Fut. ταμῶ.
3. But it borrows also of τμήγω the 1. Fut. τμήξω, the 2. Aor. ἔτμαγον, Pass. ἐτμάγην, Part. τμαγείς. From this same τμήγω comes the Compound ἀπολύγησι in Hom. they cut.

R U L E XXXV. Of τρέχω, κυνω.

1. Τρέχω forms the Fut. δρέξω.
2. From δρέμω it borrows ἴδραμον and δέδρομα.
3. From δραμῶ it takes δραμεῖμαι, and the Perf. δεδράμηκα.

E X A M P L E S.

1. Τρέχω, to run ; 1. Fut. δρέξω, Mid. δρέξομαι, 1. Aor. Act. ἔδρεξα, Mid. ἔδρεξάμην, Part. δρέξας, all with a θ, which it went without in the Present, by reason of the other Aspirate. See ἔχω above R. 26.
2. It borrows the other Tenses of δρέμω, thus the 2. Aor. ἴδραμον, Infin. δραμῆν ; Perf. Mid. δέδρομα, from whence comes δρόμος, a race, δρομάς, a courier, a postillion, a prostitute, a dromedary ; δρομαλός, a hare, Hesych. and likewise several other Nouns. The 2. Fut. Mid. δραμεῖμαι is taken from the Active δραμῶ.
3. From thence also is formed by Resolution a Verb in ῖω, δραμῖω, from whence comes the Perf. Act. δεδράμηκα, &c.

R U L E XXXVI. Of ὑποσχεόμεαι.

Ὑποσχεόμεαι takes its Tenses from ὑποσχεόμεαι.

E X A M P L E S.

Ὑποσχεόμεαι, ἔμαι, to promise, to obligate ones self, borrows its Tenses of ὑποσχεόμεαι, -ἔμαι ; the Fut. ὑποσχίσομαι ; Perf. ὑπέσχημαι, -ησαι, -ηται. But the 1. Aor takes an ε instead of η, ὑπέσχεθην. The 2d Aor. Mid. is ὑπέσχεσθην, the Imper. ὑπέσχε, Ion. ὑποσχεό, Infin. ὑποσχεσθαι Part. ὑποσχόμενος.

R U L E XXXVII. Of φέω, fero.

1. Φέω takes its Futures from φέω,
2. Its Aorists -κα, -κον, from ἐνέγκω ;
3. Its Pass. and Mid. Perfects from ἐνέχω.
4. It borrows also φήσω from φέω ; and φής from φήμι.

E X A M-

E X A M P L E S.

Φέρω, fero, to carry, to suffer, takes what Tenses it wants, from four different Themes.

1. It takes its Futures from οἶω, the Aor. οἶσω, Mid. οἶσομαι, Pass. οἰσθήσομαι. Likewise the Pass. Aor. ὤσθην, the Infin. οἰσθῆναι, Part. οἰσθείς, the Gerund οἰσέον, *ferendum*, προσοισέον, *proferendum*.

2. It takes its Aorists from ἐνέγκω; the 1. Aor. Aor. ἤνεγκα (see Book 3. R. 31.) Infin. ἐνέγκαι, Part. ἐνέγκας; Mid. ἐνεγκάμην, from whence comes the Optat. ἐνεγκαίῃσσι, Luci. *utinam ferat*; and the Imperat. of its Compound, ἀπένεγκαι, *defer*.

The 2d Aor. ἤνεγκον, Infin. ἐνεγκέῃν, Part. ἐνεγκών.

But the Ionics say ἐνείκω, 1. Aor. ἐνείκα, Part. ἐνείκας, Mid. ἐνεικάμην; and with the Augment ἤνειακα.

3. It borrows of ἐνέχω, the Att. Perf. Mid. ἐνένοχα; διενένοχα, *excellui*, *I have surpassed*, ἐπενένοχα, *intuli*; where we meet with ο after the manner of Dissyllables, just as if it came from the simple ἔχω. See Book 3. R. 68. The 1. Fut. Pass. ἐνεχθήσομαι; 1. Aor. ἤνεχθην, Part. ἐνεχθείς; Perf. ἤνεγκαι. Thus ἀναφέρω, to raise, to bring back, to recover ones health; ἀνῆνεχθην; ἀνῆνεχθείς, *being a little recovered*.

4. It borrows also the Fut. φήσω, and the Aor. ἔφρησα from φρέω; which is either formed by Transposition from φέρω, or by Sync. from its Derivative φορέω, φρέω, which is oftener used in Compounds, as εἰσφρέω, *infero*; Imperf. εἰσέφρην, 1. Fut. εἰσφρήσω, 1. Aor. εἰσέφρησα, Perf. εἰσέφρηκα; ἐκφρέω, to carry away, to put out, 1. Fut. ἐκφρήσω, 1. Aor. ἐξέφρησα; 1. Aor. Part. ἐκφρησθείς, *driven, or put out*, retaining σ, according to R. 52. Book 3.

From thence is formed the Verb φεῖμι, which is used in the Imperat. φέες, *fer*, from whence comes the Compound εἰσφές, *infer*; like θές, *pone*, from τίθημι.

A N N O T A T I O N.

The Imperat. φέε is sometimes taken for an Adverb, as *age* in Latin, either by itself, or along with another Particle, φέρεσθῃ, *age vero*.

Sometimes it signifies, *for example*, especially being joined to the Infin. εἰπεῖν, φέε εἰπεῖν, *exempli gratia*, or else, *etenim, sin vero*. But properly signifyeth, *give me leave to say*.

The Part. τὸ φέρον in the Neuter, is taken sometimes for Chance or Providence, τὸ φέρον ἐκ θεῶ, *Soph. what God sends*; εἰ τὸ φέρον σε φέρεῖ, *Pallas in Anthol. if any accident occurs*.

R U L E XXXVIII. Of χέω, *fundo*.

1. Χέω makes χέσω, ἔχεον, ἐχέθην, χεῖσθαι, χεδείς.
2. From χέω it has χέσω, the Aor. ἐχέσα, ἔχεα.
3. But from χύω it takes χύσω, κίχυκα, and κίχυμαι.

E X A M P L E S.

1. Χέω, to pour out, according to some Grammarians takes from itself the Fut. χέσω, but very little used. We likewise find in the Imperf. or 2. Aor. ἔχεον, and the 2. Fut. χεῶ, ἐχεῶ, *I will pour out*.

From thence also comes the 1. Aor. Pass. ἐχέθην, Infin. χεῖσθαι, Part. χεθείς.

2. It borrows of χύω the 1. Fut. χύσω, and among the Poets χεῶ, from whence comes the 1. Aor. ἔχεα and ἔχεα. (See Book 3. R. 31.)

The Imperat. χίον, ἐκχίον, *effunde*, the Infin. χίαι, ἐκχίαι, the Part. χίας, ἐκχίας.

3. It borrows also of χύω the Fut. χύσω, 1. Aor. ἔχυσα, 1. Fut. Pass. χυθήσομαι, 1. Aor. ἐχύθη; Perf. κέχυκα, Pass. κέχυμαι.

C H A P. IX.

Of those Verbs, which notwithstanding they form their Tenses from themselves, nevertheless admit of some extraordinary Changes proper to be observed.

R U L E XXXIX. General for those Changes.

These Verbs have sometimes a Letter, or Syllable cut off; sometimes they have it added; others vary in their Augment; or else admit of some other particular Alteration.

E X A M P L E S.

These Changes may be reduced to four sorts: The 1. is when a Letter or Syllable is syncopated, or cut off in the middle of a Word; the 2. is an Epenthesis, when a Letter or Syllable is inserted in the middle of a Word; the 3d is the Variation of the Augment; and the 4th consists in some other extraordinary Particularity.

Among all those Changes, the Syncope is that which is most frequent; the others may be easily seen in the particular Rules, where we shall likewise adduce Examples of this. But there are moreover several Verbs, which, conforming to the general Rules, are afterwards syncopated, and ought therefore to be mentioned here, as

Δίμω, *to build*; Fut. διμῶ, Perf. δέδιμκα, by Sync. δέδιμκα.

Κάμνω, καμῶ, *to be tired*; κεκάμκα, κέκμκα, ἐκεκμήκεισαν, Dion. Cassius, 3. Plur. Pluperf.

Τίμνω, *to cut*, τιμῶ, τιτέμκα, τέτμκα; Pass. τέτμμαι.

Thus καλέω, *to call*, Fut. καλέσω and ἥσω, Perf. κικάληκα; and by Sync. κλήσω, κέκληκα, Pass. κέκλημαι, Paulo post Fut. κεκλήσομαι.

Περάτω, *to end, to bound*; Perf. πεπεράτωμαι for πεπεράτωμαι, and by a second Sync. πέπερωμαι, 3. Perf. πέπερωται, *it is decreed*, from whence comes ἐπιπερωτο, Dion. *fatis destinatum fuit*; πεπερωμένον, *fatal*; Plut.

Thus from οἶομαι, *to think*, by Sync. is formed οἶμαι, Imperf. ὥμην, Sync. ὤμην.

Thus from ὀφείλω, *to owe*, comes ὀφλω, whereof presently. And in the like manner several others, which may be seen in their proper Place.

R U L E XL. Of ἄγω.

1. Ἄγω makes ἄξω, ἤχα, ἄγηχα, and ἀγνόχα.

2. The Aorist ἤγον makes ἤγαγον, from whence the other Moods take ἀγάγω, ἀγάγοιμι, ἄγαγε, ἀγαγεῖν, ἀγαγών.

E X A M P L E S.

1. Ἄγω, *duco, to lead, to think, to act*, forms the Fut. ἄξω, Perf. ἤχα, and by Reduplication ἄγηχα; but instead of these Perfects we meet also with ἀγνόχα, which is formed by inserting ο; and the Bæot. say likewise ἀγείοχα, changing η into ει.

2. The

2. The 2d Aor. is ἦγον, from whence is formed ἡγάγον and ἡγαγόμην, by inserting γα, and the same is observed throughout all the other Moods; Subjunct. ἀγάγω, Optat. ἀγάγοιμι, Imperat. ἀγαγε, Infin. ἀγαγεῖν, and the Part. ὁ ἀγαγων, instead of which is also used ἀγάγας, Hesych. as if it came from ἀγάγημι.

A N N O T A T I O N.

*Ἀγω follows also the same Analogy ἦρον, ἥραρον, from whence comes the Part. ἀραρών in Hom.

R U L E XLI. Of ἀναλίσκω.

*Ἀναλίσκω varies its Augment, making the Perfect ἀνάλωκα, ἀνήλωκα, and ἠνάλωκα.

E X A M P L E S.

*Ἀναλίσκω, to consume, to abolish, to lavish, is composed of ἀλίσκω, to which it conforms, but admitting at the same time of a great Variety with regard to its Augment. For besides the Perf. ἀνάλωκα, consumpsi, without the Augment, as also ἀνάλωσαι; we read likewise ἀνήλωκα with the Augment of the Simple, and ἠνάλωκα, with the Augment before the Preposition. In like manner the 1. Aor. ἀνάλωσα, ἀνήλωσα, and ἠνάλωσα; the Pass. Perf. ἀνάλωμαι and ἀνήλωμαι; Pluperf. ἠναλώμην. These Tenses are all derived from ἀναλῶ; which is used even in the Presf. and the Imperf. as ἀνάλην, Aristoph. *insumebant*, for ἀνήλην, Presf. Infin. ἀναλῆν, Thucyd. Part. ἀναλέμενοι, Xenop. and likewise ἀναλῆτο, 3. Perf. of the Pass. Imperf. In the like manner the other Compounds of this Verb, ἰπαναλίσκω, to lay out money for a thing, ἐξα~~α~~λίσκω, to consume intirely, and the like. See ἀλίσκω above R. 16.

R U L E XLII. Of Ἀνοίγω.

*Ἀνοίγω is compounded of ἀνά and οἶγω, it receives the Augment of the Simple; has an ε inserted afterwards, and changes the α of the Preposition into η.

E X A M P L E S.

*Ἀνοίγω, to go out, to open, compounded of ἀνά and οἶγω, takes the Augment of the Simple, changing οἰ into ω with ε subscribed, whereto the Attics add afterwards an ε, and sometimes they even change the initial α of the Preposition into η; thus this Verb receives three different sorts of Augments, for instance, the 1. Aor. Act. ἀνέωξα, Perf. ἀνέωχα, Pass. ἀνέωγμαi, Mid. ἀνέωγα and ἠνέωγα, Perf. Part. Mid. ἠνέωγώς, ὅτε, &c. The 1. Aor. Pass. ἀνέωχθην and ἠνέωχθην, or with the Augment of the Simple only, ἀνῶχθην, I have been opened.

We meet also with ἠνοίγη in the 3. Person of the 2. Pass. Aor. and with ἠνοιξε in the 3d Person of the 1. Act. Aor. where the Augment is only used in the Beginning.

Moreover we read in the 1. Fut. Mid. ανοιγήσομαι, as if it came from ανοιγέω.

R U L E XLIII. Of ἀνώγω or ἀνωγέω.

*Ἀνώγω or ἀνωγέω, makes the Imperfect ἀνώγον, the Perf. Mid. ἀνώσα, the Imperat. ἀνωχθι.

E X A M P L E S.

*Ἀνώγω or ἀνωγέω, to command, forms regularly the 1. Aor. ἠνώξα. Its Imperf. is ἀνώγον instead of ἠνώγον, likewise ἀνώγεν. Perf. Mid. ἀνώσα for ἠνώσα.

ἤνωγα; 2. Aor. Imperat. ἄνωχθι, *jube*, for ἄνώγηθι, which comes from ἀνώγομαι.

R U L E XLIV. Of Δαίω and δαίομαι.

Δαίω forms its Tenses regularly, or else irregularly by dropping ι.

E X A M P L E S.

Δαίω or δαίομαι, *to divide, to entertain at table, to burn*. It forms its Tenses regularly, as, the Future δαίσω, Mid. δαίσομαι, among the Poets.

Afterwards by dropping ι, it makes δάσσομαι; the 1. Fut. Pass. δασθήσομαι, 1. Aor. ἐδάσθην, Perf. δέδασμαι.

But δαίω, *to learn*, having formed the 2. Fut. δαῶ, from thence makes a new Theme, δαέω; from whence comes the 1. Fut. δαήσω; Mid. δαήσομαι; the Perfect δεδάνκα, *I have learnt*; Pass. δεδάνμαι, *I have been taught*.

We meet also with ἐδάνν, the 2. Aor. Aēt. of δάννμι, or the 2. Aor. Pass. of δαίω, 2. Fut. δαῶ, from whence comes the Part. δαείς, *knowing or having learned*, as, from καίω comes καείς, *burnt*.

R U L E XLV. Of Δείδω.

1. Δείδω makes δέισω, δέδεικα,
2. The Middle, δεδοίκα;
3. The Plur. δεδοίκαμεν is by Syncope changed into δεδοίμεν:
4. The Ionics use δεδία instead of δεδοίκα:
5. The Imperative is δεδιθι.

E X A M P L E S.

1. Δείδω, *to fear, to be afraid*, forms regularly the Future δέισω, the Perfect δέδεικα.

2. The Perfect Middle is δεδοίκα instead of δέδοιδα, to avoid putting three δ consecutively.

3. But, the Plural δεδοίκαμεν is changed into δεδοίμεν, by Syncope, in the same manner as ἔοιγαμεν for ἔοίκαμεν, *wish sumus*; ἔλθμεν for ἔλθομεν, *lavabamus*.

4. Instead of δέδοικα, the Ionics use δεδία, casting away the κ, and the prepositive ο, from whence comes the Infinitive δεδιέναι, and the Participle δεδιώς, &c.

5. The Imperative is δεδιθι, *time*, and among the Poets δέιδιθι, as if they came from δεδιμι and δεδιμμι.

Some will have it, that δεδία is formed regularly from δίω, *to run away*, or from δέλω.

R U L E XLVI. εἶδω, εἶδew, and εἶδημι.

1. Εἶδω makes εἶσομαι and εἶδον, and sometimes omits ε:
2. The Attics change the Aorist εἶσάμην into εἰσάμην:
3. The Perf. Mid. is οἶδα, but οἶδας forms also οἶδασθα, οἶσθα.
4. From εἶδῶ, εἶδῃκα, εἶδῃκαιν, comes εἶδα, εἶδew, ἦδew:
And from ἦδειμεν, ἦδέτε, ἦδείσαν, comes ἦσμεν, ἦτε, ἦσαν.
5. But εἶδῃν is formed from εἶδημι, as also the Inf. εἶδέναι.

E X A M P L E S.

1. Εἶδω, *to know, to see*, makes regularly the Fut. εἶσομαι, 2. Aor. εἶδον. But it frequently drops the ε, ἴσομαι, ἴδον; which is observed likewise in the other Moods; ἴδω, ἴδοιμι, ἴδε, ἴδew; Part. ἰδών.

2. The

2. The 1. Aor. Mid. εἰσάμην, and adding ε, Att. εἰσάμην.

3. The Perf. Mid. οἶδα, οἶδας, Æol. οἶδασθα, and Sync. οἶσθα.

We have already taken notice, that this Addition of the Syllable θα to the Persons terminated in σ, occurs very frequently, as εἶσθα, *is*, or *ibis*; ἦσθα, *eras*; παρῆσθα, *aderas*, or *adfuisti*, *interfuisti*; ἔφησθα, *dicebas*, or *dixisti*; ἐπεξέφησθα, *eruperis*; πῖησθα, *biberis*; ἤδειςθα, or ἤδησθα with an η in the second Syllable, *noveras*.

4. We likewise find εἶδω, from whence is also formed the Fut. εἰδήσω, the Perf. εἶδηκα, the Pluperf. εἰδήκειν, and by Sync. εἶδα, εἶδειν, εἰς, εἰ, and Att. changing εἰ into η with ι subscribed, ἦδειν, from whence comes the Plur. ἦδμεν, ἦδετε, ἦδισαν, instead of which we say likewise ἦσμεν, ἦσε, ἦσαν, by syncopating the εἰ, and changing δ into σ; and vice versa the σ is changed into δ in ἴδμεν for ἴσμεν, taken from ἴσημι, *to know*, whereof we have treated already, Book 4. R. 26. But we meet with ἦδη in Hom. for εἶδει, *noverat*, *he had known*, by a double Atticism of εἰ into η.

5. Εἶδμι is also read, from whence comes the Optat. εἰδείην, and the Infin. εἰδέναι, unless one would chuse to form it by Sync. for εἰδηκέναι, as the Part. εἰδώς, ὅτ, for εἰδηκώς, from the Perf. εἶδα, for εἶδηκα, above-mentioned.

R U L E XLVII. Of Καθαίρω.

Ἐκάθηρα with an ι written underneath, communicates this ι to the rest of the Moods.

E X A M P L E S.

Καθαίρω, *to purge*, *to purify*, forms the 1. Aor. ἐκάθηρα, which according to the Attics retains this η with the Point under it throughout all the Moods, and in the Part. as well Active as Middle; Infinit. καθήραι, Part. καθαρῶμεν, *purified*, &c.

R U L E XLVIII. Of Μείρω.

Μείρω, μερῶ, makes the Perf. Mid. ἐμμορα instead of μέμορα.

E X A M P L E S.

Μείρω, *to divide*, forms regularly the Fut. μερῶ, the Perf. Pass. μέμαρμαι, and according to the Attics, ἐμαρμαι.

The Perf. Mid. should be μέμορα, but by Transposition we say ἐμμορα.

R U L E XLIX. Of ὀφείλω.

1. ὀφείλω and ὀφλω, borrow their Tenses from a Verb in ἔω:

2. Βάλλω borrows of βλέω and βλήμι, which it forms by Syncope.

E X A M P L E S.

1. ὀφείλω, *to owe*, *to be indebted*, borrows of ὀφείλω, the Fut. ὀφείλῃσω, Perf. ὀφείλῃκα. We say likewise by Sync. ὀφλω, ὀφλήσω, ὀφλήκα; 1. Aor. ὀφλησα, Dion. Cassius, Book 39, according to Leuncl. The 2. Aor. is ὤφελον, from ὀφείλω, and by Sync. ὤφλον.

But ὤφελον, or without the Augment ὤφelon, is often explained by an Adverb, *utinam ego*; ὤφελς or ὤφελς, *utinam tu*; ὤφελς or ὤφελς, *utinam ille*; or in a proper manner by the Verb *debeo*; *utinam debuisssem*, &c. Whereof we shall speak more particularly in the 8th Book.

From ὀφλέω is also formed ὀφλάνω, likewise ὀφλίσκω and ὀφλίσκάνω, *to run in debt*, *to be fined*.

2. Βάλλω, to throw, to send, to strike, forms from itself the 2. Aor. ἔβαλον, Mid. ἐβαλόμην, 2. Fut. βαλῶ, from whence according to the 1. Rule, should be formed ἔβαλον, and from whence the Fut. βαλήσω in Aristoph. But there is another formed by Sync. βλέω (for βαλέω) from whence comes the Perf. βέβληκα, Pass. βέβλημαι, 1. Fut. βληθήσομαι, 1. Aor. ἐβλήθην; from whence comes the Part. βληθείς, *ictus*, and by Sync. βλείς.

From βλέω is also formed βλήμι, from whence comes the second Aor. of the Optat. Mid. βλείμην, βλεῖο, *I wish thou hadst been struck*.

R U L E L. Μίλω.

1. Μίλω forms ἥσω from έω,

Forms also by Syncope the Perf. μέμλωκα, inserting β, and changing η into ω.

2. The same manner also observed in the Perf. of μολέω:

E X A M P L E S.

1. Μίλω, to be careful, to be uneasy, borrows of μελέω, the Fut. μελήσω, from whence comes μελαμολήσει, *he will repent*; and sometimes reduplicating the λ, μελλήσει, and the Opt. Æol. μελαμολήσειε, *I wish he would repent*. In the Perf. instead of μεμύληκα, it makes μέμλωκα, *I have taken care*, formed by Sync. and by the Addition of β (because μ is never put before λ) and then changing η into ω, which happeneth also to other Verbs, as ἔρρωγα for ἔρρηγα, *I have broke*.

2. But μέμλωκε signifieth also *venit*, instead of μεμόληκε, from μολέω, *to go or come*; and is formed by the same Figures abovementioned; from whence comes παραμέμλωκε, and among the Poets, παρμέμλωκε, *cura-vit, advenit, adstitit*.

End of the Fifth Book.

BOOK SIXTH.

O F

UNDECLINABLE PARTICLES:

A N D

Of the Derivation, Composition, and Affection or Propriety of Signification of Words.

WE design to treat in this sixth Book of undeclinable Particles, and likewise of some Dependencies of Nouns and Verbs, which could not be conveniently handled in the preceding Books.

CHAP. I.

Of Adverbs and Interjections.

THE Adverb ought to be considered with respect to its Force, and its Accidents.

I. *The Force of Adverbs.*

The Force of Adverbs is in particular to express 1. the Quantity; 2. the Quality; 3. the manner of Action; 4. the Relation.

1. The Quantity; as πόσον, *how much*; τόσον, *so much*; πολύ, *a great deal*; λίγόν, μικρόν, *little*.

Hereto we may refer Adverbs of Number, πρῶτον, *first*; δεύτερον, *secondly*; τρίτον, *thirdly*, &c. Likewise ἅπαξ, *once*; δις, *twice*; τρίς, *thrice*, and such like. Likewise those in ἄκίς; τετράκις, *four times*; πετάκις, *five times*; δεκάκις, *ten times*, &c. Also ποσάκις, *how often*; τοσάκις, *so often*; πολλάκις, *often*, &c.

Adverbs of multitude; πολύ, *a great deal*; ἄκίς, *enough*.

Adverbs signifying Extension; μάλα, λίαν, *very much*, vastly; ἄγαν, *too much*; σφόδρα, *excessively*.

Adverbs of Diminution; μόγις, μόλις, *scarce*, hardly; ἡέμα, *softly*; ἧκα, *insensibly*.

Adverbs of Motion; τάχις, *speedily*.

Adverbs of Time; νῦν, Att. νυνί, *now*, at present; τότε, *then*; ποτέ, *sometimes*; σήμερον, *to day*; αὔριον, *to morrow*; μεταύριον, *after to morrow*; χθές, *yesterday*; προχθές, *the day before yesterday*; πάλαι, *heretofore*; πρόσκαι, *a long while ago*; παρὰ χεῖμα, *instantly*, &c.

Adverbs of Place, as ἐντός, *within*; ὅπου, *where*, and others whereof we shall treat more particularly hereafter.

2. The

2. The Quality ; and those are either terminated

In *ως*, *πράως*, mildly ; *κακότηως*, maliciously.

In *α* with a Point underneath, such as the modal Ablatives taken adverbially ; *βιά*, vi, by force ; *παρρησία*, freely ; *ἰδία*, separately, in particular ; *δημοσία*, in public.

In *η* with the Point underneath, such as the like sort of Ablatives ; *ἧ*, which way, from whence, in what manner, wherefore, inasmuch, that, &c. whose ordinary Correlatives are *ταύτη*, that way, thus ; *σπουδῇ*, carefully ; *κοινῇ*, commonly ; *διχῇ*, doubly.

In *η*, without a Point underneath, *εἰκῇ*, rashly ; *κρυφῇ*, secretly.

In *ι*, *ἄωρί* for *ἄωρία*, out of season, untimely ; *αὐτοχειρί*, with his own hand, for *αὐτοχειρία* : In like manner *ἀναιμωτί*, fine sanguine, without fighting ; *ἀκοντί*, fine pulvere, without raising the dust. that is, without trouble, without stirring.

In *ι* ; *ἀναιμί*, without bloodshed ; *ἄθι*, atheistically.

In *δόν* ; *κυνήδον*, like a dog.

In *δην* ; *ἐκτάδην*, by extension, dilating, prolonging.

In *ις* ; *Θρακίς*, like a Thracian.

And sometimes in *ξ* ; *λάξ*, calcibus, with kicks ; *ὀδᾶξ*, mordicus, tooth and nail ; *ἀπρίξ*, tenaciously.

3. The manner of Action, as to exhort, *ἔα*, come on, courage ; to shew, *ἰδοῦ*, to, behold ; to express desire, *εἰ*, if ; *εἴθε*, would to God, that ; to assure and confirm, *ἦτοι*, indeed, really ; *ἦ*, ἦτοι, γέ, δή, verily, assuredly, undoubtedly ; *γῶν*, in truth, at least, wherefore.

To swear ; *μά*, νή, ναί, Att. *ναίχι* ; verily, it is really so, certainly, indeed.

To deny ; *οὐ*, οὐκ, οὐχ, Att. *οὐχί*, no, no really ; from whence comes *ἔτε*, ἄδέ, neque, neither, and *ἑδαμῶς*, by no means.

To forbid ; *μή*, no, not ; from whence comes *μήτε*, and *μηδέ*, and *μηδამῶς*, not at all.

To grant ; *εἴεν*, εἴεν δή, well, be it so, supposing it so, &c.

To interrogate, either regarding the Place ; *πῶθι*, ποῖ, πῶ, οἷ, ὅ, ubi, where ? *πῶθεν*, ὅθεν, unde, from whence ; *πῶσε*, quò, whither ? *πῇ*, qua, which way ? Or time ; *πότε* and *πηνίκα*, when ? Or quantity ; *πόσον*, how much ? *ποσάκις*, how often ? *ποσαχῶς*, in how many different ways ? *ποσαχῇ*, in how many shapes ? Or quality ; *πῶς*, how ? *ποτέρως*, in what manner ?

4. The Relation, as those that signify Comparison ; *μᾶλλον*, more ; *ἥτιον*, less.

Resemblance ; *ὡς*, as, in the manner as ; as if ; *ὥσπερ*, in the same manner as ; *καθά*, *καθάπερ*, ὅπως, &c. just as ; *ἔτως* and *ἔτω*, just so ; *ἔδε*, so, thus, &c.

Order ; *εἶτα*, afterwards, next ; *ἐξῆς* and *ἐφεξῆς*, hence-forward.

Assemblage ; *ἅμα*, together, at the same time ; *ἑμᾶ*, jointly, along with ; *συνέειπεν*, in a word, in short.

Separation ; *ἄνευ*, without, except ; *χωρίς*, *δίχα*, separately ; *πλὴν*, except, unless.

To which we may still add some others, as those that express the Cause, *ἐνεκα*, because, by reason of ; the Conjecture, *ἴσως*, *τάχα*, perchance ; *τυχόν*, perhaps, and such like.

Interjections.

Interjections.

The Greeks include the Interjections in the Adverbs, as

To call, ὦ, ὦ; to mock, ἰς; to rejoice, ἰσ; to laugh, ἄ, ἄ, *ha, ha*; to discourage, ἄ, ἄ; to congratulate, εὖγε; to admire, ὦ, φευ, βαβαί, *παπαί, παπα!*

To express grief, αἶ, οἶ, ὦ, ἰς, *hei, heu, eheu.*

Indignation, ἰς, ὦ, *heu.*

Menacing, ἰαί, *ua.*

And some others, which may be learnt by Practice.

A N N O T A T I O N.

The same Adverb or Interjection may be used in different Significations, by reason that they express only the Object or manner of the Action, independently of the Subject. Thus those that are local are frequently taken for Temporals, or vice versa, as ἀνωθεν, *è superiori loco*, or *tempore*, or even denuo, again, *ανεω*; ἔθα, *ibi, tum, eo tempore; then, at that time.*

Some happen to pass for Adverbs of Quality, as πῇ, *which way, how, in what manner?*

Some are made to import several Differences of Time or Place; as οἶ, *ubi*, and *quo*, *where* or *whither?* οἱ ἐκ τῆς φόβης, *Psal. Ubi non erat timor, where there was no occasion of being afraid*; οἱ βλέπειν, *Plut. quo respicere*; ἐνθαδὶ or ἐνταῦθα, *hic and huc*; ἐκεῖ, *illuc and illuc*; ἀλλοταχῆ, *alibi and alio*; πανταχῇ, *omnibus in locis, and in omnes locos, every where*; πρόσθεν, *ab anteriori parte, in anteriori parte, and in anteriorem partem*; πῇ, *quâ, ubi, and quo*; and in like manner ἧ and ὅπῃ.

Ὡς, an Adverb of Resemblance, from whence *ut* seems to be derived, may be used comparatively, and signify, *just as, as if*; may bear a Reference to Time, and import, *after that*; and may likewise stand for, *as, that, so much, very, exceedingly, &c.* as ὡς τάχις, *quàm celerrime, exceeding quick, &c.* See the Remarks, Book 9.

It is also observable, that the Greeks frequently make use of Adverbs, where the Latins put Prepositions, as ἐξω, *without*; ἐκτός, *except*; μελαξύ, *between, among*; ἄνω, *upon, &c.*

II. Accidents.

The accidental Properties of Adverbs are, their Derivation and Comparison.

Derivation is so very peculiar to Adverbs, that there are hardly any other but Derivatives. There are however some few Primitives, as ἴδω, *nunc, now*; χαμαί, *humi, on the ground*; χθές, *heri, yesterday, &c.*

The Derivatives are deduced from almost all the other parts of Speech, and especially from the Nouns, as the following Examples will make appear.

The local Adverbs denote the Diversity of Place according to the Difference of their Terminations; thus, those in

οἶ, οἶ, οὐ, signify *θεν, the place* δε- or σε-, *the place*
the place where from whence one *whither one goes.*
one is. *sets out.*

As from

Μέγαρα, a city of Greece.	Μεγαρόδι, or μεγαροῖ, to be at Megara.	Μεγαρόθεν, to come from Megara.	Μεγάραδε, to go to Megara.
Οὐρανός, Cælum, Heaven.	οὐρανόδι, to be in Heaven.	οὐρανόθεν, to come from Heaven.	οὐρανόνδε, or ὑρανόσε, to go to Heaven.
Οἶκος, domus, a house.	οἰκόδι, or οἶκοι, to be at home.	οἰκόθεν, to come from home.	οἰκόνδε, Poet. οἰκαδε, in Prose, to go home.
Ύψος, altitudo, height.	ὑψόδι, and in Hom. ὑψῶ, and ὑψι, by Sync. to be above.	ὑψόθεν, from above.	ὑψόσε, to go up.
Αὐτός, ipse, himself.	αὐτόδι, ibi, there.	αὐτόθεν, inde, from thence.	αὐτόσε, eo, thither.
Ἐκεῖνος, ille, he, it.	ἐκεῖ, illic, there, where he is.	ἐκεῖθεν, illinc, from thence, where he is.	ἐκεῖσε, illò, thither, where he is.
Ὅμοις for αὐτός, idem, in Hesych.	ὁμῶ, together, in the same place.	ὁμόθεν, from the same place.	ὁμόσε, to the same place.
Πᾶς, αὐτός, all.	παντοδί, or rather πανταχῶ, ubique, everywhere.	πανταχόθεν, undequaque, from all parts.	πανταχόσε, quoverfus, towards every side.

Adverbs derived from Prepositions have but one Termination to express the Place where one is, and the Place where one goes to, as

From ἀνά,	ἀνω,	ἀνωθεν,
	supra and sursum, above.	è supernis, from above.
κατά,	κάτω,	κάτωθεν,
	infra or deorsum, below.	ab inferis, from below.

The proper Names of Towns, that follow in the Feminine Article, from their Adverbs in ησι or ασι (which are properly Ablatives, as we have already observed) with the Point underneath, or without it, in ηθεν or αθεν, and in αζε, as

Ἀθῆναι,	Ἀθήνησι,	Ἀθηνῆθεν,	Ἀθήναζε,
Athenæ,	to be at Athens.	from Athens.	to go to Athens.
Ἀθῆναι.			
Ὀλυμπία,	Ὀλυμπιάσι,	Ὀλυμπιάθεν,	Ὀλυμπιάζε,
Olympia.	to be at Olympia.	from Olympia.	to go to Olympia.

Those that are derived from appellative Nouns, are formed sometimes in the same manner, as

Θύρα,	θύραθεν, forinsecus, foris, without, from without.	θύραδε, or αζε, by Metathesis for αοδε, foras, to go abroad.
fores, the door.		

In like manner the Article

Ὁ or ὅδε, <i>hic</i> ;	ὅθι, ὅ, <i>ubi</i> ,	ὅθεν, <i>unde</i> ,	ἔδε, <i>huc, hic</i> ,
	<i>whence.</i>	<i>from whence.</i>	<i>here, hither.</i>
ὅς, <i>qui</i> .	ὅ, <i>quo, ubi</i> .		

Sometimes the Adverbs form these Derivations from themselves,

χαμαί, <i>on the ground.</i>	χαμόθεν, <i>from the ground.</i>	χαμάζει, <i>to the ground.</i>
---------------------------------	-------------------------------------	-----------------------------------

The Adverbs of Quality in *ως* come from the Genitive Plural in *ων*, as from

σοφός, <i>wise</i> ;	σοφῶν;	σοφῶς, <i>wisely.</i>
βαρύς, <i>grave</i> ;	βαρέων,	βαρέως, <i>gravely.</i>
πρέπων, <i>decent</i> ;	πρεπόντων,	πρεπόντως, <i>decently.</i>

There are others in *δόν*, which are generally derived from the Nomin. as from

ὁμόθυμοι, <i>unanimous</i> ;	ὁμοθυμαδόν, <i>unanimously.</i>
κύων, <i>a dog</i> ;	κυνηδόν, <i>like a dog.</i>
βότρυς, <i>a grape</i> ;	βοτρυδόν, <i>by clusters.</i>
ἀγέλη, <i>a flock</i> ;	ἀγελῆδόν, <i>in flocks.</i>

The neuter Adjectives are frequently taken for Adverbs, as εὐθύ, *directly, immediately* ; ταχύ, *quickly*. Though in reality these are only Accusatives governed by a Verb, or by the Proposition κατὰ, which denotes the manner : And the Poets use them oftentimes in the Plur. δεινὰ βλέπειν, just as Virg. torva tueri, *to look stern*. And even in Prose, σφόδρα, *with violence*, from σφοδρός, *violent*.

Adverbs are formed also from Verbs, as ἐξῆς and ἐφεξῆς, *successively, in order*, from ἔχομαι, *to have*, Fut. ἔξομαι : Ἰδέ, *lo, behold*, from εἶδω, *to see* : Ἢνί, (from whence comes the Latin *en*) from ἐνιδε, *inspice, see*. Such also are those that are terminated in *δην*, as

συλλήδην, <i>comprehensim</i> ,	from συλλαμβάνω, <i>comprehendo.</i>
κρύβδην, <i>secretly</i> ,	from κρύπτω, <i>to hide.</i>
αεράγδην, <i>rapidly</i> ,	from αρπάζω, <i>to snatch.</i>
χύδην, <i>abundantly</i> ,	from χέω, <i>to pour out.</i>

Likewise in *σι*, as

Ἑλληνισί, <i>in Greek</i> ;	ῥωμαῖσι, <i>in Latin</i> ;	ἑβραῖσι, <i>in Hebrew</i> ;
from ἐλληνίζω,	ῥωμαΐζω,	ἑβραΐζω, &c.

But there are some that may be indifferently derived from a Noun, and from a Verb, as χωρίς, *separately*, from χωρῶ, *a place*, or from χωρίζομαι, *to separate*.

There are some Verbs, which are taken adverbially, as ἄγε, ἄγελε, *age, agite* ; φέρε, *suppose, for example* ; ἴθι, *come on, courage* ; which are the Imperatives of ἄγω, φέρω, and εἶμι, *to go*. In like manner ὅφελον, *es, et* ; *utinam debuisssem*, *es, et* ; or ἐλθέ, ὅ σὺ debuisssem, *es, et*. See hereafter Book 8.

Adverbs are also susceptible of Comparison, though not all, but several.

When the Adverb of the positive Degree comes from a Genitive Plur. in *ων*, the comparative Adverb proceeds likewise from the Genit. of the

Comparative, and the Superlative from the Genitive of the Superlative, changing ν into σ , as

from σοφός, <i>wise</i> ;	σοφώτερος,	σοφώτατος.
comes σόφως, <i>wisely</i> ;	σοφώτεως,	σοφώτατως.
from ταχύς, <i>quick</i> ;	ταχύτερος,	ταχύτατος.
Likewise	ταχίων,	ταχίστος.
comes ταχέως, <i>quickly</i> ;	ταχυτέως,	ταχυτάτως.
And also	ταχίστως,	ταχίσως.

It frequently happens, that after the Comparison of the Adjectives is formed, we use adverbially the Neuter of the Comparative and Superlative, as well as the above-mentioned Neuter of the Positive, both in the Singular, and in the Plural. Thus we say ταχύ, ταχύτερον, τάχιστα, *celeriter, celerius, celerrimè* ; likewise τάχιον, instead of which we use also θάσσον, Att. θάπλον.

We likewise say εὖ, *bene* ; βέλιον, *melius* ; βέλτισα, *optimè*.

Πολύ and πολλά, *much* ; πλείων and πλεον, *more* ; πλεῖστον, πλεῖστα, *an excessive deal*.

The Neuter of these Adverbs assumes sometimes an Article, as τὸ πρῶτον, τὰ πρῶτα, *first, directly*. Which is a sufficient Argument, that they are real Nouns governed by a κατὰ. But sometimes the Article is blended with the Word, τοπρῶτον, ταπρῶτα, &c.

These following are formed in Imitation of the others, though they be not derived from a Noun :

μάλα, *much* ; μάλλον, *more* ; μάλιστα, *still more*.
 ἥκα, *little* ; ἥσσον or ἥττον, *less* ; ἥκιστα, *still less*.

The Adverbs which are derived from Prepositions or other Adverbs, are formed in τέρω and τάτω. as

πέραν, <i>beyond</i> ;	περαιτέρω,	περαιτάτω.
ἱκός, <i>far</i> ;	ἱκαστέρω,	ἱκαστάτω.
ἄνω, <i>above</i> ;	ἄνωτέρω,	ἄνωτάτω.

In which the Comparative and Superlative are often taken from the Neuter Adjective, as

ἄνω, <i>above</i> ;	ἀνώτερον	ἀνώτατα.
ἱγύς, <i>near</i> ;	ἱγύτερον,	ἱγύτατα.
And also	ἱγίον,	ἱγιστα, &c.

C H A P. II.

Of Prepositions.

WITH regard to Prepositions, we are to consider here their Division, and their Force in Composition, reserving to the Syntax, what concerns their Government.

I. Division.

Prepositions are either separable, that is, which may be found separated from other Words in discourse ; or inseparable, which are never read alone, but always joined in composition with other Words.

I. The separable are eighteen, whereof six are Monosyllables, viz.

1. εἰς, Att. εἰς ; in, erga, adversus, apud, circiter ; in, into, towards, against, with, about.

2. ἐκ

2. *ἐν* or *ἐν* (the first being used before a Consonant, and the other before a Vowel) *ἐ*, *ex*; *from*.

3. *ἐν*, and among the Poets *ἐν*; *in*, *inter*, *intra*, *cum*, &c. *in*, *among*, *with*.

4. *πρὸ*, *ante*, *præ*, *pro*; *before*, *for*, *instead*.

5. *πρὸς*, *ad*, *coram*, *prope*, &c. *to*, *before* or *in presence*, *near*.

6. *σύν*, Att. *ξύν*, *cum*; *with*.

And twelve Dissyllables, viz.

1. *ἀμφί*, Ion. *ἀμπί*; *de*, *circum*, *citra*, *pro*, *propter*; *of*, *about*, *on this side*, *for*, *because*.

2. *ἀνά*, *per*, *in*, *adversus*; *through*, *against*, *separately*.

3. *ἀντί*, *pro* (i. e. *vice*) *propter*; *for*, *instead*, *because*.

4. *ἀπό*, *à*, *ab*, *ex*, *de*; *from*, *since*.

5. *διά*, *propter*, *per*, *in*; *because*, *for*, *through*, *among*.

6. *ἐπί*, *super*, *de*, *in*, *propter*, *ad*, *coram*, *versus*, *præter*, &c. *upon*, *of*, *concerning*, *in*, *for*, *because*, *before*, *towards*, *besides*, *beyond*, &c.

7. *κατά*, *de*, *ἐ*, *ex*, *in*, *adversus*, *contra*, *secundum*, *per*, *pro*, &c. *of*, *concerning*, *into*, *against*, *according*, *instead*, *through*, *for*.

8. *μετά*, *cum*, *post*, *in*, *inter*; *with*, *after*, *in*, *among*.

9. *παρά*, *à*, *ex*, *apud*, *contra*, *prope*, *juxta*, *per*, *inter*, *ultra*, *præ*, &c. *from*, *with*, *opposite*, *near*, *next*, *according*, *by*, *among*, *beyond*, &c.

10. *περί*, *de*, *pro*, *propter*, *circa*, *circum*, *in*, *erga*; *of*, *concerning*, *for*, *because*, *about*, *towards*, &c.

11. *ὑπέρ*, *super*, *præ*, *propter*, *supra*, *ultra*; *above*, *upon*, *instead*, *for*, *because*, *beyond*.

12. *ὑπό*, *sub*, *ab*; *under*, *by*, &c.

II. The inseparable Prepositions are twelve, viz. *ἀ*, *ἀρι*, *ἐρι*, *βρι*, *βρι*, *δρι*, *δρι*, *ζα*, *λα*, *λι*, *νι*, *νι*. And *ζα* is sometimes used for *δια*; as *ζακωλ* for *διακωλ*, *diabolus*, *calumniator*, *Devil*, *slanderer*.

II. Of the Force of Prepositions in Composition.

The Function of Prepositions is to communicate their Force to the Words which they compose.

R U L E I.

Of inseparable Prepositions.

1. The following eight, *ἀρι*, *ἐρι*, *βρι*, *δρι*, *ζα*, *λα*, *λι*, *βρι*, are *Augmentatives in Composition*.
2. *δρι* denotes *Difficulty* or *Trouble*.
3. *νι* and *νι*, express *Privation*.
4. But *νι* sometimes augments.
5. *Α* frequently signifies *Privation*, sometimes *Collection*, and sometimes *Intenseness*.

E X A M P L E S.

1. The following Prepositions augment:

ἀρι; as *ἀριπικρ*, *very bitter*; *ἀριδιν*, *most illustrious*; it is commonly derived from *ἀρω*, *to fit*, *to be convenient*, or from *Ἄρης*, *Mars*, *the God of War*.

ἐρι; *ἐριβρομ*, *to roar excessively*; from *ἐράω*, *to love*; or from *περί*, *towards*.

βρι;

262 BOOK VI. Of undeclinable Particles.

βῆ; βεμυμάω, to be very hungry, from βῆς, an Ox, by reason of its bigness. And for the same reason we make use also of ἵππῳ, as ἱππογνώμων, one of an elevated genius, taken from ἵππῳ, a Horse.

δα; δαφονίος, all bloody, from δασύ, densus, thick.

ζά; ζαθεῖῳ, most divine, admirable, from ζέω, to be hot.

λά; λαχάνη, pelvis, a great basin, from λά, valde, greatly, and χαίνω, hisco, to be open, because of its wideness; λαῖστος, a glutton, from λά and βορός, devourer. It comes from λάω, to see, to desire, to enjoy.

λί; λιάζω, agito, quasi, valde ago, to agitate, to torment; from λίαν, valdè.

βρι; βρήπυῳ, an Epithet of Mars, clamorous, heard from afar.

2. δυσ, expresses always some Trouble or Difficulty, or Misfortune; δύσκολῳ, difficult, morose; δυσυχέω, to be unhappy.

The reverse of which is εὖ; as εὐκολῳ, easy, good humoured; εὐτυχέω, to be happy; but it is not inseparable; for εὖ is also an Adverb.

3. These two denote Privation: νε; νέποδες οἱ, those that have no feet, or whose feet are very short; from whence comes the French Word Nabot, un petit Nabot, a short or little fellow. Just as in Latin, nefandus, nequeo, and others come from ne, for non. But if it happens to precede an α, or an ι, it requires to be contracted into η, as νήρις for νέρις, unquestionable; νήνιμ for νένεμ, unshaken by the wind, tranquil; νηνημία, calmness, serenity; νημερτής, eos, true, sincere, blameless, for νέαμερτής, from αμαρτάνω, to err, to sin.

νη; νήπιῳ, infans, as much as to say, non fans, an Infant, one that cannot speak; νήπιον, impunis, unpunished.

4. η also augments, as ηήχυτο, flowing of all sides.

5. α signifying Privation, comes from ἀνευ or ἄτερ, fine, without; as ἀόρατῳ, invisible.

And sometimes it takes a ν after it, to avoid the Concourse of Vowels, as ἀνάιμακτι, incruentus, unbloody; ἀνανδρῳ, effeminate.

Signifying Intenseness, it comes from ἄγαν, valde, nimis, vastly, excessively, as ἀτενής, intentus, very much bent; ἄξύλῳ, lignosus, very woody.

Implying Union and Collection, it comes from ἅμα, together; as, ἀδελφός, brother, from δελφός, ὄσ, uterus, the womb, because that Brethren came forth from the same Womb; ἀκόλουθῳ, a follower or companion, from κίλευθῳ, the road.

But sometimes it makes no Alteration at all in the Signification, as, ἄσυχυς, the same with τυχός, spica, an ear of corn.

R U L E II.

The Force of separable Prepositions in Composition.

1. These five, κατά, ἀπό, ἀντί, διά, παρά either augment, or change the Signification of the simple.
2. These five, εἰς, σύν, ὑπέρ, ἐξ, and περί, only, augment the Signification.
3. Πρός augments, or diminishes.
4. Μεία changes, or diminishes.
5. And ὑπό diminishes only.

E X A M P L E S.

1. In Composition there are five Prepositions, that sometimes augment the Signification of the simple, and sometimes change it or destroy it, viz.

Ἀντί,

- Ἀντί, ἀντάξι, preferable ; ἀννωμία, breach of law.
 Ἀπό, ἀποτείνω, to stretch ; ἀπομαθάνω, to unlearn.
 Διά, διαγιγνώσκω, to laugh at ; διαπιστώ, to disbelieve.
 Κατά, κατεσθίω, to devour ; καταφρονέω, to despise.
 Παρά, παρὰ κάλλω, to throw a great way ; παρανομός, a law-breaker.

2. There are five which only augment the Signification.

- Εἰς, εἰσακούω, exaudio, to hear plainly.
 Ἐξ, ἐξίσαμαι, to be absent from ones self.
 Περὶ, περικαλλής, pervenustus, extremely handsome.
 Σύν, συνεκτελέω, planè perficio, to finish completely.
 Ὑπερ, ὑπερμαίνομαι, nimis infanio, to be stark mad.

3. There is one, which sometimes augments, and sometimes diminishes, viz.

- Πρός, προσβάχω, to be very much affected ; προσάπτομαι, to touch slightly.

4. Another, that changes and diminishes, viz.

- Μεῖα, μεταβιβάζω, to change design ; μετανοεῖν, to repent ; μεταπειθεῖν, to dissuade ; μετὰ γίγειν, elutriare, to pour out of one vessel into another.

5. And another which diminisheth only.

- Τό, ὑποδίδω, subvereor, to be somewhat afraid.

ANNOTATION.

It is very common to see two or three Prepositions together in the same word, as from ἵστημι, sto, to stand, comes ἀνίστημι, to raise, to excite ; ἐπανίστημι, to raise up, to stir up, &c. ἵνημι, mitto, to send ; ἐξίημι, to go out, to go away, to put out ; παρῆνιμι, to go further, to send further ; ἀνιπαρεξίημι, to pursue, to oppose, to meet ; ἀνιπροκαταλαμβάνω, to anticipate, to prevent ; ἀνιπαρεξάγω, to lead an army against. There are likewise some instances among the Latins, as *subobscurus*, *subabsurdus*, Cic. 2. de Orat. and such others. But it will not be amiss to give here a larger list of the signification of these Prepositions.

A List of the Prepositions, which contains a more extensive View of their Force in Compositions.

Ἀμφί, is frequently explained, by *circum*, or by the old Latin Preposition *am*, which has been received even in the French Language ; it often expresseth some dubiousness or ambiguity ; as will appear in the following examples.

Ἀμφιβάλλω, amplector, circumplector ; to embrace, to surround, to envelop, to cloath, to be dubious. From whence comes

Ἀμφίβολος, ambiguous, doubtful, controverted ; undetermined, unresolved.

Ἀμφίβιος, amphibious, living sometimes in the water, and sometimes on the land.

Ἀμφιδοξέω, to doubt, to hold a thing as probable.

Ἀμφιέπω, to embrace, to warm, to be occupied, to prepare, to take care. It comes from ἔπω, operor, to do, to act.

Ἀμφιπεριτρέφω, circumverto, to turn about.

Ἀμφισβηλέω, to dispute, to debate, to doubt.

Ἀμφίστομος, double mouthed ; deceitful, treacherous.

Ἀνά, 1. signifies repetition, being equivalent to the inseparable *re* of the Latins, which is retained in the French ; as,

Ἀναβάλλω, retardo, to delay.

Ἀναλαμβάνω,

^{Ἀναλαμβάνω}, resumo, to resume.

2. It expresses height or elevation, in the same manner as ^{ἄνω}, sursum; thus ^{ἀνατίθημι}, suspendo, to hang up.

^{Ἀναβαίνω}, ascendo, to ascend.

^{Ἀναβιβάζω}, to make ascend, to put on.

^{Ἀναβλέπω}, to look up, or to look again.

^{Ἀνί}, implies first, opposition, as,

^{Ἀνιάζω}, to resist, to hinder, to succour.

^{Ἀνίσταμαι}, to resist, to refuse, to hinder.

^{Ἀνίσταμαι}, to sue one in their turn, to appeal from judgment, to have one's cause reviewed.

^{Ἀνίσταμαι}, to contradict, to dispute, to alledge contrary reasons, to reply.

2. Equality; as when Hom. calls Ulysses ^{ἰσὺ θεῶν}, equal to God, like unto God.

3. Some sort of duty, return, or alternative, as,

^{Ἀνιδωμι}, to make a proper return, to change.

^{Ἀνιπαθεῖν}, to be in a quite opposite disposition; from whence comes the word, Antipathy.

^{Ἀνιπαθεῖν}, to be grateful to our parents, to take care of them in their old Age. It comes from ^{παιδαργός}, a stork, which bird is said to feed its father and mother, when they are grown old.

^{Ἀνιπαθεῖν}, εως, reciprocal love.

4. Comparison, as,

^{Ἀνιπαθεῖν}, equal, of equal value or weight. It comes from ^{ζυγόν}, which signifies the turn of the scales.

^{Ἀπό}, properly signifieth the place from whence one parteth, or is distant, like the *a*, or *ab*, or *de* of the Latins; and therefore includes first a negation or separation, as,

^{Ἀπόφνημι}, nego, I deny.

^{Ἀπαγορεύω}, to forbid, to hinder, to refuse, to despond, to fail.

^{Ἀπαλγέω}, dedoleo, tristitiam de-

pono, to begin to be comforted, to give over grieving.

^{Ἀπαρέσκει}, displicet mihi, it is disagreeable to me.

^{Ἀπέρχομαι}, abeo, to be gone, to die, to run away.

^{Ἀπομανθάνω}, dedisco, to unlearn.

^{Ἀποζάω}, parce ac tenuiter vivo, to live sparingly.

^{Ἀποδιασέλλω}, to divide, to go from, to repulse, to separate.

^{Ἀπογνώσκω}, to disavow, to reject, to repel, to repudiate; to forbid, to refuse; to absolve; to dismiss, to discharge; to despair, to expect no more good of a thing.

2. It includeth a force of augmenting, which often corresponds with the *in* or *inter*, or the *de* of the Latins, as,

^{Ἀποβάλλω}, intingo, immergo, to dip, to plunge, to wet.

^{Ἀποβιάζομαι}, to use violence, to repulse, to constrain, to take great care.

^{Ἀποδείκνυμι}, demonstro, to demonstrate, to prove, to represent, to express, to declare, to design, to establish.

^{Διά}, answers first to the inseparable *di* or *dis* of the Latins, as

^{Διάκρισις}, divisio, division.

^{Διαστολή}, distinctio, distinction.

^{Διαδοσάω}, to divulge, to proclaim.

^{Διακρίνω}, to discern, to distinguish, to separate, to disperse, to examine, to judge, to finish, to absolve.

^{Διαλαμβάνω}, to take separately, to separate, to distinguish, to interpose, to interrupt, to hinder; to embrace, to assemble, to connect; to govern; to conceive, to examine, to take counsel, to be of opinion, to establish.

^{Διαλέγομαι}, to discourse, to confer together; from whence comes ^{διάλογος}, a dialogue; ^{διάλεκτος}, a dialect, or peculiarity of language; ^{διαλεκτική}, dialectic, the art of reasoning or discoursing.

2. It signifies the same as *trans* or *per*, for instance,

^{Διοφάνης},

Διοράν, pervidere, to penetrate, to see through.

Διαδραίνω, transire, to pass through, to go beyond.

Διαβάλλω, to traverse, to pass or pierce through; and Metaph. to slander, to render odious; to deceive, to accuse; from whence comes διάβολος, diabolus, a slanderer, an accuser.

Διαδίδωμι, to divulge, to distribute, to give, to spread from one to the other, to disperse.

Διαλλάττω, to change, to pass, to differ, to make up a difference, to appoint, to reconcile.

Διαπονέω, to work, to perfect, to cultivate, to exercise, to apply, to suffer, to be in trouble.

Διατρέφω, to pervert, to invert, to intimidate, to corrupt, to falsify.

Εἰς, Att. εἰς, denotes a motion.

Εἰσαγόμεαι, to introduce, to assemble.

Εἰσφικάνω, to come, to approach, to retire.

Εἰσβάλλω, to attack, to fall upon, to make incursions, to commit hostilities.

Εν imports the state and disposition, the abode and situation, habitum and situm, says Vergara; corresponding to the Latin in.

Ενοπλος, armatus, armed.

Εγχείλαι, incumbit, it threatens us, it presses us, it is near, it is imminent.

Εμμένει, permanet, he persists, he continues firm.

Εξ, before a vowel, or ex before a consonant.

Εξαγορεύω, to declare publicly, to relate, to tell or recite at length.

Επί, answers to the Latin super, always signifying some addition or increase.

Επιτίθημι, impono, to impose, to add, to put the finishing hand, to conclude.

Επιβαίνω, conscendo, to mount, to go, to walk.

Ἐπώδυνος, whatsoever causeth an additional pain or affliction; from ὀδύνη pain.

Sometimes it diminisheth.

Ἐπίλευκος, albicans, whitish, drawing towards white.

Ἐπιμέλας, blackish.

Κατά, 1. augments the signification.

Καταφορῖζειν, prægravare, to weigh heavy, to press downwards.

2. It gives it a bad sense.

Κατακρίνειν, to condemn, from κρίνω, to judge.

Καταψηφίζομαι σε, I condemn you, from ψηφίζομαι, to be of opinion, to give one's suffrage.

Καταχράσμαι, to abuse, to use too freely, to give ill treatment, to insult one; it comes from χράσμαι, to use.

3. It signifies below, just in the same manner as κάτω, infra.

Καταβαίνειν, to go down, to descend, to sit down again, from βάω, to walk.

Μετά, denoteth first a change, corresponding to the Latin trans.

Μεταμορφώ, to transform, to transfigure.

Μεταβαίνω, to pass further, to make a digression.

Wherefore it frequently changes the signification of the simple, as

Μεταδιδάσκω, dedoceo, to teach one the contrary of what he has already learnt, as much as to say, to make one step over to a new doctrine.

Μετανόω, to change opinion, to repent, to do penance.

Μεταβελύομαι, to alter one's design, to take a new resolution, to repent.

2. It signifies a participation or communication, corresponding to inter, among, with.

Μεταλαμβάνω, particeps fio, I am made partaker, as much as to say, I take among or with the rest.

Μελέχω, I am made a partaker, as much as to say, I have with others.

From hence the Participle is call-

R r

ed

ed μέλοχῃ, because it partaketh of the nature of the verb.

Παρά, corresponds to the Latin *præter*; but sometimes it augments the signification, as ὀργαίνω, to be violent; παροργίζω, to be excessively violent, to push things to extremity.

Παροξύνω, to irritate, to provoke.

Sometimes it destroys it, or changes it; παρανομέω, to trespass against the laws; from whence come παράνομος, a wicked fellow, a law-breaker.

Παρενπνύνω, to deceive, to seduce, to impose upon.

Παραπροσέειπα, an embassy or commission not rightly discharged, or not rightly undertaken.

Παραφρονεῖν, to lose one's senses, to rave, to be mad.

Sometimes it marks proximity or resemblance, corresponding to the Latin *ad*; παρέξομαι, I sit next.

Παρίστω, to be equal, to resemble.

Περί, corresponds 1. to circum. περιφέρεια, circumferentia, circumference.

Περιβάλλειν, circumdare, to surround.

Περίσκατοπεδεύειν, to lay siege to, to block up.

2. It answers to *per*, and augments the signification; περιφράζω, to use a circumlocution; from whence comes περιφραδής, Hom. peritus, learned.

Περιχαρής, pergaudens, very glad.

Περίλυπος, vasily sad, or afflicted.

Περιγίγναι παίων, he surpasses, or is above all the world.

Πρό, hath almost the same force as the Latin *præ*, or *pro*; προαιρέμαι, præfero, to prefer; πρόθυρον, the porch.

Προλέγω, prædico, to foretell.

Προΐσταναι, to put before, to prefer, to establish and ordain over others, to prostitute.

Προλαμβάνω, to preoccupy, to prevent.

Sometimes it is reduplicated, προπροκαλείν, to throw one's self forward (antrorsum) with violence, Apoll. προπροκυλινδόμενος, to throw one's self at another's feet in a suppliant posture.

Πρός, corresponds to the Latin *ad*, or *in*super, and generally augments the signification, expressing force, repetition, or a particular assiduity; προσάγω, adduco, to lead, to bring, to approach, to offer.

Προσίδημι, to propose, to add, to compare, to put over.

Προσίδεμαι, the same; and moreover to follow the advice of somebody, to favour him, to give him one's vote, to be attached to him.

Προσπάσχειν, in S. Dionys. to be attached to any thing, or to place therein one's heart and affection.

Προσφαίρεισθαι, to take away still more.

Προσπεγγυάζειν, to answer for, to be bound for.

Sometimes it diminishes the signification; προσάπτω, leviter attingo, to touch slightly.

Υπέρ, super, denotes 1. excess and addition.

Υπερμέτρος, unreasonable, beyond measure.

Υπερίβημι, to put on, to put before, to put in place or employment, to prolong.

Υπερβαίνω, to exceed, to pass beyond.

Υπερακοντίζω, to dart further, υπερδαίνομαι, very cross or troublesome.

2. Excellency; υπερίχω, to excel. Υπερεν, exceeding well.

Likewise advantage or perfection; υπερμαχος, revenger, defender.

Υπερασπιστής, protector.

Υπερπρος, superior, ancients, more excellent, greater, preferable.

Υψιστος, by Sync. for υπερτατος, supreme, sovereign; it is generally taken for a Consul or first Magistrate.

But sometimes υπερ signifies lowness, or profundity, just as altus in Latin.

3. It marks relation, in the same manner as *pro* or *vice*; ὑπερμάχομαι, *pugno pro*, to fight for.

ὑπό, *sub*, under; ὑποτίθημι, to suppose, to establish a principle, to give a pledge.

ὑπὸ κείλῃς, *subjacet*, is under.

ὑπακούω, *subaudio*, *ausculto*, *obedio*, to hear with submission, to obey, to be ready.

Oftentimes it diminishes, just as *sub* in Latin; ὑπαργυρος, *subargenteus*, drawing towards silver, that partakes of the nature of silver.

ὑποδύσκολος, somewhat difficult, of a temper somewhat troublesome.

ὑπόχλωρος, *subpallidus*, somewhat pale or palish.

ANNOTATION.

This list might have been still carried on to a greater length; but as I perceived, that this would lead me too far, and in some measure would exceed the limits of a Grammar, where it sufficeth to lay down the general rules of each Article, and to illustrate it with some few examples; I have therefore reserved a further elucidation of this subject for another work, which may perhaps be soon at the heels of this, if I find that the publick reaps from it all the Advantage as I have proposed. There I shall endeavour to point out in the French Language a large part of the richness and copiousness of the Greek, in the different explications of its choicest words, by an order and method easy to retain, and by a continual concatenation of its Etymologies.

Of the change of Prepositions in Compounds.

Prepositions are frequently subject to some change or alteration in Composition; which happens in two different manners.

1. They lose their vowel, when the verb commenceth with a vowel; and if this vowel of the verb is marked with a rough breathing, the τ and the π of the Preposition are changed into their Aspirates θ , ϕ , as ἀφαιρῆσαι, to take away, or to be taken away, from ἀπό and αἰρῆσαι, to take; which has been already explained Book 1. Chap. 11. of Apostroph.

We must except περί and πρό, which retain their vowel, περιέχω, to contain, to surround; παράγω, to produce, to advance.

But πρό, when it is followed by an ϵ or an $ο$, makes a contraction in α , according to the Attics; as προέχω, πρόχω, to be beforehand, or to have the upper hand; προφέρω, Imperf. προέφερον, πρόσφερον, proferebam, I produced, I exposed, &c.

Ἀμφί also retains sometimes the ι ; ἀμφιέννυμι, circuminduo, I cloath of all sides.

2. ἐν and σύν change ν into μ before β , π , ϕ , ψ ; ν into γ before κ , γ , χ ; into λ before λ ; likewise σύν changes it into σ or ς before another σ or ς , and sometimes drops it intirely before σ or ς , as,

Ἐμδιος, *alive*.

Ἐμπνίω, to fall into.

Ἐμφέρομαι, to be carried into.

Ἐμψυχος, *living*, *animated*.

Ἐμμένω, to persist.

Ἐγκαλύπτω, to cover.

Ἐγχειμάζω, to winter.

Ἐγγράφω, to inscribe.

Συμβίωσις, *conversation*.

Συμπνίω, to meet together.

Συμφέρομαι, to be carried together.

Σύμψυχος, *unanimous*, of the same mind.

Συμμένω, to stay together.

Συγκαλύπτω, to cover.

Συγχειμάζω, to winter together.

Συγγράφω, to write together.

Ἑλλάμπω, *to illuminate.*
 Συσσύρω, *to tear, to drag.*
 Συσέλλω, *contraho, to bind up, to tie fast, to fold one in another.*

Συλλάμπω, *to illuminate together.*
 Συζητέω, *to discuss, to examine.*
 Συρράπτω, *to sew together, to mend, to patch.*

Ἀνά, κατά, and παρά, lose also their final α among the Poets, and elsewhere, even before a consonant, and are upon that account liable to some changes in their preceding Consonant, that are somewhat analagous to those we have above mentioned; but the τ of κατ for κατά, when it precedes φ or χ, must then be changed into their smooth correspondents π and κ; when it precedes β, γ, δ, and π, as also the Liquids λ, μ, ν, ρ, it must be then changed into the same Letters, as it will plainer appear in the following examples.

Ἀνά, ἀναλύω, ἀλλύω for ἀνλύω, *to resolve, to dissolve, to undo; from whence comes ἀλύσσα for ἀναλύσσα, dissolving, ἀλύσκειν, Ion. for ἀνέλυον, ed. α v. 150. I dissolved.*

Ἀναλάνω, ἀλάνω, *to dart upwards.*

Ἀνέλεγον, ἄλλεγον, *to make a collection, to chuse.*

Ἀναβαίνων, ἀμβαίνων, *mounting.*

Ἀναβαλλόμεθα, ἀμδαλλόμεθα, *let us differ, or prolong.*

Ἀμβολιργός, Hesych. for ἀναβολιργός, *cunctator, one that delays, or puts off.*

Ἀνάσχει. ἀσχειο, *suffer.*

Ἀνακαλέω, ἀγκαλέω, *to recal.*

This change is made also in nouns, for though ἀνά governs its case, nevertheless it is frequently blended with another word; ἀνά πεδίον, ἀμπεδίον, *across the field; ἀνά δονακας, ἀνδονακας, among the reeds; ἀνά βωμοῖς, ἀμβωμοῖς, upon the altars; ἀνά μέγα, ἀμμέγα, very big; ἀνά φόνον, ἀμφόνον, amidst the massacre; ἀμπίλαγος for ἀνά πείλαγος, by sea.*

Likewise ἀναμίγδην, ἀμμίγδην, *confusedly; ἀνάπηρος, ἀμπηρος, lame, maimed, &c.*

Καλά; καλαθνήσκω, καλθνήσκω, *to die; καλθάνει, κατθάνει, he is dead.*

Κατέβαλε, καββαλε, *he has overthrown.*

Καταλείπειν, καλέπειν, *to leave, to abandon.*

Κατέπεσε, κάππεσε, *to fall.*

Καλαρίζεσα, καρρίζεσα, *flattering, caressing with the hand, Il. ε.*

Καλαπυρίσασα, καππυρίσασα, *Theoc. conceived in the fire.*

Καλαδύναι, καδδύναι, *to plunge in the water.*

Καλάσχεσθε, κάσχεσθε, *retain, Il. λ.*

Καλαχεῦσαι, κακχεῦσαι, *to pour out.*

Καλανεύσας, καμύσας, *having made a sign.*

Καλαμίξας, καμμίξας, *commiscens, having mingled.*

Καλακείοντες, κακκείοντες, *to lie down, to sleep.*

Καλαμύνω, καμύνω, *to shut, to sink with too much weight, to lean or bow down.*

With Nouns; καλὰ κορυφήν, κακκορυφήν, *ex vertice, from the top; καλὰ πεδίον, καππεδίον, from the field.*

Καλὰ μέσον, καμμέσον, *from the middle.*

Καλὰ φάλαρα, καπφάλαρα, *per phaleras, across the harness.*

Καλὰ ῥέον, καρῥέον, *along with the stream.*

Καλὰ λαπάρεν, καλλαπάρεν, *per ilia, through the flanks, &c.*

Παρά, παραθέμενος, παρδέμενος, *comparing; παρτιθεῖ, παρτιθεῖ, he compares.*

Παραμένων, παρμένων, *waiting, assisting, from whence comes Parmeno in Terence.*

The Compounds of a Verb beginning with a ϵ , and of a Preposition ending with a Vowel, repeat the ϵ in the middle, as ἐπιεῖν, to flow upon. See εἶν Book 5. Chap. 8.

C H A P. III.

Of Conjunctions or Connexions, σύνδεσμοι.

Conjunctions are either significative or expletive.

The Significatives are

Conjunctives, συμπλεκτικοί; καί, and τε, que, &c.

Disjunctives, διαζευκτικοί; ἤ, aut, and its Compounds ἢτοι, ἤγαν, sive.

Concessives, ἀποθετικοί; κἀν, καίπερ, etsi, although.

Adversatives, ἐναντιωματικοί; δέ, vero, but, which answers to μὲν, quidem, indeed; ἀλλά, sed, but; ὅμως, tamen, nevertheless.

Causatives, αἰτιολογικοί; γὰρ, enim, for; ὡς, ut, that; ὅπως, quò, that; ἵππερ and ἐπεὶ, siquidem, since; from whence comes ἐπειδή, ἐπειδήπερ, siquidem, quandoquidem, ubihas.

Conclusives, συλλογιστικοί; ἄρα, ἔν, igitur, ergo, therefore; διότι, quapropter, ubihas; likewise τοίνυν, τοιγάρτοι, τοιγαρῶν, igitur, therefore.

Conditionals, εἰ, ἂν, si; from whence comes ἵαν, and by Contraction ἦν; and such like.

The Expletives, πληρωματικοί, are those which signify nothing in particular, but are only of use to embellish and fill up the Discourse, as οὐ, τοι, and among the Poets ἔα, ὦν, &c. See Book 9. Chap. of the Enclitics.

T H E

S E C O N D P A R T

O F T H I S B O O K.

THIS second Part discloses the several Methods, used by the Greeks in the Composition and Derivation of their Nouns, from whence results a great part of the richness of their Language. And this being joined to what we have said relating to the Derivation of Verbs in the preceding Book, Chap. 1. and 2. will be of very great Service to those that have a Mind to learn several Words derived from the same Root. But whereas this supposeth some sort of Knowledge of the Roots to have been already acquired, without which the Advantages that might be derived from this Treatise, as well as from other Methods thereon ingrafted, would be but very inconsiderable: We shall publish very soon, God-willing, an easy and quite new Method of learning and retaining the Greek Roots, adapted even to Childrens Capacity, which must be attended with an almost incredible Utility.

C H A P.

CHAP. IV.

Of derivative Nouns, and first of those that are derived from other Nouns.

NOUNS are derived from all parts of Speech (except Conjunctions.) Wherefore it was improper to speak of this Derivation, before we had treated of all the parts of Speech in particular. Thus from *πέρυσσι*, *anno superiori*, comes *περυσνός*, *what's of the last year*; from *χθές*, *heri*, *yesterday*, comes *χθισινός*, *hesternus*, *what is of yesterday*; from *ὑπέρ*, *super*, *upon*, comes *ὑπάλει*, *Consul*, *a first Magistrate*; and such others.

But the most common Derivation is made from Nouns and Verbs.

From Nouns there are six different sorts of Derivatives, 1. Patronymics. 2. Gentiles. 3. Possessives. 4. Diminutives. 5. Augmentatives. 6. Those that are particularly called Denominatives.

I. *Patronymics.*

Nouns of Parentage or Family, which the Greeks call Patronymics, are those, which being taken from the Name of the Father or Grandfather, are given afterwards to all his Descendants. They are of two sorts, Masculine and Feminine.

The Masculines are terminated in ΔΗΣ, and come from Genitives in *ς* and in *ου*.

When the Genitive in *ς* comes from a Noun in *ου* impure, the Patronymic is then in *ίδης*, as *τῷ Κρόνῳ*, *Saturni*, of *Saturn*; *ὁ Κρονίδης*, *Saturnius*, *belonging to Saturn*. When it comes from *ος* pure, or from a Noun in *ας* or in *ης*, the Patronymic is then in *άδης*, as *τῷ Αἰνείῳ*, *Aeneæ*, *ὁ Αἰνιάδης*, *Aeneades*; *τῷ Ἰππότῳ*, *Hippotæ*, *ὁ Ἰπποτάδης*, *Hippotades*; *τῷ Λαέρτῳ*, *Laertæ*; *ὁ Λαερτιάδης*, *Laertiades*, by inserting *ι*.

From the Genitive in *ος* comes *ίδης*, as *τῇς Ἀηλίδου*, *Latonæ*; *ὁ Ἀηλοίδης*, *Latoniæ*; *τῷ Ἀμφιτρυῶνι*, *Amphytrionis*; *ὁ Ἀμφιτρυωνίδης*, and inserting *α*, *Ἀμφιτρυωνιάδης*.

But the Ionics change *ίδης* into *ίων*; *ὁ Κρονίδης*, *ὁ Κρονίων* *Saturnius*, *belonging to Saturn*.

The Feminines are in *ας*, *ις*, *ων*.

ας and *ις* come from the Masculines in *δης*, casting away *δη*, as *ὁ Ἡλιάδης*, *son to Sol*; *ἡ Ἡλιάς*, *daughter to Sol*; *ὁ Πριάμίδης*, *son of Priam*; *ἡ Πριάμης*, *daughter to Priam*.

Feminines in *ων* come generally from the Genitive in *ς*; *τῷ Ὀκεανῷ*, *Oceani*; *ἡ Ὀκεανίω*, *the daughter of the Ocean*. And if *ς* happens to be pure, then an *ω* is inserted, as *τῷ Ἀκρίσι*, *ἡ Ἀκρισίω*, *daughter of Acrisius*. But *ων* comes also sometimes from *ίων*, as *ὁ Ἡτίων*, *ἡ Ἡτιώω*, *the daughter of Eetion*.

Of all these Nouns, those in *ων* are of the imparasyllabic Declension, and the rest of the Parasyllabic.

II. *Gentiles.*

The National or gentile Nouns of the Masculine Gender are commonly terminated in

της; as from *ἡ Σπάρτη*, *Sparta*; *ὁ Σπαρτιάτης*, *a Spartan*; *ἡ Ἠπειρος*, *Epirus*; *ὁ Ἠπειρώτης*, *an Epirote*.

αῖος;

αἶος ; as from αἱ Ἀθῆναι, *Athens* ; ὁ Ἀθηναῖος, *an Athenian* ; ἡ Ῥώμη, *Rome* ; ὁ Ῥωμαῖος, *a Roman*.

ιος ; as from ἡ Βαβυλών, *Babylon* ; ὁ Βαβυλώνιος, *a Babylonian* ; τὸ Βυζάντιον, *Byzantium*, ὁ Βυζάντιος, *a Byzantine*.

εὺς ; as from ἡ Ἀλεξάνδρεια, *Alexandria* ; ὁ Ἀλεξανδρεύς, *an Alexandrian* ; τὸ Σέριον, *a promontory near to Athens* ; ὁ Σεμειεύς, *one that lives near that promontory*.

There are likewise some exotic Terminations, but adopted by the Greeks, as

ῖνος ; τὸ Ῥήγιον, *Reggio, a town in Italy* ; ὁ Ῥηγῖος, *one of Reggio*.

ηνός ; as ἡ Νισίβις, *Nisibis, a city on the river Tigris* ; ὁ Νισιβηνός, *a citizen of Nisibis* ; ἡ Ἐκβάτανα, *Ecbatana, a city of Media* ; ὁ Ἐκβατανήνιος, *an inhabitant of Ecbatana*.

Some have a double Termination ; as ἡ Ἀμασεία, *a town of Pontus* ; ὁ Ἀμασειεύς and Ἀμασιώτης ; ἡ Δῆλος, *the isle of Delos* ; ὁ Δήλιος, and Δηλίτης.

The Feminines are frequently terminated in σα, as ἡ Κρήσσα, *a woman of Crete*, from Κρήτη, *the isle of Crete or Candia in the Mediterranean sea*. See Book 2. Chap. 9.

Oftentimes they conform to the common Rule of the Adjectives, as ὁ Ἀθηναῖος, *an Athenian* ; ἡ Ἀθηναία, *an Athenian woman*, and several others.

Sometimes they are formed after the manner of Patronymics ; as ὁ Σιγμειεύς, ἡ Σιγμειάς, *he and she that is of the town of Sigeum* ; ὁ Ἰταλός, *an Italian* ; ἡ Ἰταλίσ, *an Italian woman*.

Some are formed without any sort of Analogy, as ὁ Τρώς, *a Trojan*, or Τροίς, *the founder of Troy* ; ἡ Ὀδυσσεΐς, *a city of Mæsia, or of Iberia, or the citizens of the same place* : Where there happens to be no change of Gender, which in others occurreth frequently, as αἱ Περσασαγῶναι, *a town of Persia* ; οἱ Περσασαγῶναι, *the inhabitants of that town*.

III. Possessives.

Possessives are derived both from proper, and from appellative Nouns ; and sometimes they end in εος or in ιος :

εος ; as ὁ Ἑκτωρ, *Hector* ; ὁ Ἑκτόρεος, *Hectorius, relating to Hector*.

ιος ; as ὁ πατήρ, *father* ; ὁ πατρῷος, *paternal*, instead of which πατρῷος is read oftener in Prose.

But they are more generally terminated in ειος or κος.

ειος ; as ὁ Ἀχιλλεύς, *Achilles* ; ὁ Ἀχιλλεῖος, *Achilleus, belonging to Achilles*.

κος ; as ἡ Δῆλος, *Delos, an isle in the Archipelago* ; ὁ Δηλιακός, *Deliacus, belonging to that isle*.

Some have both Terminations, as ὁ βασιλεύς, *a King* ; ὁ βασιλείος and βασιλικός, *regius and regalis, royal* ; ὁ κὶ ἡ ἄνθρωπος, *a man* ; ὁ ἀνθρωπέιος and ἀνθρωπικός, *human* ; instead of which we likewise say, ὁ κὶ ἡ ἀνθρώπινος, ὁ κὶ ἡ ἀνθρωπώδης.

IV. Diminutives.

Diminutives are by the Greeks called ὑποκοριστικά, from ὑποκορίζεσθαι, *blandiri, to flatter, to caress*, by reason of the Softness that is generally inherent to this sort of Nouns.

Some have less Syllables than their Primitives, such as those terminated in

ις ; thus ἡ Ἀμφίς, *Amphis*, a proper Name, from Ἀμφιάρατος, *Amphiaræus* ; ὁ ἄσρις, *taxillus*, a small die ; from ἀστέγαλος, *talus*, a die.

αξ ; as ὁ βῶμαξ, a little buffoon ; from βωμολόχος, a buffoon.

υξ ; ἡ σπήνυξ, a little cave ; from τὸ σπήλαιον, *spelunca*, a cave or cavern.

ω ; as ἡ κερδῶ, *vulpecula*, from ἡ κερδαλή, *vulpes*, a fox.

Some have an equal number of Syllables with their Primitives, as in

ις ; ἡ δεραπαίνις, *ancillula*, from ἡ δεράπανα, *ancilla*, a servant maid ; κρηνίς, *fonticulus*, from κρήνη, *fons*, a fountain.

αξ ; ὁ λίθαξ, a pebble ; from ὁ λίθος, a stone.

ιγξ ; ἡ φύσινγξ, *vesicula* ; from ἡ φύσα, *vesica*, a bladder.

Some have more Syllables than their Primitives ; whereof some are Masculines terminated in

ος ; ναυτίλος, from ναύτης, a mariner.

ισκος ; ὁ ἀνθρωπίσκος, *homuncio*, a little man, from ἀνθρωπος, *homo*.

ιχος ; ὁ ὄσσιχος, *quantulus*, how small, from ὅσος, Poet. ὅστος, *quantus* ; πυρρίχος, *reddish*, a little red ; from πυρρός, *red*.

ιχος ; ὁ κυλίχος, *caliculus*, a small cup ; from ἡ κύλιξ, *calix*.

υλῖς or υλλῖς ; ἡ ἀτρακτύλις, or -υλλῖς, a sort of thorn ; from ὁ ἀτρακτός, a distaff, because the Ancients were used to make it of these Thorns.

υλος ; ὁ μικκύλος, *small*, diminutive, from the Doric Noun ὁ μικκός, for μικρός, *parvus*, little.

δευς ; ὁ ἐρωτιδεύς, a little Cupid, from ὁ ἔρως, *Cupid*, or love.

ῶν ; ὁ μωρίων, a little fool ; from ὁ μωρός, a fool.

ὦν acuted ; κλάδος, a bow or branch ; κλαδὼν, a small bow or branch.

Feminines ending in

ιλλα ; ἡ λαίλιλλα, *lænula*, a small coat, from ἡ λαῖνα, a sort of coat or gown.

ισκη ; ἡ μαιρακίσκη, a young girl, and in the Masculine ὁ μαιρακίσκος, a young lad, from ὁ κῆ ἡ μέραξ, a youth, a boy, a girl ; παιδίσκη, a young girl, from παῖς, a boy or girl.

ίχνη ; ἡ πολίχνη, a small town ; from ἡ πόλις, a town or city.

άκη ; ἡ πιθάκη, a little barrel ; from ὁ πῖθος, a barrel.

αλῖς or αλλῖς ; ἡ φυσαλῖς, a small bladder, from ἡ φύσα, a bladder.

υλῖς or υλλῖς ; ἡ ἀντερασυλῖς, a little rival, from ὁ ἀντερασύς, a rival.

Neuters terminated in

ιον ; which are sometimes penacuted, and sometimes antepenacuted ; as τὸ βιβλίον, a little book ; from ἡ βιβλος, a book ; τὸ νοῖδιον, a low or poor genius ; from ὁ νῆς, *mens*. Likewise Γλυκηρίον, *Glycerium*, from γλυκύς, *dulcis*, *fwset*.

But sometimes, happens to be only the Subjunctive of a Diphthong before *ον*, as τὸ γύναιον, *muliercula*, a little woman, from γυνή, a woman.

Several in *ιον* have the increase of two Syllables, as τὸ κοράσιον, a little girl ; from κόρη, a girl ; τὸ πατέριδιον, a little father, from ὁ πατήρ, a father ; τὸ βιβλίδιον, a little book ; from ἡ βιβλος, a book ; and several others.

It frequently happeneth, that different sorts of Diminutives are formed from the same Noun ; as from κόρη, a girl, comes ἡ κορίσκη, τὸ κορίον, τὸ κοράσιον, τὸ κορίσκιον, and τὸ κορίδιον ; and in like manner the rest.

We find also Examples hereof in Latin, as from *cista*, a box, cometh *cistula*, Mart. *cistella*, Ter. and *cistellula*, Plaut.

A N N O T A T I O N.

We meet also with Diminutives of proper Names ; which as they diminish in Signification, so also frequently in number of Syllables. We may reduce them to their different Terminations, as

ας ; ὁ Ζηναῖς, *Zenas*, from ὁ Ζηνοδόωτος, *Zenodorus* ; ὁ Κοσμάς, *Cosmus*, from ὁ κόσμιος, *modest* ; ὁ Θευδάς, *Theudas*, from ὁ Θεοδοσίος, *Theodosius*, by changing εο into ευ, Ion. and ε into ευ, Dor. ὁ Θώμας, *Thomas*, from ὁ θαυμάσιος, *admirable*.

αξ ; ὁ Ρόδαξ, *a little Rhodian*, from ὁ Ρόδιος, *a Rhodian*.

ις ; ἡ Ἴφρις, *Iphis*, from ἡ Ἰφιάνασσα, according to the Etymolog.

υς ; ὁ Διονύς, according to Eustath. from Διονύσιος, *Dionysius*, belonging to *Bacchus*.

ω ; ὁ κ' ἡ Σαπφώ, *Sappho*, from ἡ Σάπφειρα, *Sapphira*.

Others have an equal number of Syllables with their Primitives, as some in

υλλος ; ὁ Θρασύλλος, *Thrasyllus*, from ὁ Θρασυκλῆς, *Thrasicles*.

And others exceed the number of their Primitives, as some Masculines in

ίλος ; ὁ Ζοίλος, *Zoilus*, from ὁ ζῶς, *living* ; ὁ Χοερίλος, *Chærilus*, from χοῖρος, *a hog*. And if the λ happens to be redoubled, the Accent is drawn back, as ὁ Μέγιλλος, *Megillus*, from μέγας, *magnus*, *great*.

ῖνος ; ὁ Φιλῖνος, *Philinus*, from ὁ φίλος, *a friend* ; ὁ Χαρίνος, *Charinus*, from ἡ χάρις, *grace or favour*.

ιχος ; ὁ Ἀμύντιχος, *Amynticus*, from ὁ Ἀμύντας, *Amyntas*.

ῖων ; ὁ Ἡφαιστῖων, *Hephæstion*, from ὁ Ἡφαιστος, *Vulcan* ; ὁ Ἀετῖων, *Ætione*, from ὁ αἰετός, *an eagle*.

υλος ; ὁ Χρεμύλος, *Chremylus*, from ὁ Χρέμης, *Chremes* ; ὁ Σιμύλος, *Simylus*, from ὁ σιμός, *camus*.

Some Feminines in

ιλλα ; ἡ Πράξιλλα, *Praxilla*, from ἡ πράξις, *practice, action*.

υλλα ; ἡ Κτήσυλλα, *Ctesylla*, from ἡ κτήσις, *acquisition*.

ιννα ; ἡ Ἑριννα, *Erinna*, from τὸ ἔρ, *ver, the spring*.

ιχη ; ἡ Μητιχη, *Metica*, from μῆτις, *prudence, counsel*.

ω ; ἡ Ἀναξώ, *Anaxo*, from ὁ ἀναξ, *a king* ; ἡ Θεανώ, *Theano*, from ἡ θεά, *dea, a goddess*.

υλλις ; ἡ Ἀμαρυλλίς, *Amaryllis*, from ἡ ἀμάρα, *a ditch or channel*.

And finally some Neuters in

ίδιον ; τὸ Ξανθίδιον, *Xanthidium*, from ὁ Ξανθίας, *Xanthias*, *a slave*, so called, because of his red Hair.

Behold all that the Grammarians observe in particular concerning Diminutives ; though we must remark here, that the diminutive Termination is not always a mark of Diminution, as from ὁ χρυσός, *χρυσίον*, *gold* ; from ἄργυρος, *ἀργύριον*, *silver*, from ποίμνη, *ποίμνιον*, *a flock* ; from τεῖχος, *τείχιον*, *a wall*.

V. Augmentatives.

As the Diminutives generally denote something soft and agreeable, so the Augmentatives generally import some Contempt and Scorn of the Person. Infomuch that as the Latins called *Labrones*, those that had great Lips ; *Silones*, those that had large Eyebrows ; in like manner the Greeks called the first *χείλωνας*, from *χείλος*, *eos*, *the lip* ; *βλεφάρονας*, from *βλέφαρον*, *the eye-lid*.

Likewise from γνάθῳ, the jaw, γνάθων, a great eater, one that has a large jaw ; θρασύς, bold, rash ; θράσων, a swaggerer, a bully ; πλατύς, broad ; Πλάτων, Plato, so called by reason of his broad Shoulders ; πλούτος, riches ; Πλούτων, the God of hell and of riches. And all these Nouns are declined in ὤνῳ.

But we find moreover others in αἶξ, that augment the Signification, and mark at the same time a sort of Contempt, as πλεῖστος, riches, πλεῖσταξ, a rich fellow ; νέος, young ; νέαξ, one that acts the young fellow, that endeavours to conceal his age ; σοικός, a Stoic, of a particular sect of Philosophers ; σῶαξ, one that acts the Stoic ; λαεσῶς, a great eater ; λαεσάξ, a sea wolf, from its Voraciousness.

Sometimes those of this Termination are Diminutives ; as νοσός, a chicken ; νόσσαξ, a little chicken. See above.

VI. Denominatives.

Denominatives admit of various Terminations, whereof the following are the principal.

For the Masculines.

ης ; ὁ οἰκίτης, verna, a bond slave, from ὁ οἶκος, a house ; ὁ δημότης, a plebeian ; from ὁ δῆμος, the people.

ος ; ὁ σπουδαῖος, studious, careful, from ἡ σπουδή, care, application.

ὁ παντοῖος, of every form or fashion, from τὸ πᾶν, all.

ὁ ἐρανῖος, heavenly, from ὁ ἐρανός, heaven.

ἵππικος, belonging to a horse, from ὁ ἵππος, a horse.

ὁ σωμῶλος, a great talker, from τὸ στόμα, the mouth ; where we find also a long ω for a short ο.

ὁ κάρπιμος, fertile, from ὁ κάρπος, fruit.

ὁ ἀληθινός, true, from ὁ καὶ ἡ ἀληθής, true.

ὁ ἀνθηρός, florid, from τὸ ἄνθος, a flower.

Οὔσιος ; ὁ ἐκέσιος, voluntary, from ὁ ἐκὼν, willing.

ὁ ἐπιέσιος, daily coming, never failing, from ὁ ἐπιών, which is to come.

Εἰς ; ὁ χάρις, pleasant, agreeable, from ἡ χάρις, grace or favour.

ὁ ἀμαθής, sandy, from ἡ ἀμὰθ, sand.

Ἰν ; ὁ ἀμπελων, vinea, a vineyard, from ἡ ἀμπέλ, a vine tree. Likewise ὁ δαφνών, a place planted with laurel trees, from δάφνη, a laurel tree ; ὁ ἐλαιών, a place planted with olive trees, from ἡ ἐλαία, an olive tree ; ὁ οἶνός, a wine-cellar, from ὁ οἶνος, wine.

Ἰδης ; ὁ καὶ ἡ λιθώδης, stony, or made of stones, from ὁ λίθος, a stone ; ὁ καὶ ἡ ταραχώδης, turbulent, violent, from ἡ ταραχή, a tumult.

Αν, in some few, as ὁ ἑταῖρος, a companion, ὁ ἑταῖρος, from whence comes the Vocat. ὦ τᾶν, ὁ ἀμice, o my friend ! ὁ μέγιστος, very big, ὦ μεγιστάν, from whence comes Megistanes in Latin, the great, the powerful.

There are some that take divers Terminations, as from ἡ ἀμὰθ, sand, comes ὁ καὶ ἡ ἀμαθώδης and ἀμαθόεις, sandy.

For the Femines.

Της ; ἡ κακότης, malice, iniquity, from ὁ κακός, wicked, malicious ; ἡ ταχύτης, swiftness, readiness, from ὁ ταχὺς, swift, quick.

Εἰα ; ἡ εὐσεβεία, piety, from ὁ καὶ ἡ εὐσεβής, pious ; ἡ δεσπότεια, lordship, sovereignty, from ὁ δεσπότης, lord, master.

Ια ; ἡ εὐτυχία, felicity, good luck, from ὁ καὶ ἡ εὐτυχής, happy. To these we may refer those in οἷα from Adjectives in ες, as ἡ εὐνοία, benevolence, good

good will, from ὁ εὖναις, well affected; ἡ διάρρησις, a looseness, from διάρρησις, taken from διαρρῆναι, to flow, to run.

ἔνν; ἡ δικαιοσύνη, justice, from δικαιοῦμαι, just; ἡ σωφροσύνη, temperance, wisdom, modesty, from ὁ σώφρων, temperate, wise, modest.

Hereto we may likewise add the Feminines in τρις, τρις, and τρις, derived from the Masculines in τρις, which we have already mentioned Book 2. Chap. 9.

C H A P. V.

Of Derivatives from Verbs.

BESIDES the Participles, there is a vast Number of Nouns derived from Verbs, some Adjectives, and some Substantives, which are in general called verbal Nouns, whereof some follow the active Signification, and others the Passive.

These Nouns are always formed from a singular Person, rejecting the Augment, if there happens to be any, and changing the Termination; and they are formed from Active, Passive, and Middle Verbs.

I. From the Active.

The Active is formed from the Present, and from the 2. Aor. and sometimes from the Perfect and the 1. Aor.

From the Present comes the Feminines in η or in εια, of the parasyllabic Declension, which generally express some Action or Power, as ἡ νίκη, victory, from νικάω, to overcome; ἡ λήθη, oblivion, from λήθω, to be hid; ἡ βασιλεία, reign, a regal power, from βασιλεύω, to reign; δουλεία, servitude, from δουλεύω, servio, to serve, to be a slave.

To these we may join the Feminine Imparasyllabics in Ις, and the Neuters in Ος, which are also derived from a Present Active, as ἡ δύναμις, power, from δύναμαι, to be able; τὸ εἶδος, εἶδος, form, appearance, from εἶδω, to see; γένος, εἶδος, race, kind, from γίνομαι, gignor, to be born, to be produced.

And the Adjectives in ης; ὁ καὶ ἡ συνεχής, εἶδος, continual, from συνέχω, contineo, connecto, to join and put together.

From the 2. Aor. are derived the Parasyllabic Feminines in η or in εια, as λάχνη, lot, from λαχέω, to obtain by lot; ἡ ἰδέα, form, idea, from ἰδεῖν, to see. And the Imparasyllabic Neuters in ος; τὸ πάθος, passion, from παθεῖν, to suffer; τὸ λάχος, εἶδος, lot, from the Aor. λαχέω, to acquire by lot.

And the Adjectives in ης, as ὁ καὶ ἡ ἑλλειπής, καὶ τὸ ἑλλειπές, destitute, abandoned, from ἑλλιπεῖν, to fail.

From the Perfect we may remark διδασχά, doctrine, science, instruction, from διδάσκω, ξω, διδάσχα, to teach; ταραχά, trouble, disturbance, from ταρασσω, ξω, τετάραχα, to trouble; ἀφή, contact, from ἀπῶ, ψω, ἥφα, to touch, instead of which is rather used ἀπλομαι.

From the 1. Aor. δόξα, glory, opinion, from δοκέω, ξω, ἔδοξα, to believe, to think, to seem; δίκη, theca, a case, from ἔθηκα, the 1. Aor. of τίθημι, to put.

II. From the Passive.

The Passive forms them from the first, second, and third Person Sing. of the Preter-perfect.

From the first Person they are formed in MA, MH, MOΣ, and ΜΩΝ, so that μ continues always to be the Characteristic.

Those in μα are Neuters and Imparisyllabics, τὸ πρᾶγμα, αἶθε, *action, thing, business, negotium*, from πῆπράγμα, *I have done*; τὸ φάσμα, *vision*, from πέφασμαι, Att. for πέφαμμαι, *I have appeared*; τὸ εἶμα, *a garment*, from εἶμαι, taken from ἔω, *to cloath*, where it retains the augment; τὸ καθάρμα, *purgation*, from καθαίρω, *to cleanse, to purge*.

Those in μη are Parisyllab. Fem. ἡ ὀσμὴ, ἡς, *odour, smell*, from ὀζω, *to smell*; ἡ μνήμη, *memory*, from μνάω, μέμνημαι, *to remind*. Likewise φήμη, *fama, fame, report*; γνώμη, *sentence*; χάσμα, *an opening of the earth*; σιγή, *a point*; γραμμή, *a line*; τιμή, *honour*; from φημί or φάω, *to say*; γνῶω, *to know*; χᾶνω, *to gape, to open*; εἴζω, *to prick, to point*; γράφω, *to write*; τίω, *to honour*.

Those in μος are Masculines, and marked with an acute accent.

ὁ ψαλμός, οῦ, *psalm, canticle*, from ψάλλω, ἔψαλμαι, *to sing*; ὁ τριμμός, α *path*; παλμός, *trembling, trepidation, palpitation*; μολυσμός, *pollution*; from τρίβω, *tero, to wear, to break*, τέτριμμαι; πᾶλλω, *to dart, to shake*, πέπαλμαι; μολώνω, *to spoil, to pollute*, μεμολυσμαι.

Those in μων are either Adjectives, or Imparisyllabic Substantives, as from ἐλέω, *to take pity*, ἐλέημαι, ἐλεήμων, *merciful*; from γνῶω, *to know*, ἔγνωσμαι, γνώμων, *one that sheweth, or one that learneth*. And from these arise the Substantives in μωσύνη, as ἐλεημοσύνη, *mercy, charity*; μνημοσύνη, *memory*; and such like.

From the second Person come the nouns in ις, and ια; as from λέλειξαι, *dictus est, ἡ λέξις, ις*, *word or diction*; πεποίησαι, *factus es, ἡ ποίησις*, *poetry*; ἔγνωσαι, *cognitus es, ἡ γνώσις*, *notion, knowledge*; τέθυσαι, *sacrificatus es, ἡ θυσία*, *sacrifice*; ἐδοκίμασαι, *exploratus es; ἡ δοκιμασία*, *proof, experience, examine*; ἠτοίμασαι, *prompte parasti; ἡ ἐτοιμασία*, *readiness*.

And here we are to take particular notice of the Compounds of α, εν, δυς, as from κέκρισαι, *judicatus es; ἡ ἀκρισία*, *confusion, want of order or judgment*; τέταξαι, *ordinatus es; ἐνταξία*, *order, or disposition*; πέπραξαι, *rem gessisti; δυσπραξία*, *miscarriage, or ill success in one's enterprizes*.

Some Verbs in αίνω, have both terminations, as ὕγραίνω, *to wet*, ὕγρανσαι, from whence ὕγρανσις and ὕγρασία, *humectation*; ξηραίνω, *to dry*, ἐξηρανσαι, ξήρανσις and ξηρασία, *exiccation*. Where generally speaking those in σις are taken in an Active Sense, as ὕγρανσις, *humectation*; θέρμανσις, *warming*; and those in σία, passively, as θερμασία, *heat*, ὕγρασία, *humidity*.

The Adjectives in σιος or σιμος, are formed like the Nouns in σις; and are generally taken in a Passive Sense, expressing some sort of aptitude in the subject, as θαυμάζω, *to admire*, θαυμάσαι; θαυμάσιος, *wonderful*; ὁράω, *to see*, ὁράσαι; ὁράσιμος, *visible*; χρᾶμαι, *to use*, χρήσιμος, *useful*; πίνω, *to drink*; πίνσιμος, and πότιμος, *potable*. Nevertheless καθάρσιος is of an Active Signification, *purgative*, from καθαίρω, *to purge*.

From the third Person are derived, Substantives and Adjectives of divers terminations, Parisyllabic and Imparisyllabic, of an Active or Passive Signification, or of both together. They have always a τ for their Characteristic; and we shall give them here according to their different rank or order.

Της, Της, Τας, are commonly Substantives of the Masculine Gender expressing the Person, and are taken in an Active Sense, correspondin,
frequently

frequently to the Latin Nouns in *tor*, and to those which the French terminate in *teur*.

Της is Parisyllabic, and in Polysyllables is generally acuted on the last, as *θεῶμαι*, to look, *θεάτης*; *θεῶν*, spectator, a spectator. Likewise *λυσωτής*, redeptor, a redeemer; *δικῶν*, a judge; from *λύσσω*, to ransom; *δικάζω*, to judge. But Dissyllables are penacuted; *πράτης*, a seller, a merchant; *τρεῖς*, fearful; *κτίς*, creator; *δότης*, giver, benefactor; *θύτης*, sacrificer; from *πωπέσσω*, to sell; *τρέω*, to tremble; *κτίζω*, to create; *δῶ*, do, to give; *θύω*, to sacrifice, to kill; though there must be some exception made with regard to the Accent.

Τῆς is acuted on the last Syllable; *σῶ*, to save, *σῶσαι*, *σῶτης*, saviour; *πωπέσσω*, to sell, *πώπης*, *πράτης*, a seller.

Some of these even degenerate in their Signification, denoting rather some kind of Instrument, as *μυκίης*, the nose, or nostrils, from *μύσσω*, to blow one's nose; *ψυκίης*, a cistern to keep the wine cool, from *ψύχω*, to cool; *χακίης*, a hammer, from *χαίω*, to beat, to break; *χαρακίης*, a character, or mark, from *χαράσσω*, to imprint, or engrave.

Τως is penacuted; *κτάμαι*, to acquire, to possess; *κίηται*, *κίητος*, possessor. Likewise *ἐπίτης*, an Orator, a Rhetorician, from the unusual Verb *εἶω*, to say: In like manner *ἀντιλήπιως*, adjutor, a helper; *συμπαίτης*, a play-fellow, from the compound Verbs *ἀνιλαμῶμαι*, to assist; *συμπαίζω*, to play together.

All these Terminations are sometimes found in the same root, as from *δίδωμι* comes *δοτήης*, a giver, in Xenophon; *δότης* and *δότης*, as if they came from *δῶ*, in Hom. wherein we must conform to custom.

III. Divers Terminations, that bear a Relation to the three foregoing.

From these same Terminations are derived three sorts of Feminines in *τρια*, *τρίς*, and *τρεα*; those in *τρίς* come particularly from the Masculines in *της*, as may be seen in the variation of Substantives Book 2. Chap. 9.

To the Nouns in *της* we may refer those in *τικός*, which denote some Property, or particular Quality; as *καθαίω*, to purge, *ὁ καθαίτης*, purgator, a purifier; *ὁ καθαριτικός*, a purgative or cathartic; *ποιέω*, facio, to do, *ποιητικός*, efficacious, active; *ὁράω*, to see; *ὁ ὁρατής*, a spectator, (instead of which we oftener use *θεῶν*) *ὁ ὁρατικός*, Aristot. that hath the faculty of seeing.

From those in *της* come the Adjectives in *τήγιος*, and the Substantives in *τηγία*, and *τήγιον*, as *σώζω*, servo, *ὁ σώτης*, a saviour, *ὁ σωτήριος*, salutary, *ἡ σωτηρία*, safety, salvation; *πίνω*, to drink, *ὁ πότης*, Eurip. and Hesych. a sort of liquid measure; *τὸ πότηγιον*, a cup, a glass; *ἀμύνω*, to repel; *ἀμυνήης*, he that repelleth; *ἀμυνήγιος*, purgative, or whatsoever hath an expulsive faculty, or one that repels and revenges an injury.

Those in *τήγιον* denote frequently the place of Action, as *σφαιριστήγιον*, (*σφαιρίζω*) a tennis court. Likewise *καθαριστήγιον*, purgatorium, purgatory; *βαπτιστήγιον*, a font; *κοιμητήγιον*, a church-yard, from *κοιμάω*, to sleep.

To those in *τως* we may refer the Nouns in *τογία*, and *τόγιον*; as *ἀκίτης*, a physician, *ἀκίτης*, the art of physic, from *ἀκίμαι*, medeor, to cure. In like manner from *εἶω*, to see, or from *ἴσμαι*, to know, cometh *ἴσως*, knowing, and from thence *ἱστογία*, history, knowledge, research, desire of knowing, and *ἱστογιον*, a sign or argument of one's attaining to the knowledge of any thing.

Those in *τός*, *τα*, and *τον*, seem to be formed by Syncope from others in *τήγιος*, *τηγία*, *τήγιον*. But

But those in *τρος* reassume the nature of the Substantive from whence they are derived. Thus *ἀλ-ιτρος* and *ιατρος*, signify the same thing, as *ἀλίτη*, wicked, pernicious, and *ιατήρ*, a physician, from whence descend the Adjectives in *τήριος*, α, ον. Sometimes they signify an Instrument, *ακίστρα*, acus, a needle, from *ἀκίομαι*, to sew, to mend; *ξύστρο*, a curry-comb, from *ξύω*, to scrape, to rake.

The same may be said of those in *τρον*; *κάλλυντρον*, scopæ, a broom, from *καλλύνω*, to sweep, to clean; *σήμαντρον*, a sign, or mark, from *σημαίνω*, to signify, to give to know; *κάτοπτρον*, a looking-glass.

Some denote the place, *εὐστρο* and *φλογίστρο*, a ditch, or cavity for burning swine, from *εὖω* and *φλογίζω*, ustulo, to burn at a slow fire; *παλαίστρο*, a wrestling place, a fencing school.

The Etymol. writes *λᾶτρον*, for a bathing place, with a Circumflex on the first, and *λῆτρον*, for the water where-with one bathes, with an acute on the last.

Those in *τρον* denote also sometimes the price and recompence, *διδάσκειν*, to teach, *διδάκτρον*, the master's pay; *σῶστρον*, the price of redemption or preservation, from *σῶζω*, to preserve, to save.

We likewise meet with a *θ* for *τ* in the end of some of these Nouns, as *ἀλινδιθρο*, a wallowing place; *κολυμβήθρο*, a pool, or pond; *κέρηθρον* and *σάρωθρον*, scopæ, a broom, from *ἀλινδίω*, to wallow or tumble; *κολυμβάω*, to swim or bath; *κορίω* and *σαρώω*, to sweep.

IV. Three Terminations more derived from the same Person, viz. *τῶ*, *τρον*, and *τρος*.

τῶ comes from the same Person, and frequently denotes a Passive Signification, *ποιήσῶ*, factibilis, feasible, from *ποιέω*, to do; *δύσπεπτος*, hard to boil, from *πέπω*, coquo, to boil; *ἑκ ακουεσος*, that may be heard or granted, from *ἀκούω*, audio, to hear; *θεραπεύσῶ*, curabilis, curable, from *θεραπεύω*, to cure; *ιάσῶ*, the same, from *ιάομαι*, to cure. Thus Aristotle 8 Metaph. says, that *ὁρατικόν* is *τὸ δυνάμενον ὁρᾶν*, what has the power of seeing; and on the contrary *ὁραλόν*, *τὸ δυνάμενον ὁρᾶσθαι*, what is visible.

Sometimes they signify a kind of duty, as Aristotle says that *τὰ καλὰ*, good things are *ἰπαινετὰ*, commendable, that is, they are not only usually praised, but moreover ought and deserve to be praised or commended.

Sometimes they are taken for the Participle of the Preterperfect, *ἀγαπητός*, dilectus, beloved; *ἐκλεκτός*, electus, chosen; from *ἀγαπάω*, to love; *ἐκλέγω*, to chuse.

Sometimes they are taken in an Active Sense; *συνετός*, prudent, intelligent, from *συνίημι*, to know, to understand; *ἑρπείσῶ*, creeping, from *ἑρπω*, to creep.

Sometimes they have both significations, *δυνατός*, potens & possibilis, potent and possible, from *δύναμαι*, possum; *ἀγέλαστος*, one that has not laughed, or that hath not been laughed at.

Sometimes they have a triple Signification, viz. Active and Passive, and that of the Time or Season, that a thing is acted in; *νεός*, fallow ground; land newly ploughed, the action of new ploughing, and the time of new ploughing, from *νέω*, to renew. Likewise *ὁ ἀμηνός*, messis & messis tempus (as in French *la moisson* is taken for either) from *ἀμᾶω*, to harvest; *ἀροτός* from *ἀρόω*, aro, to plough; *ἀλωντός*, the time for threshing, or the threshing itself; *τεργηνός*, the vintage, from *τεργᾶω*, to gather grapes for the vintage.

The

The Grammarians have attempted to distinguish these different significations, by the difference of the Accent; but their Rule is very precarious, as Sylburgius sheweth in his Grammar page 250. for Ammonius and the Etymol. contradict one another flatly, about the word ἄμνητος; and even Hesychius is inconsistent with himself, taking ἄμνητος with the Accent on the first for *the harvest*, and ἄμνητος, with the Accent on the last for *harvest time*; and on the contrary taking τρύγητος with the Accent on the first for *the time of vintage*; and with the Accent on the last for *the vintage itself*.

In Compounds the Accent is drawn back; ἀόρατος, *invisible*; εὐαλπτος, *easy to catch*. Which happeneth also, when a Preposition is joined to the single Nouns in τος; σύνθετος, *compounded*; ἐξάκυστος, *exaudibilis, celebris*. But those that are merely derived from a compound Verb, are acuted on the last Syllable, ἐκλεκτός, *electus, chosen*; ἐπιθυμητός, *desirable*.

Τέον corresponds to the Latin Gerunds; from λέγω, *to say*, λέλεκται, λεκτέον, *dicendum, it must be said*; but hereof we shall treat more at large in the 8th Book.

But they arise likewise from unusual Verbs, as οἰσέον, *ferendum, it must be bore*; ἐηλέον, *dicendum, it must be said*, from the unusual Verbs οἶσα and ἔειω. And from thence comes the Adjectives in έος, α, ου, as οἰσέος, οἰσέα, οἰσέον, *ferendus, a, um*.

Τυς among the Poets, proceeds also from this same Person, and sometimes denotes an *art, address, or capacity of doing a thing*; κιθαρίζω, *citharâ ludo*, 3 Perf. of the Perf. Pass. κικιθάριζαι, κιθαριστής, *the art of playing on the guitar*. Likewise ὀρχησύς, *the art of dancing*, from ὀρχέομαι; ἀγορητής, *eloquence, or the art of speaking*, from ἀγορεύω, *concionor, to harangue, to speak in public*. And sometimes it marks the Action, as ἐδηλός, *elusus, eating*, from ἔδω, *edo, to eat*.

ANNOTATION.

These Verbal Nouns derived from a Passive Preter-perfect do not always retain the vowel of the Perfect. For those that change the ε into α, have their ε restored to them here; τρέφω, *to nourish*, τρέφωμαι, τὸ δρέμμα, *cattle fit for food*; σπείρω, *to sow*, ἔσπαρμαι, τὸ σπέρμα, *seed*.

The η is also changed sometimes into ε; εὐρέω, *to find, to invent*, εὐρημαί, τὸ εὐρημα and εὐρεμα, *invention*; γενέομαι, *fit*, γέννηται, ἡ γένεσις, *generation*; ἀφαιρέω, *aufero*, ἀφήρηται, τὸ ἀφαίρεμα, *what is carried away*; ἡ ἀφαίρεσις, *ablatio, taking away*; ὃ οὐ ἡ ἀναφαίρετος, *that cannot be taken away*.

From φεύγω, *to run away* (from whence φευκός in Soph. *that can or ought to be avoided*) ariseth ἀφυκτός, *unavoidable*, shortening the Penult. agreeably to the Analogy already marked Book 3. R. 60.

Sometimes the σ is dropt, γνῶω, *to know*, ἔγνωται, ὁ γνωτός for γνωτός, *easy to know*; χρώω, *to colour*, κίχρωται, τὸ χρώμα, *color*.

Sometimes it is added; δίδημι, *to tie*, δέδεμαι, ὁ δεσμός, *a chain*. And sometimes another Consonant is inserted; ὀρχέομαι, *to dance*, ὀρχηται, ὁ ὀρχηθμός, *dancing*; σκαίω, *to leap*, ἔσκαρμαι, ὁ σκαεθμός, *leaping, agility*. In like manner ἀνχμός, *drowth, dryness*, from αὔω, *lucco, to dry*.

V. From the Perfect Middle.

From the Perfect Middle are derived those in

Η; τρέφω, to nourish, τέτροφα, ἡ τροφή, nourishment. In like manner; πληγή, a wound, from πλησσω, plango, to strike; ἐπιστολή, epistola, an epistle, from ἐπιστέλλω, to write a letter; φυγή, fuga, flight, from φεύγω, to run away; σπευδή, haste, from σπεύδω, festino, to hasten.

Ος baryton, which is commonly taken in a Passive Sense, τρέφω, to twist, to torment, ἔτροφα, τρέφω, the cholic or belly ach; likewise φθόρος, corruption, loss, mortality, from φθείρω, to corrupt, σπός, seed, time of sowing, from σπείρω, to sow.

There are some formed even from unusual Verbs, τόκος, partus, the time of delivery, or the fruit whereof a woman is delivered, from τέκω, to bring forth a child; φόνος, murder, from φένω, to kill. Likewise πόνος, labour; φόβος, terror, from the Poetic Verbs πείνομαι, to be poor; φέδομαι, to terrify with threats.

Ος acuted is taken actively, as τομός, he that cutteth; φορές, one that can bear, fertile; τοξός, pointed, penetrating, subtil, from τείνω, tero, to afflict, to wear out, to torment. Nevertheless λοιπός, remaining, is of a Pass. Signification, and comes from λείπω, linquo, to leave. In like manner ἐπίλοιπος and ὑπόλοιπος.

Some are taken in either Sense, as τέμνω, to cut, τέτομα, ὁ τομός, cutting, or τόμος, a part cut off, from whence comes the word tome, and ἡ τομή, sectio, the action of cutting.

But they take an α instead of an η, if there happens to be a ς before it; φθείρω, to corrupt, ἔφθορα, ἡ φθορά, corruption; in like manner φορέα, the carrying or carriage, from φέρω; σπορά, sowing, from σπείρω. But from κείρω, to shave, from κέκορα, comes κουρά shaving, by inserting υ.

Ευς acuted is taken in an Active Sense; φθορεύς, corruptor, from φθείρω, to corrupt; σπορεύς, a sower, from σπείρω, to sow.

Ιμ is Passive, σπέρμιμος, what is commonly sown; thus δεικμιμος, considerable, valuable, comes from δεκίω, videor, I seem; and δεικμιμ, authorised or approved of, from δέχομαι, to receive; ὠφίλιμος, useful, from ὠφελίω, to assist.

Αρον; τὸ ξόανον, an image, an idol, from ξέω, to carve; πόπανον, a cake, from πέπω, to make boil. From χέω, to pour out, comes χόανον, χόανος, and χοάνη, a tunnel or funnel, and by Contraction likewise χώνος and χώνη.

Ξ; ἡ φλόξ, a flame, from φλέγω, to burn; ἡ ῥώξ, a rent, from ῥήσσω, to break, Perf. Mid. ῥήξωγα.

Υ; παραδιδώς, squint-eyed, from παραδέλω, to squint.

ANNOTATION.

There are also Nouns derived from certain Participles, which ought to take place here along with the Derivatives from Verbs; as from εἰμί, to be, ὢν, ἔσα, being, is formed ἡ ἔσις, essence. From whence the Compounds ἀπυσία, absence, παρυσία, presence; ἐξυσία, authority; μίσυσία, participation; περισυσία, abundance.

ἐκῆσιος, voluntary; ἀκῆσιος, involuntary, are also derived from ἐκῆσα, volens, willing, and ἀκῆσα, invita, nolens, unwilling.

C H A P. VI.

Of Compound Words, and particularly of Nouns.

OVER and above what we have dropt with respect to Compounds in the 2d Chapter, when treating of Prepositions, it is proper to remark here, that they are Compounds of four or five Particles together, as ὅπωςδήποτε, *howsoever it be*; καθάπερ γὰρ, *so that as*.

Sometimes we find two Nouns joined to a Particle, as παναώριος, *of little duration, unseasonable*; δυσαγιστόκενα, *a fine child, but with difficulty brought into the world, or a woman that is delivered of a fine child, but has had a very hard labour*.

But we seldom meet in good Authors with three Nouns together, though we find such in Lycophron, βεπλανόκητος, *built by a stray'd cow*; φιλαυθόμαιμος, *a relation, or one of the same blood*; which sounds a little too harsh.

The Comic Writers indeed divert themselves with composing monstrous long ones, as may be seen in Aristophanes, where among others we find one at the end of his Ἑκκλήσις. which is composed of twenty-eight words; which shews the vast Fecundity of this Language in the formation of its Compounds.

But what occurs here more particularly worthy of notice, are the Nouns composed of two Words, wherein we are to remark particularly the final of the first Word, which may happen to be either a Noun or a Verb.

I. *Compounds of two Nouns.*

There are some, though very few, compounded of two Nominatives, as Νεάπολις, *Naples*, from νέα, *new*, and from πόλις, *a city*; σκιαμαχία, *umbratilis pugna, fencing*; Ἡρακλῆς, *Hercules, Junonis gloria*, from Ἥρα, *Juno*, and κλέος, *glory*.

Those that are compounded with the Nominative θεός, sometimes retain ος, as θεοδόσιος, *a Deo datus, given by God*, Arist. θεοσιχθία, *hatred towards God*. Aristoph. and sometimes they lose ο, as θεοπίσιος, *great, divine, admirable*; θεοκεδός, *like unto God, admirable*; θεοφάσις, *oracle*.

Nouns in αος and in ους reject the ε of the Nominative; βύβλωσσον, *lingua bubula, the herb buglos*, from βῦς, *bos*; βέγγλοσσοις, *the fish sole*; αἰθεσία, *admonishment, correction*, from αἶς, *mens*, ναυμαχία, *a sea-fight*, from ναῦς, *navis*.

There are some few formed from the Genitive, in which case the Genitive continues entire; from ναῦς, *navis*, ναός, Att. νῆος, *νῆοσικος, a harbour, or a dock for building ships*; from κύνος, *canis*; κύνος, *κυνέσσοις, Cynosura, ura minor, a constellation, signifying a dog's tail*; from ζεύς, *Jupiter*, δίοσκουροι, *Castor and Pollux, Jupiter's children*.

But there are several formed from this Case, by dropping the final Letters, so as to make ο the last Letter, as ληστής, *ληστῆ, a robber*; ληστοκτόνος, *one that has slain a robber or pirate*; thus from ὁμός, *ὁμῆ, like*, cometh ὁμότιμος, *equal in honour*; from οἶκος, *domus*, οἰκοδόμος, *a house-builder*; from ἀγώνος, *certaminis*, ἀγωνοθέτης, *one that rewards the combatants*.

Even those that have not an ο in the Genitive, conform sometimes to this same Rule, as ἡμέρα, *day*, ἡμερόκοιτος, *one that sleeps by day*

The same Analogy is observed in Derivatives; ἀστὴρ, ἑρως, *a star*, ἀτρεβείς, *sparkling*; κύμα, ἁλος, *a wave*, κυματόεις, *agitated, tossed by waves*.

The ο of the Genitive is sometimes by the Poets changed into η; γύνῃ, *a member or foot*; γυνόεις, γυνήεις, from whence comes ἀμφιγυνήεις, ἑῖλος, *lame of both sides*; θεητόκος, Deipara, *the mother of God*, for θεοτόκος; λαμπραδηφόρος, *a link-boy*; στεφανηφόρος, *one that wears a crown*. And this is particularly practised, when several short Syllables occur successively.

The Dorics change sometimes ο into ε; ἀνδροφόνος, ἀνδρεφόνος, *a murderer*; Ἀγροφόντης, Ἀγρεφόντης, and inserting ε, Ἀγρειφόντης, *the slayer of Argus*.

Some have σ inserted after this ε; Πηγείσινυλλος, *villosus*; Πρωείσινυλλος, *Protesilaus*, for Πηγόμαλλος, Πρωτόλαος, &c.

Some have also an ι inserted after ο, ὁδοιπόρος, *a traveller*, ἀροιτύπος, *a plowman*.

Some even assume αι; μεσαιπόλιος, *half gray*; ἀκαίφνης, *pure, sincere, glittering*, for ἀκροφανής, unless we should derive it from ἀκεραιοφανής.

The Attics retain ω in their Nouns; λεωφόρος, *a publick road*; νεωκόρος, *ædituus, a sexton*. In like manner the 5th of Contractions; κρέας, ατος, ως; κρειανομία, visceratio, *distribution and division of flesh*.

The Compounds of γαῖα, *the earth*, change oftentimes αι into ε in the first Syllable, and α into ω in the second; γεωμέτρης, *a Geometrician*; γεωεργός, γεωργός, *a tiller of the earth*; γεωλόφος, *a hill*. Nevertheless we read γαιοδότης, *a bestower or distributor of land*. And those which have the other Word put before, are generally terminated in ειός; μελανόγειος, *black soil*; ἐπιγειός, *terrestrial, or creeping on the ground*.

Sometimes the first Word is contracted; Θεοκυδίδης, Θακυδίδης, *Thucydides*; Θεοδοσίος, Θυδόσιος, *Theodosius*; νεομενία, νεμενία, *neomenia, the new moon*.

When the second Word begins with an ε, the Attics contract it into η; Λυκόεργος, Λυκῆεργος, *Lycurgus*; εὐνοέχρος, εὐνῆχος, *Eunuch, one that takes care of the bed*. And others admit of other Contractions, which agree with the general Analogy.

Those from ὁμῶς, *simul*, are not contracted; ὁμοειθνής, *of the same nation or family*, and not ὁμουθνής. We likewise say αὐτοετής, *of the same year, one year old*.

The Compounds of καλλος and ἀρχός, change ο into ι; Καλλίμαχος, *Callimachus*; ἀρχιτέκτων, *architect*.

Some are formed from the Dative, χειρῖστοφος, *a man full of gesture, a dancer*; ὀρείανλος, *a mountaineer*; ὀρείχαλκος, *brass, copper*. When two Consonants follow, the ε of the Diphthong ει is cast away; ὀρίτροφος, *nourished in the mountains*; ἐγγύχλυπος, *one that makes a noise with his pike*.

Others are formed from the Dat. Plur. ὀρεισίτροφος, *an highlander*; ναυσίπορος, *navigable*.

Some from the Accusative, νειχής, *prudent, compos mentis*; ἀνδράποδος, *a slave*.

Several are formed from the Nominative or Accusative Neuter, μεγάθυμος, *generous, courageous*; ἡδυεπής, *sweet-tongued, one that talks agreeably*; ὀνομάκλυτος, *famous*; Φωσφόρος, *Lucifer, the morning star*.

We find one from the Accusat. Plur. of ἀρν, loss or damage, ἀρας, from whence is formed ἀτάσθαλος, unjust, wicked.

II. Words compounded with a Verb and a Noun.

Nouns compounded with Verbs, are derived either from the Present, or from the Aorist, or from the Future.

When they come from the Present, generally speaking the first Part of the Compound ends in ε; φέρο, fero, to carry, φερένικος, victorious; μένω, maneo, to remain, to wait; Μενέλαος, the supporter of the people.

Some take ι; τέγω, to delight, to please; τεπικέραυνος, who takes delight in darting thunderbolts; χαλῶ, laxo, to slack or loose; χαλίφρων, a dissolute and loose person, a fool.

Some others ο; λείπω, linquo, to leave, λειπολάκης, a deserter, one that deserts from the army; λειποψυχία, animi deliquium, swooning, or fainting away.

Sometimes they are syncopated; μαιίνω, to spoil, to waste; μαιφόνος, bloody, cruel.

Some have a σ inserted, to prevent the Concourse of several short Syllables; φερέσιος, fruitful, that affords where-withal to live.

Some form a Diphthong; ταλάω, to dare, to undertake, to endure; ταλαίπωρος, miserable.

Those of the 2. Aor. follow the same Analogy, taking sometimes ε; ἔδακον, I have bit; δακέθυμος, biting, satyrical; and sometimes ι; ἔλαθον, I have been hid; λαθίφθογγος, what hinders the remembrance of a word. In like manner from ὀψέ, ferò, late, comes ὀψιμαθής, one that begins late to study.

Those that come from the Future, assume commonly an ι; δέιδω, δείσω, to fear, δεισδαίμων, fearful, one that has a religious or superstitious conscience; σείω, to shake, σείσω, σεισίχθων, earth-shaking, an Epithet of Neptune; ἔρῳ, σω, to draw, to deliver, to preserve; ἐρυσίπολις, protectress or patroness of a town.

Those that are formed from a Circumflex, assume sometimes a short Syllable instead of a long one; εὐρήσω, I shall find; εὐρεσιπής, one that invents new words, eloquent.

Verbs that have an ι in the Penult. of the Fut. assume a short ο in the Compounds; μίξω, I will mingle; μιξόθηρ, half savage, half a beast; βείσω, I will make heavy, βεισόμαχος, terrible, warlike.

We find also some Compounds that take their second Part from a Future in ψ or ξ, as from τρίψω, I will rub; οικότριψ, verna, a bond-slave, a servant that is born in the family; τίξω, I shall be brought to bed, καλῶν τεξ, one that has fine children; ἐπί τεξ, near her time.

When the second Word begins with a Vowel, the Vowel of the first Word is cut off; φείδομαι, to abstain, to spare; φειδιππός, one that saves his horses; ῥίψω, I will throw; ῥιψασπής, one that runs away after having cast his buckler.

Πέντε, quinque, five, sometimes retains the ε final; πεντεπύργιος, that has five pipes or holes; πεντέκλιον, which hath five beds.

Sometimes it is changed into α; πεντάκλιον; πενταέτης, five years old, that lasts five years, and that happeneth every fifth year.

Ἑξ, sex, six, admits also of an α; ἑξάκλιον, that hath six beds; ἑξάετης, and ἑξέτης, that has six years.

From ὀκτώ, *octo*, eight, we form ὀκτώπους, and oftener ὀκτάπους, *of eight feet*. We say εἰκοσιστάδιον and εἰκοσαστάδιον, *of 20 furlongs*.

From ἑκατόν, *a hundred*, comes ἑκατόνταρχος, *a Centurion, a captain of an hundred men*; ἑκατοντάχειρ, *one that has a hundred hands*, Æol. ἑκατόνχειρ. We read also μυριόνταρχος, Æschyl. *one that commands a thousand soldiers, a colonel*.

Τριακοντα, and others of the like sort, joined to ἔτος, *a year*, are contracted in 8, Att. τριακονταετής, -κοντέτης, *thirty years old*; τετρακοντέτης, *forty years old*, &c. See the 2. Book, Chap. 11. of Numerals.

So far I have collected all that was most worthy of Notice, concerning Compounds. Use will disclose several other little particular Changes, which will be easier retained by Practice, than by any grammatical Lesson; though whoever is desirous, may see them at length in Caninius's and Scotus's Grammars.

Hitherto we have treated of what relates to Etymology, viz. to Words considered separately. We must now proceed to what regards their Construction and Order in Discourse.

End of the Sixth Book.

BOOK SEVENTH.

OF THE

GREEK SYNTAX.

I. *Introduction to Syntax.*

THOUGH it be the Opinion of Quintilian, that Children ought to be instructed in the Greek before the Latin, and in reality it be very proper (as we have observed in the Preface) to let them make some Progress in this Language, before they are grounded in the Latin, or led into the Beauties of the Roman Eloquence: Nevertheless, as the Rudiments of the Latin Grammar are somewhat easier than the Greek, and therefore properer for Children to be first made acquainted with, consequently the general Rules and Principles, wherein the two Languages agree, are fittest to be there treated of. I shall therefore comprize in this Book no more precisely than what the Greek varies in from the Latin, reputing it quite unnecessary to repeat here, how an Adjective agrees with it's Substantive, or a Verb with its Nominative, and such other trite Rules, that are exactly uniform in both Languages, and have been already sufficiently explained in the Method by us published of the Latin Tongue.

But it will not be amiss to remark here the particular Property of each Case, according to which we have shewn that

The Nominative agrees always with the Verb, to form a Speech, viz. to compleat the Sense; *ἐγὼ φιλῶ*, *ego amo*, *I do love*. Insomuch, that as the Discourse cannot subsist without a Noun and a Verb, there is no Nominative, but what must be referred to some Verb expressed, or understood; nor no Verb, that hath not its Nominative expressed also, or understood.

The Vocative also agreeth sometimes with the Verb in the second Person, and is never used but to point out the Person to whom the Discourse is addressed, as *φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἠλπισα*, Psalm xvi. *Preserve me, O Lord, for in thee have I put my trust.*

The Genitive marks always the Possessor, or generally the thing whereto something else is said to appertain or relate, as *ἡ χάρις τοῦ Κυρίου*, *the Grace of Jesus Christ*; or passively, as *ἡ τοῦ Διὸς ἐπιβουλὴ*, *Just. Mart. the conspiracies formed against Jupiter*. And this Case is always governed, either by a Noun Substantive, as in the preceding Examples, or by a Preposition, as *πρὸ τοῦ βασιλέως*, *before the King*: No Adjective, nor Verb being allowed to assume a Genitive, but upon one of these two Accounts, as we shall demonstrate hereafter.

The Dative marks always the Relation or Tendency of the Action expressed by the Verb, or the thing signified by the Noun, and the End towards which it tends; as *Ῥήδια πάντα Θεῷ*, Lin. *to God every thing is easy*.

The Accusative denotes the Subject that receives the Action of the Verb, as *Ἀγαπήσεις Κύριον τὸν Θεόν σε*, *thou shalt love the Lord thy God*. Or else it agrees with the Infinitive, as *Δεῖ ἐμὲ λαθεῖν*, *I must be concealed*. Or it is governed by a Preposition, as *Περί ἐμὲ*, *concerning me*.

The Ablative, which in the Greek resembles always the Dative both in the Sing. and Plur. is however distinguished from it by the Government, being constantly governed by a Preposition either expressed, or understood; as *Παρά τῷ βασιλεῖ*, *near the King*; *ἐν τῇ πόλει* *in the City*, &c.

II. Changes incident to Syllables by reason of the Construction.

But before we enter upon what relates to these Governments in particular, it is proper to observe, that the Construction and Connexion of Discourse, frequently occasions some Alteration in the Syllables, as well as in the Words; which may be reduced to four or five different Heads.

1. It changes the Accent; for the Acute which is on the final of a Word, is turned into a Grave in the Series of a Discourse, but not at the end of a Period, as *βασιλεὺς ἀγαθός, καὶ κρατερός αἰχμητής*, Hom. *a good King and stout soldier*.

Sometimes it occasions the intire Omission of the Accent, as in the Enclitics, whereof we shall treat in the ninth Book.

2. It alters the Quantity, either by lengthening the short Syllables, as in this Hemistich of Hom.

Οἶνός σε τρώει —
Wine hurts you.

The two Syllables *νός* and *σε*, which are short by Nature, are lengthened here by Position, by reason of the meeting of the Letters which follow in the order of Discourse; or by shortening the long ones, as in the same Poet,

— Ἐν ἀξύλῳ ἐμπέσῃ ὕλη, Il. 11.

When the fire will have fallen in a thick forest.

Here the Diphthongs *ω* and *η*, which are naturally long, are made short by reason of the following Vowel.

3. It occasions the Loss of some Letter; thus *ἔτις* frequently loses the final *ς*, when it is followed by a Consonant, "*Ἀμα ἔτις καὶ ἔχ' ἔτις ἔχει*" Aristot. *to be and at the same time not to be in such a disposition*. We also say *ἄχρει* and *μέχρι* for *ἄχρως* and *μέχρως*, *to, as far as, until*.

Thus a Vowel or Diphthong at the end of a Word happens to be frequently rejected, when the following Word begins with a Vowel; which is marked by an Apostrophe, as we have observed Book 1. Rule 8. And if the subsequent Vowel happens to have a rough Breathing, the Lenis of the preceding Word is changed into an Aspirate, as *ἐφ' ἡμῶν*, instead of *ἐπὶ ἡμῶν*, *in us, in our power*.

And sometimes this Elision is the occasion of the two Words being blended into one, and having but one Accent, as *καὶ ἐγώ*, for *καὶ ἐγώ*, & *ego, and I*; which may happen either by Contraction according to the ninth Rule of the 1. Book; or by Syncope, as *δαμάξιον*, according to Eustath. for *τὸ ἀμάξιον*, *a chariot*, and *δομῆτερά* in Aristoph. for *τῶ ἡμετέρῃ*, *nostrī, of ours*.

4. It

4. It causes a Letter to be inserted; thus a *ν* is put after the *ε* or the *ι*, according to the 10th Rule of the 1. Book *εἴκοσιν ἄνδρες* instead of *εἴκοσι*, *twenty men*. Thus *οὐ*, *no*, assumes a *κ* before another Vowel, as *οὐκ ἶδον*, *οὐκ* *ουθόμην*, Hom. *I have neither seen nor heard of him*.

5. Finally it changes the Letters, as the smooth Consonants into Aspirates, either in the Apostrophe (above mentioned n. 3.) or upon other Occasions, as *ἐχ* for *ἐκ*, when an Aspirate followeth, *ἐχ ἥνδανε*, Hom. *it did not please*. Or the Aspirates into smooth ones, as we have observed Book 1. R. 3. Or even other Letters, as *ἱξ* for *ἱκ* when a Vowel followeth,

Ἐκ Πύλου, ἱξ Ἀπίης γαίης—II. α.

From Pylus (of Peloponnesus) a very remote place.

Let this suffice to remark here transiently; a more practical Knowledge must be referred to the Sequel of this Book, where having comprized all that particularly regards the Greek Construction, in fourteen Rules very easy to retain, I have endeavoured to illustrate them with a great variety of Examples, equally entertaining for their Signification, and proper for the Syntax, with a View of rendering them no less agreeable than useful to those that will be at the Trouble of reading them.

III. Of Pointing.

We must also observe that the Pointing, or manner of putting Stops and Pauses in Discourses, appertains properly unto Syntax, as it serves to fix the Sense, and terminate the Members and Periods of a Speech.

Of this I have already spoken in an ample manner in the Treatise of Letters Chap. 15. in the Method of the Latin Tongue. Wherefore to cut short here, I shall only observe, that the Pauses and Distinctions that are made in Discourse are natural; but the Marks made use of to express them, are arbitrary and artificial.

These natural Pauses are of three sorts. One which is only a gentle Respiration to sustain the Discourse, and is called *κόμμα*, viz. *fragment*, because it breaks in upon the Thread of our Discourse.

The second is still somewhat greater, so as to include something that bears some Sense with it; wherefore it is called *κῶλον*, a *member*.

The third is that, which completes the Sense, or finishes the Sentence, and is called *period*, or *perfect distinction*, *τελεῖα συγμῇ*.

The Latins use at present for their first Pause, the Virgula (,); for their second, the two Points (:); and a single Point to terminate the Period.

But the Ancients, whether Greek or Latin, made use of the Point alone for all these Discriminations, diversifying the Stops by the Difference only of its Situation. To mark the End of a Period, and a perfect Distinction, they placed the Point near the Top of the last Word. To signify the Mediation, they placed it in the Middle; and to express the Respiration, they placed it at the Bottom, and almost under the last Letter, wherefore it was called *subdistinction*. And for this we have the Authority of Diomedes, Donatus, and St. Isidore, wherein Gaza, Vergara, and Vossius are mistaken. See the Method of the Latin Tongue. This Method of Pointing may be still seen in several excellent Manuscripts. But in our Days the most part of the Greek Printed Books have the Mediation marked by putting the Point on the Top of the last Word; and the

the finishing of the Sentence, by putting the Point at the Bottom ; which is downright contrary to the Practice of the Antients, which Valefius has endeavoured to revive in his Eusebius. But when the Sense is imperfect, he makes use of the Virgula, wherein every body agrees.

The Greeks use a quite different Mark of Interrogation from the Latins. For whereas in Latin they put a Point and a Virgula on the Top of it (?) in Greek they put a Point and a Virgula under it (;) and this in Latin serves for a sort of Pointing, which is middling between a Virgula only, and the two Points.

The Point of Admiration is intirely the same in both Languages, being a small perpendicular Line with a Point underneath it, thus (!).

THE

GREEK SYNTAX,

So far as it differs from the Latin.

CHAP. I.

How far the Greek Concord differs from the Latin.

RULE I.

To distinguish Attraction from Government.

The first Maxim of the Greek Syntax, is to distinguish its Attraction from Government.

EXAMPLES.

THE first Rule we are to observe for the better understanding of the Greek Construction, is to distinguish the Attraction from Government: For, as we have observed in the Latin Method, it is peculiar to the Greek Language, to make a Case, that has its own Concord or Government, draw sometimes to itself another Noun, without this Noun's being governed by the Verb, to which it should be naturally referred ; thus for instance they say, *Εὐνοίδα ἑμαυτῷ σοφὸς ὢν*, Plato ; *I am very sensible that I am wise* ; where *σοφὸς ὢν* refers to the Nominative of *εὐνοίδα*, viz. *ἐγώ*, which is understood. *Σαυτῷ συνήδεις ἀδικεῖν*, Demosth. *you know you are acting wrong* ; where *ἀδικεῖν* refers to *σαυτῷ* which precedes.

Σκοπόμενος ἄριστον εὐαίτως ἂν ἄλλως τὸ το διαπραξάμενος, Isocr. *After having fully considered the matter, I found I could not compass it in any other manner* ; where *διαπραξάμενος* is drawn to the Nominative by *σκοπόμενος*, instead of saying *μὲ διαπραξάμενον* or *διαπραξάμενος*.

Καληγόμεν δὲ παρὰ κωμωδιῶν τινὶ ποιητῇ, λυσισμαχος ἐκαλεῖτο, βοιωτίας μὲν ὡς ἐφαίνετο τὸ γένος ἀνάκθην, ἀπὸ μίσης δὲ ἀξιοῦντι λέγεσθαι τὰς Ἀττικῆς, Lucian ; *I lodged with a certain writer of Comedies, whose name was Lysimachus, it*

was very plain he was a Bæotian by nation, but still the fellow would fain make us believe he came from the very heart of Attica; where we find ἀξιώντι in the Ablative, drawn by ποιητῇ which goes before, notwithstanding there happens to be a Nominative Construction between them, Δυσίμαχος ἐκαλεῖτο, &c.

A N N O T A T I O N.

Sometimes a Case is attracted by a Verb, to which it has naturally no relation; which we have proved in the Latin Method to have been frequently copied by the Latins. Θαυμάζω σε ὅτι ὁ αὐτὸς ὦν σου τῶ αἰεὶ διατελεῖς, for Θαυμάζω ὅτι σύ ὁ αὐτὸς ὦν, &c. *I am surprized that thou continuest always so like thyself.* Γῆν ὅποση ἐστὶν εἰδέναι, Xenop. Terram quanta est nosse, instead of nosse quanta sit terra, to know of what extent the land is, Μένωμαι σε, ὥπως ἀπεκρίνω, memini tui quomodo responderis, for memini quomodo tu responderis. *I remember how you answered me.* And such like.

This Attraction extends sometimes to different Members of a Period. Τινὰ δὲ τῶν φυτῶν καὶ τῇ ἐκφύσει κακίαν ἐπιμελείαις γεοργῶν θεραπεύμενα ἔγνωμεν ὅον τὰς ὀξείας ῥοὰς καὶ τῶν ἀμυγδαλῶν τὰς πικροτέρας, ὅταν διατρηθεῖσαι τὸ πρὸς τῇ ῥίζῃ γέληχθω, σφῆνα πικρῆς λιπαρὸν τῆς ἐντερικῆς μέσον διαλαθεῖν δέξονται, εἰς ευχρησίαν μελαβάλλουσι τότε τῇ χυμῷ τὴν δυσχέριαν, Basil, where we find τὰς ὀξείας ῥοὰς, &c. in the Accusative, attracted by τὴν κακίαν, and governed by ἔγνωμεν, which goes before, though naturally it should be in the Nominative, agreeing with διατρηθεῖσαι, and governed by δέξονται, and μελαβάλλουσι, which came after. *We have seen even some trees through the care and industry of the gardiner cured of their natural depravity; such as four pomegranates or too bitter almond trees, which pierced through near the root, and ingrafted afterwards with a wedge of a fat pitch tree, have lost the malignity of their juice, and been rendered very serviceable.*

This Attraction of the same Case happens sometimes to quite different things or persons; Ἐγὼ δ' ἐλευθέρι μὲν ἐξέφυν πατρός, εἰπέρ τινας σθένος, ἐν πλεῖστῳ Φρυγῶν, Sophocl. instead of εἰπέρ τις ἔσθου: Ego vero libero parte nata fui; qui, si quisquam alius Phrygum, potens opibus fuit. *I was born of a father, who, besides a liberal education, had a fortune equal to any in Phrygia.* Fit hoc, says Crusius, quia casus casum trahit, viz. the Genitive ἐλευτέρου πατρός contracts the other Genitive εἰπέρ τινος σθένος.

Διὶ γὰρ ἀκολούθως εἶναι τῶν σκοπῶν καὶ τὰς πράξεις, ὡς ἐδενός τῶν καλὰ λόγον διὰ τῶν ἀνοικείων καλορθομένων, Basil. in Ascet. where we see καλορθομένων, which is found in all Copies, in the Plural, attracted by τῶν ἀνοικείων; whereas one should think it ought to be καλορθόμενα, as referring to ἐδενός. *It is fit that our actions should be the faithful attendants of our designs, since no reasonable end can be rightly obtained by unproportionable means.*

R U L E II.

Of the Relative.

Thus the Relative agrees with the Case that goes before; τοῖς χρεῶμαι οἷς ἔχω, instead of ἃ ἔχω.

E X A M P L E S.

It is by Virtue of this Attraction that the Greek Relative agrees frequently in Case with its Antecedent (which seldom happens in Latin) as in the Example given in the Rule, iis utor quibus habeo, instead of quæ habeo, *I make use of what I have.*

U u

In

In like manner, Τὸ σῶμα ὑμῶν ναὸς τῷ ἐν ὑμῖν ἁγίῳ πνεύματός ἐστιν, ὃ ἔχετε ἀπὸ Θεοῦ. 1 Cor. vi. for ὃ ἔχετε, *Your body is the temple of the Holy Ghost, which is in you, which ye have of God.* Ἐπίσταντο τῷ λόγῳ ᾧ εἶπεν Ἰησοῦς. John iv. for ἐν εἶπεν, *he believed the word that Jesus had spoken unto him.* Ἐν τῇ δικαιοσύνῃ αὐτῇ ἣ ἐποίησε ζήσεται, Ezek. xviii. *In his righteousness that he hath done he shall live.* Αποθάνῃ ἐν τῷ παραπτώματι ᾧ ἐποίησε. Ibid. *He shall die in the sin that he hath committed.* Καὶ ἀπέστρεψεν ἐκ πᾶσων ἀσεβειῶν αὐτῆς ᾧ ἐποίησε. Ibid. *And hath turned from all his sins that he hath committed.*

Sometimes the Relative goes before its Antecedent, Ἀπολαύω ὧν ἔχω ἀγαθῶν, for ἀγαθῶν ᾧ ἔχω, *I enjoy what goods I have.* Thus in Terence, Restitue in quem me accepisti locum, in Andr. *Leave me where you found me.*

ANNOTATION.

Sometimes the Antecedent is understood, and, notwithstanding, attracts the Relative to that Case, in which the Antecedent should be itself, as χρῶμαι οἷς ἔχω, *utor quibus habeo, subaud. rebus*, instead of saying, *utor rebus, quas habeo.* Μνησθέντες ὧν ἐπραξεν, *memor quorum fecit, for eorum quæ fecit; mindful of what he had done.* Ὀλίγοι ξυμμαχίας δεόμενοι, οἷς ἐπικαλεῖσθαι ἀσφαλείαν καὶ κόσμον ἔχ ἥσσαν διδόντες, ἢ ληψόμενοι παραγίνονται, Thucyd. as much as to say, *Διδόντος ἐκείνοις ὅς ἐπικαλεῖνται ἔχ ἥσσαν ἢ ληψόμενοι.* &c. *We find but very few, who applying to others for assistance, endeavour afterwards to return the same honour and service, as they have received, to their auxiliaries.*

Sometimes the Antecedent is attracted by the Government of the Relative, but then the Sentence seems to be double; as, Οὐκ ἔστιν ἥτινα πάποτ' ἐκ ἡρέεν ἀρχὴν, Æschines, as much as to say, *Οὐκ ἔστιν ἥτις ἀρχὴ, ἥτινα ἀρχὴν ἐκ ἡρέεν.* *There is no public employment but what he had gone through.* It is in this manner Terence saith, *Si id te mordet sumtum filii quem faciunt*, in Adelphis, which is as if he had said, *Si id negotium te mordet, nempe sumtus, quem sumtum faciunt filii tui*; according to the Principle explained by us in the Method of the Latin Tongue R. 2. which is to consider always the Relative as between two Cases of the same Noun Substantive.

R U L E III.

Of the Infinitive.

1. Thus the Infinitive, which requires before it a Nominative,
2. Or else an Accusative;
3. By Virtue of this Attraction may be joined to other Cases, that are attracted by another Word.
4. But frequently the Infinitive supplies the Place of a Noun, as it does in several modern Languages.

E X A M P L E S.

1. The Infinitive in Latin seldom agrees but with the Accusative. But in Greek it is allowed to have before it either a Nominative, or an Accusative. A Nominative, as, Διὰ τὸ ἀσμενοὶ ἐξελθεῖν, *for having gone out voluntarily.* Οὐ γὰρ ἐπὶ τῷ δέλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι, ἐκπέμπονται. Thucyd. speaking of the colonies, *for they are not sent to be made slaves, but to be upon a level with those that stay behind.* Ἀλλ' ἐγὼ γέ σε ἤδη ἐμβαλεῖν εἰς τὸν μύλανα, πείσω εἶναι δεσπότης, Lucian; *But I shall soon set*

set you to work at the mill, and there I will make you know, I am your master. Ἀλλὰ καὶ κείνην σώσαι δεήσει, χαρισάμενος τῷ Διόνυσῳ, Lucian; But she must be preserved too, to please Bacchus; where the nymphs address themselves to Neptune to preserve Ino, who was going to fling herself into the sea. Now to understand this rightly, we must consider the sentence as absolute, διὰ τό, for this reason, viz. ἄσμενοι ἐξελθεῖν, for having gone out voluntarily. Δεήσει, subaud. τῷτο, this must be done, viz. σὺ σώσαι ἐκείνην χαρισάμενος τῷ Διόνυσῳ, you must save her to gratify Bacchus. Where we see the Nominative before the Infinitive, meerly by Concord, and without any attraction.

Which the Latins have sometimes attempted in imitation of the Greek, as Catullus.

Phafelus hic ait navium fuisse celerrimus.

2. In this simple Construction it is much more usual to put an Accusative before the Infinitive, as, Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τῷ Θεῷ· ὅτι εἰς τῷτο ἀπέσταλμαι, Luke iv. 43. I must preach the kingdom of God to other cities also; for therefore am I sent. Κλαίειν ἡμᾶς εἰκός ἐς ἣν μὴ δίκαια δρῶμεν, Aristoph. It is but just we should weep, if we have transgressed. Οὐκ ἔστιν εὖ ἀρχειν μὴ ἀρχθῆναι, no body is fit to govern, but he that hath been governed. Οὐκ ἔστιν εἰπεῖν ζῶντα, τῷτο ὑπεύθυνος, Menander: There is no such thing as saying; during my life, such a disaster shall not befall me. Βασιλικόν ἐστιν εὖ ποιεῖν κακῶς ἀκρίβειν, Alexander apud Plut. It is a princely quality to bear with slander for having acted uprightly. Τὸ ἐν ᾧ τὴν συγγμὴν ἀρχάς τισι δοκεῖ εἶναι, Aristot. Unity and point are by some supposed to be principles.

3. But frequently by virtue of this Attraction, the Infinitive, especially of Substantive Verbs, may be joined to any other Case, which agrees with some Noun governed by a preceding word; whether the Nomin. as Περικλῆς ἔφησε μέχρι τῶ βωμῶ φίλος εἶναι, Plut. Pericles said, that his friendship went no farther than the Altars; where φίλος is attracted by the Nominative of the Verb ἔφησε, which is Περικλῆς. Τὰ λοιπὰ φήσας αὐτὸς καθόρωσε, Herod. saying he would secure the performance of the rest; where αὐτὸς is attracted to the Nominative by φήσας.

Whereto we may refer the following Phrases, as when we meet with, in Demosthenes and others, δίκαιος instead of δίκαιόν ἐστι, it is just; thus Τῷτο τὴν αἰτίαν ὅτός ἐστι δίκαιος ἔχειν, where δίκαιος is attracted by ὅτος, as if it were, hujus culpam hic est justus habere, instead of, æquum est in istum hujus rei culpam omnem conferre. He justly deserves to bear the whole blame thereof.

Or the Genitive, ἡσθόμην αὐτῶν διὰ τὴν ποιήσιν αἰομένον καὶ τὰλλα σοφισμάτων εἶναι, Plato. I perceived they valued themselves so much for their skill in Poetry, as to fancy themselves equally knowing in every thing else. Περὶ τῷ μέλλοντος ἔσεσθαι ὑγιᾶς, Aristot. concerning what is about to be healed.

Or the Dative; Τῷτῳ μὴ ἐξεῖναι πορθεῖν γενέσθαι, Herodot. He was not allowed to be a ferry-man. Ἀληθέστατον τὸ τοῖς ὑσέροις αἴτιον τῶ ἀλπίσειν εἶναι. Arist. Nothing can be truer than that, from which we infer the truth of the conclusion. Καὶ αὐτῷ συμβαίνειν, σφέρολι μὲν εἰσωτὴν σφειδόνην, ἀδὴλῳ γενέσθαι, ἐξῷ δὲ δὴλῳ, Plat. and it happened unto him, that turning the stone of his ring inwardly, he became invisible, and turning it outwardly he was visible; where we find, σφέροντι, ἀδὴλῳ, and δὴλῳ in the Dative, by reason of αὐτῷ that preceded. In like manner Προσῆκον ἡμῖν βελτίστοις ἀπάντων ἀνθρώπων

πάν εἶναι, Hocr. *It behoves us to be the best of men.* Εἰ πάσι δίδωσι ἀνθρώπων κυρίῳ γενέσθαι, Plut. in Alexand. *if they would but grant him to be Sovereign of all mankind.*

To this Principle we must refer the following Latin Phrases ;

Rettulit Ajax—Esse Jovis pronepos, Ovid.

for se esse pronepotem. Licuit Themistocli esse otioso, Cic.

with several others of the same sort. Concerning which see the Latin Syntax R. 5.

4. The Infinitive is very frequently used for a Noun, as in French, And it may be generally said, according to Apollon. Book 1. Chap. 8. that all Infinitives are Nouns. Wherefore it is frequently joined to the Article through all Cases, whereof it retains the Force, when the Article happens frequently to be omitted.

In the Nominative, τὸ λαλεῖν, *talking.* Οὐ τὸ μαθεῖν ἔγκλημα, ἀλλὰ τὸ ἀγνοεῖν κατηγορία, *it is not a fault to learn, but it is a crime to be ignorant.* Τὸ τοῖς πολλοῖς ἀρέσκειν, τοῖς σοφοῖς ἀπαρέσκειν ἐστίν, Plut. *To please the vulgar, is displeasing the wise.* Τοῖς βασιλεῦσιν ἥτιον ἔστιν ἀδικεῖν, ἢ τοῖς ἰδιώταις, Hocr. *Injustice is less excusable in Princes, than in private people.* Ἄνευ ἀρετῆς ἡ ῥαδίον φέρεται ἐμμελῶς τὰ ἐντυχρήματα, Aristot. *It is a difficult matter to behave well in prosperity without the assistance of virtue.* Πηγὴ καὶ ῥίζα καλοκαγαθίας, τὸ νομίμη τυχεῖν παιδείας, Plut. *to have had the luck of a good education, is the source and foundation of all virtue and probity.* Φιλεῖν ἀκαίρως ἴσον ἐστὶ τῷ μισεῖν, *amare non in tempore, est odisse par.* *Unseasonable Love is equivalent to hatred.*

In the Genitive, Ἐκ τῶ ὁρᾶν γίνεσθαι τὸ ἐρεῖν, *from beholding ariseth love.* Τὸ λίαν φιλεῖν, τὴ μὴ φιλεῖν αἴτιον, Plut. *Excess of love destroyeth love.* Καὶ εἰσῆλθε τὴ μέναι σὺν αὐτοῖς, Luke xxiv. 29. *And he went in to tarry with them ;* where we must understand ἕνεκα, just as Lucian says, οὐδὲν ἄπιστον παραλέον τὴ νικᾶν ἕνεκα, *we are not allowed to commit treachery for the sake of a victory.*

In the Dative, Τῷ δὲ χαίρειν εὐθὺς ἔπειτα τὸ θαυμάζειν, Plut. *surprize follows close to rejoicing.*

In the Accusative, κατὰ τὸ δύνασθαι καὶ εἶδέναι, *according to their ability and knowledge.*

Οἱ θάον, ὡς τὸ ζῆν δέμενοι καλόν, εἰδὲ τὸ θνήσκειν,
Ἀλλὰ τὸ ταῦτα καλῶς ἀμφοτέρω ἐκτελεῖσαι. Plut.

Nec pulchrum duxere mori, nec vivere pulchrum,

Sed pulchrum pulchrè si quis utrumque facit :

The deceased did not think that honour consisted meerly in either living or dying, but in living and dying honourably.

In the Ablative, Τὸ πλετεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κεκλήσθαι, Aristot. *Being rich consisteth rather in the use than in the possession of riches.* Ἐν τῷ σπείρειν ἀνόν, Matth. xiii. *And whilst he sowed.* Ἐγένετο ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ. ἀκούειν τὸν λόγον τοῦ Θεοῦ, Luke v. *Factum est turbam imminere illi, ad audiendum verbum Dei ; that is, dum immineret ; And it came to pass that as the people pressed upon him, to hear the word of God.*

ANNO TATION.

The manner of supplying the Gerund in Greek.

From hence it proceedeth that the Infinitive in Greek supplieth easily the use of the Latin Gerunds and Supines ; which are also real Nouns, as well

well as the Infinitive, according as we have observed in the Latin Method. When the Article τὸ happens to be made use of, then its Genitive is put for the Gerund in *di*, as τὸ ποιῆσαι, faciendi, or rather factionis gratia, of doing; the Dat. or Ablat. τῷ is put for the Gerund in *do*; and the Neuter τὸ for the Gerund in *dum*. Though it is often expressed without the Article, Ἄριστος ἀκοντίζειν, jaculandi peritus, an excellent archer. Δῶκε φέρειν, ferendum dedit, he gave it to carry.

Infinitive governed by a Preposition.

There occurreth frequently here an Ellipsis of the Preposition, as in the preceding example, viz. πρὸς φέρειν, ad ferendum. Thus in Virgil Æneid. 5.

— Argenti magnum dat ferre talentum.

that is, ad ferendum, to carry.

In like manner Δεινὰ αἱ γυναῖκες εὐρίσκουσιν τέχνας, Eurip. Women are quick in finding devices. Οὐ λέγειν δεῖνός, ἀλλὰ σιγᾶν ἀδύνατός, Epicharm. That knows neither how to speak, nor how to hold his tongue. Καλὸς ἰδεῖν, pretty to behold, subaud. πρὸς. Θαῦμα ἰδέσθαι, wonderful to see. Οὐκ ἡδέα ἀκέειν, Isocr. things unpleasant to hear. Which the Latins frequently explain by the Supine in *u*. Mirabile visu, jucundum auditu, &c. Ἄ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν, Isocr. Quæ turpia factu sunt, ea ne dictu quidem honesta existimes. We should blush to say, what we would be ashamed to do.

The Preposition is likewise understood when the Infinitive is put with Verbs of Motion, Ὁ υἱὸς τοῦ ἀνθρώπου ἐκ ἧλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, Matth. The Son of man is not come to be served, but to serve. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός, Luke xix. For the Son of man is come to seek and to save that which was lost.

And from thence Horace has borrowed

Audax omnia perpeti

Gens humana ruit. Od. 3. lib. 1.

— Quidlibet impotens—sperare. Od. 38.

And a vast number besides of this sort of Phrases, having every where affected in a particular manner to Hellenize.

This Ellipsis of the Preposition is found likewise in the Passive Infinitive, Ἀργαλὸς γὰρ Ὀλύμπῳ ἀντιφέρεισθαι, Hom. Difficilis est Deus ad repugnandum, or ad repugnari. It is a difficult thing to withstand God.

Now as an Infinitive may be governed by a Preposition, so it may also by ὥστε, which hath often the Force of one, as in Plut. Ὡς αἰεὶ εἶναι δεδυναι, μὴ τῶν θηρίων ἐπιτιπόντων τῷ ἀνθρώπῳ, θνητῶδες ὁ βίος αὐτῷ γένηται. Inasmuch that there is reason to apprehend, that if the race of brutes should happen to be extinct, man himself in common life would be no better than a brute.

Difficulties relating to the Government of the Infinitive.

The Grammarians take Notice here of several Irregularities, pretending that there is frequently a Transition made from one Case to another, as Δεόμεθα ὑμῶν, μετ' εὐνοίας ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας ὅτι, &c. Isocr. We intreat you to lend a favourable attention to what we are saying to you, considering that, &c. where ἐνθυμηθέντας, they say, is instead of ἐνθυμηθέντων; but on the contrary it is an Ellipsis of the Accusat. ὑμᾶς, which was

was understood before, as if it had been, Δέόμεθα ὑμῶν μετ' εὐνοίας ὑμᾶς ἀκροάσασθαι, *A vobis requirimus, ut vos cum benevolentia audiat*; and then ἐνθυμηθέντας, which followeth, is by ὑμᾶς attracted to the Accusative, which falls in with the general Rule.

And when Xenophon, speaking of Socrates, saith, Ὡς πάντῃ μικρὰ κεκλημένῳ πανουράδιως ἔχειν ἀρκούντα; this also is an Ellipsis, κεκλημένῳ supposing ὅταν εἴη, and ἀρκούντα supposing ἐαυτόν, before the Infinitive ἔχειν. *Ut cum valde pauca esset possidens, eum tamen facile iis esse contentum; having but very little, he was nevertheless therewithal very well satisfied.*

But as the Greek Infinitive may have before it either a Nominative, or an Accusative, it may come to pass, that in one Member of a Period there may be one of these Cases, and in the other another; which Remark seems to have escaped the Grammarians; as Τὸ μὲν μυριάκις μυρίους κεκηρύνθαι παραλείπω, καὶ τὸ πολλάκις αὐτὸς ἐξεφανῶσθαι πρότερον, Dem. *I omit here an infinite multitude of Persons who have been so often declared victorious, as I have mentioning also how often I have been crowned myself*; where we see μυρίους in the Accusative, which refers to κεκηρύνθαι; and αὐτὸς in the Nominative agreeing with ἐξεφανῶσθαι. Τῶν μὲν λόγων ἔφη κύριον αὐτὸς εἶναι, τῶν δὲ πράξεων τὴν τύχην, Plut. *He said, that he could command his words, but that fortune was the mistress of his actions.*

And this corroborates the Remark of Sanctius, which is, that the Conjunctions do not so properly join the Cases, or Governments, as the thing and Sense itself; now the Sense subsisteth in this Connexion, since the Greek Infinitive may as well have one Case before it as another. This occurs also among the Latins, as in Cicero: *Mibi enim videbatur quisquam esse beatus posse, cum in malis esset; in malis autem sapientem esse posse, si essent ulla corporis aut fortunæ mala.* Tuscul. 5.

Sometimes the Infinitive is understood in the second Member, as Λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ ὥσπερ ἀνδριάντα ἐκδοδῶκός κατὰ συγγραφήν, ἢ λόγῳ τῶς δημοτικῆς, ἀλλ' ἢ τοῖς πράγμασι γνωσκομένης, Demosth. *pro coronâ*, for γνωσκομένης being in the Accusative supposeth εἶναι, whereas the Nominat. ἐκδοδῶκός, which goes before, refers to the Verb λέγεις, wherein consisteth the whole Difficulty. *You enumerate the qualities wherewith a popular person ought to be endowed, like unto one that is describing a statue which he has agreed for with the workmen; just as if a man's words, and not his actions, were an indication of his popularity.*

R U L E IV.

Of Participles.

The Participles joined to the Verbs, to express the Difference of Moods, are a great Ornament to the Greek Language.

E X A M P L E S.

The Participles give a considerable Embellishment to the Greek Language, by expressing what the different Moods were intended to signify; which is sometimes a kind of Attraction; as Ἀγαπῶν με διαλέλει, for με ἀγαπᾶν, *continue to love me.* Ὅσσην εὐνοίαν ἔχων διαλέλω τῇ πόλει, Dem. *how constant and unalterable the affection is, which I have for the city.* Ἀφθαρτὸν ὦν διαλέλει, Philo, *he remains uncorrupted to the last.* Οὐ παύσομαι φιλεῖν for φιλεῖν, *I shall never cease to love.* Μιμνήσκαι ἰδῶν for ἰδεῖν, *memini videre, I remember to have seen.* Εἰς ἃ λήξω προσάτην ἔχων, Soph. *I will*

not cease to have God for my protector. *Εχεις ταραξάξ, Soph. for ἐτάραξας, you have disturbed. *Α μάλισα εἶχε θανμάσας, Greg. the things which he most admired. Οὐ συνέσαν μάτην πονεῖντες, non intellexerunt se frustra laborantes, they did not perceive that they laboured in vain.

Φθάνει γὰρ ἀναλισκόμενον πᾶν, Aristot. for every thing is previously consumed. Προέφθασαν ἐξεληθόντες τῆς πόλεως, Theoph. they went out of the town before. Συνίθηναι φθάσαι τὶ δρᾶσαντες ἢ παθεῖν, Herod. they conspired to do somewhat to prevent his design of putting them to death.

Σιμωνίδης ἔλεγε μηδέποτε αὐτῷ μελαμελῆσαι σιγήσαντι, Φθεγγαμένῳ δὲ πολλὰ-κις, Plut, Simonides said, he had never been sorry for being silent, but very often for having spoken.

A N N O T A T I O N.

These Expressions occur more frequently with the Substantive Verbs, *Ὅτι εἶη Νικόδημον ἀπεκλονώς, because he had killed Nicodemus. Χάρις χάριν ἐστὶν ἢ τίχισσα αἶε, Sophocl. one favour always begets another. Οὐ σιωπήσας ἔση; Sophocl. wout you hold your tongue?

Likewise with τυγχάνω, ὑπάρχω, γίνομαι, to be, to become, ἵκω, to come, λαθάνω, to be hid, and others. Οὐκ ἐχθρὸς ὑπῆρχεν ὦν, Demosth. he was not an enemy. *Ὁ τυγχάνω ἐρωτῶν σε, Plat. what I ask of you: Γενθῆτω τὰ ὠτὰ σε προσέχουσα, Psalm 129. fiant aures tuæ intendentes, let thy ears be attentive. Τύχησε γὰρ ἐρχομένη νῆς, Hom. for the ship was arrived. *Ἢκὼ φέρων, Iſæus, I bring. *Ἐλαθεν ὑπεκφυγών, he made his escape privately; with several such. This has been sometimes imitated by the Latins: *Est, ut scis, his ipsius libris Socrates loquens, Cic.*

Id ego tibi renuncio, ut sis sciens, Ter.

Omnia sunt hominum tenui pendencia filo, Ovid.

Sometimes these Participles form a Pleonasm, and seem redundant in Discourse; Παίξεις ἔχων, Lucian. you play, you jest. Ἀγείεις ἔχων, Aristoph. you trifle. *Ἐς τῷτο φέρων περιέστησε τὰ πράγματα, Æsych. he brought his affairs to this pitch. *Υπέβαλεν ἑαυτὸν φέρων Θεβαίους, he made his submission to the Thebans, Id. *Ἐχθρὸς γε ὑπῆρχεν ὦν, Demosth. he was an utter enemy. Τὸ γὰρ εἶναι ἓνα ὄντα κύριον, Id. there was only one sovereign. Οἱ χαλαί ἀπῆλθον, Plat. he is gone away, he is departed.

R U L E V.

Of a Neuter Plural joined to a singular Verb.

A Neuter Plural frequently requires a Verb in the Singular, as Ζῶα τρέχει.

E X A M P L E S.

A Neuter in the Plural oftentimes is joined to a Verb in the Singular, especially among the Attics, as Ζῶα τρέχει, animalia currit for currunt, the animals run. Παράλληλά ἐστι φανερώτερα, things appear plainer when compared together.

Πειρῶ τὸν πλεῖστον χρήματα ἢ κτήματα κατασκάδῃεν ἐστὶ δὲ τὰ χρήματα μὲν τοῖς ἀπολαύειν ἐπισημαίνουσιν κτήματα δὲ τοῖς χρηστὰς δυναμένοις, Isocr. Da operam ut tuæ divitiæ & ului & fructui tibi sint; sunt autem iis, qui frui sciunt, ului; his verò, qui uti sciunt, fructui. Endeavour to render thy riches both useful and profitable; to those that know how to enjoy them, they are useful; and profitable to those that know how to make a proper use of them.

Δι' ὁμίχλης τὰ σώματα, καὶ δι' ὁγῆς τὰ πρᾶγματα μείζονα φαίνεσθαι, Plut. *As bodies appear bigger than they are, in a mist, so do things seem different from what they are, in a passion.*

Ὡς γὰρ τὰ λεπτὰ γράμματα τὴν ὕψιν, ἔτω τὰ μικρὰ πρᾶγματα μᾶλλον ἐπιδεικνύσθαι, νύτλει καὶ ταράττει τὴν ὁγὴν, Id. *As diminutive characters prejudice the sight, so trifling affairs bend the mind, and incline it to passion.*

ANNOTATION.

Sometimes the Verb is put in the Singular though along with other Genders, as when we say, Ἔσιν οἵτινες τρέχουσιν, *there are some that run.* Οὐκ ἔσιν οἵτινες ἀπέχουσι συμποσίων ἢ Κρήτες, Plato. *there are none that abstain from feasts, except the Cretans.* Likewise μελιγάρυες ὕμνοι ὑστέρων ἀρχαῖ λόγων τέλλεται, Pind. *for τέλλουσι, the sweet sounding songs usher in the succeeding words.* Ἀχεῖται ὁμφαὶ μελέων, Id. *the harmonious voices resound.* Which by Apollon. is imputed to the Boeotic Dialect. Nevertheless we meet with it likewise in Plato, as we have observed above, as also in Aristotle, Οὐκ ἐνεξέφυστο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτέρη, 4. Probl. 32. *Some had no hair, and others no feathers.* And in St. Gregory of Nazianzen, Grat. 28. Κατεσκευάσθη αὐτῷ πτέρυγες, ὥσπερ ἄετι, *Wings were prepared for him, like the wings of an Eagle.*

The Reason of this Construction.

This sort of Phrase is a true Syllepsis; for as when we say *turba ruunt*, the Verb is put in the Plural, because we apprehend a multitude by the Word *turba*; so when we say *animalia currit*, the Verb is put in the Singular, by reason that we conceive an Universality by the Word *animalia*, as if it were, *omne animal currit*, or indefinitely *animal currit*.

This Reason appeareth much more plausible than that, which Apollon. gives in his 3. Book, Chap. 11. where he pretendeth that this kind of Expression is only received in the Neuter (contrary to what we have just now proved) and that this is because the Neuters having three similar Cases, a Nominative may be taken for an Accusative, and consequently that there is no Error, though this should alter the Sense, as παιδία γραφεῖ, which may signify, *he paints or draws the children*, or *the children paint or draw*. But this Reason is certainly illusory, for if the Ear seems to be pleased upon this Occasion, the Mind is only the more imposed upon, unless we have recourse to a Syllepsis.

But these sylleptical Phrases are authorized in all Languages: *Sestertium decies numeratum esse*, Cic. for *numerata*. For with *decies* we must understand *centena millia*. See the Lat. Meth. *Amor amara dat tibi satis quod ægrè sit*, Plaut. And in French, *Il est dix heures*, whereas at the Palace they will say still, *Ils sont dix heures*, &c.

Hitherto we have treated of the Particularities of the Greek Language as far as they relate to Concord. We must now proceed to what concerns the Particularities of Government.

C H A P. II.

How far the Greek Tongue differs from the Latin, with respect to Government.

And first

Of the Prepositions,

And of

Local Interrogations.

R U L E VI.

The Government of Prepositions.

Ἐξ, ἀντί, πρό, ἀπό, have only a Genitive Case ;

Εἰς, ἀνά an Accusat. ἐν, σὺν, an Ablative.

But ὑπέρ, κατά, διά, μέσθ, have two Cases ;

And ἐπί, πρὸς, ὑπὸ, ἀμφί, περί, παρὰ, have three.

E X A M P L E S.

The intire Difference almost between the Government of the Greek and Latin Languages depends upon the Prepositions ; wherefore we shall give here a particular Explanation of them.

There are eighteen Prepositions, whereof four govern only the Genitive, two the Accusative, and two the Ablative.

But there are four others that have the two first of these Cases, viz. the Genitive and the Accusative ; and six that have all three, viz. the Genitive, the Accusative, and the Ablative. They may be all seen in the Rule.

But I shall give here a List of them according to their alphabetical Order, to render them easier to be found ; and at the same time I shall point out their natural Force, their Properties, and the particular Grace wherewith they embellish the Discourse, in a more extensive Method than is customary among the Grammarians, being sensible that the Advantage which will be reaped from hence must be very considerable.

ἈΜΦΙ, a Preposition, which governs three Cases, and has a great Affinity with περί, whereof hereafter. It commonly denotes the Circumference or Circuit, or any thing round about ; wherefore it is used to express Proximity, Agreement, or a relation of Time and Things ; including frequently a relation to the thing expressed in the Case it governs, as will appear by the ensuing Examples.

With the Genitive. Ἀμφὶ τῆς πόλεως, Herod. near the city. Ἀμφὶ πόλεος ὁ πόλεος, one trouble begets another.

Τῆς δ' ἀμφὶ, Apollo, for her sake. Φοῖβος τ' ἀμφὶ, Id. for the love of Phœbus.

Ἐστὶ δ' ἀνδρὶ φάμεν ἀμφὶ δαιμόνων καλὰ, Pindar, it is the duty of man to speak always well of the Gods.

Ἀμφὶ ἀστέρων ἡ γραφὴ, Lucian, a treatise concerning the stars.

With the Accusative, which is more usual, Ἀμφὶ κάμνον ἔχω τὰ πολλά, Luci. I am generally employed about my forge. Οἱ ἀμφὶ γυνεῖς, labourers or plowmen.

Ἀμφ' ἄλα ἔλσαι Ἀχαιῆς, Hom. to drive the Greeks towards the sea.

Ἀμφὶ τὰ ἑβδομήκοντα ἔτη, Lucian. *about seventy years.*

Νόμοι ἀμφὶ τι καθεστῶτες, Dionys. Halicar. *the laws enacted concerning any thing.*

Οἱ ἀμφὶ Πρίαμον, Hom. *to express according to Eustath. ipse Priamus.*

Οἱ ἀμφὶ τὸν Κύρον, Cyrus and his attendants, or retinue.

Τοῖς ἀμφ' αὐτὸν δορυφόροις, Euseb. *to the guards that were about him.* See περὶ, hereafter.

With the Ablative. Ἀμφὶ μὲν μάχη τοσαῦτα εἰρήσθω, Herodi. *Atque hæc quidem de bello tot & tanta dicta sunt.*

Ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς, Id. *for what relates to her death.* Ἀμφὶ γυναίκε, Hom. *for a woman.*

Ἀλλὰ καὶ ἀμφ' Ὀδυσῆος, *for the love or for the sake of Ulysses.*

Ἀμφὶ στήθεσι, circa pectus, about, or near the stomach, Hom. Theocr.

Ἀμφ' ὅμοισιν ἰδύσασθαι τεύχεα καλά, Hom. *he put on his fine armour.*

ἌΝΑ, a Preposition, that is generally joined to an Accusative, and properly answers to *per, in, or inter* of the Latins. Wherefore it generally denotes some Repetition, or Continuance; it is likewise employed in Duration, passing, and in Similitudes, whether to mark Resemblance and Equality, or to express Opposition, as likewise in things that are frequently reiterated.

Ἀνὰ τὰ ὄρη, *per montes, through the mountains.*

Ἀνὰ τὸν ποταμὸν πλεῖν, Herodot. *to sail against the current.*

Ἀνὰ χρόνον, *with the time.*

Ἀνὰ πᾶν ἔτος, *every year.*

Ἀνὰ χεῖρα, *in hand.*

Ἀνὰ κράτος, Plut. *by force, with all his might.*

Ἀνὰ τὴν Ἑλλάδα, *through Greece.*

Ἀνὰ τὸν βίον, *during life.*

Ἀνὰ τυχόντα, *as it happens.*

Ἀνὰ στόμα ἔχειν, *to have in one's mouth, to talk often of any thing.*

Ἀνὰ στόμα εἶναι τινι, *to be often in one's mouth.*

Ἀνὰ μέρος, Hom. *by pieces, one by one.*

Ἀνὰ πρῶτους, *among the first.*

Ἀνὰ τὸν αὐτὸν λόγον, Clem. Alex. *and. eadem ratione, in the like manner.*

Κινναμώμης καὶ νάρδος ἀνὰ εἴκτιον μίαν, *cinnamon and spike of each an ounce; in which sense it is frequently used by Physicians.*

Ὡς καὶ Ῥωμαίοις ἀνὰ πέντε καὶ εἴκοσι δραχμὰς τελευτῶν καταλιπεῖν, Xiph. *speaking of Augustus, so that he left at his death to the Romans twenty-five drachms a head.*

Likewise ἀνὰ πέντε, *five by five.*

Ἀνὰ δηνάριον ἕλασον, Matth. xx. *They received every man a penny.*

Ἀνὰ μετρητὰς δύο, *about two measures, or two measures each.*

Ἀνὰ μέσον, *in the middle, middling, moderately.*

Ἀνὰ among the Poets sometimes assumes an Ablative, as ἀνὰ βωμοῖς, *upon the altars.* Χρυσέῳ ἀνὰ σκήπτρῳ, *with a golden sceptre.*

We read it in the Book of Revelations, joined to a Nominat. but it is by an Ellipsis of its own Case. Ἀνὰ εἰς ἕκαστον τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου, *that is to say, εἰς ἕκαστον τῶν πυλῶνων, ἀνὰ ἕνα, ἦ, &c.* Every several gate was of one pearl. Rev. xxi. 21. Which Passage the Author of the Idiotisms does not seem to have rightly understood.

ἈΝΤΙ, a Preposition, which generally denotes some Reciproca-tion, Opposition, Permutation, or Comparison of things. It governs always a Genitive, and answers to the Latin *pro.* as

Ἐν αὐτῷ εἰός, unus pro alio, *one for another.*

Ἀντ' ἀγαθῶν κακοὶ γυγίνονται, Thucyd. *they are turned from good to evil.*

Βασιλεὺς ἀντὶ μυρίαι ἐπὶ σκαλιῶν, *the King alone is worth ten thousand men.*

Οἱ ἀγαθοὶ ἀντὶ μικρῶν οἰδασι, χάρει, Stenelaidas apud Thucyd. lib. 1.

good people are grateful for the smallest favours.

Ἀντὶ ἐμοῦ, *instead of me.*

Ἀντὶ πολλῶν, *for several.*

Ἀντὶ περιβολαίου, *pro velamine, instead of a veil.*

Καλὸν ἀντὶ διηλῆ σώματος ἀθάνατον δοῦναι ἀνικαλάλασθαι, *Isochr. it is a fine thing to exchange a mortal body for immortal glory.*

Ἀντὶ κακῶν ἀπαίων καὶ ἀγαθῶν ἔτα τιθεῖμαι, *I value one honest man above all the wicked people in the world.*

Ἀντὶ ποιῶ, *by virtue of what? for what?*

Sometimes it is taken for *propter*; ἀνθ' ὧς, *propter hoc, upon this account*; ἀνθ' ὧν, *propterea quod, because, by reason that.*

ἈΠΟ, a Preposition, corresponding to the Latin *a* or *ab*, and denotes from whence a thing comes, with the space of time, or the place of parting. It is commonly joined with Inanimates, as *παρά* is with Animates, though sometimes they are taken one for the other.

Ἀπὸ νηῶν, *a navibus, from the ships.*

Ἀφ' ἵππων ἐπ' ὄνους, *ab equis ad asinos, from horses to asses, a Proverb.*

Ἀπὸ Θεῦ χρὴ πάντα ἀρχόμενον εἰ λέγειν, *τε καὶ νοεῖν, Plato, All our thoughts and words should begin with God.*

Whence it is employed to mark the manner, or the Cause, and the Time, ἀπὸ τύχης, *by chance.*

Ἀπὸ σπυδῆς, *by inclination.*

Ἀπὸ τῆ παραχρῆμα, *immediately.*

Ἀπὸ τῆ φρονίμου, *prudently.*

Ἀπὸ τε προφανῶς, ὃς ἀπὸ τῆ φανεροῦ, *openly, publickly.*

Ἀπὸ χαρᾶς, *præ gaudio, for joy.*

Ἀπὸ τῆ βελίτου, *for the better, with a good intention.*

Ἀπὸ τῆ νῦν, *abhinc, from hence-forward.*

Ἀπὸ προσώπου ὕβριτος, *Eccles. viii. contra faciem contumeliosi, against a violent and abusive man.*

Sometimes it denotes the Profession or way of living, or the Nation or Sect of Men, as *Οἱ ἀπὸ τῆς σοφίας, Stoics, qui sunt ab ea disciplina, Cic. Οἱ ἀπὸ τῆς περιπάτου, Peripatetics.*

It also marks those that are no longer in Employment, *Οἱ ἀπὸ τῆς ὑπαλείας, Herodi. Consular men, those who are out of their Consulship. Οἱ ἀπὸ τῆς ἐξαληγίας, qui imperio defuncti sunt, whose time of command is expired.*

Ἀπὸ παιδῶν, *just out of their infancy.*

Ἀπὸ σάλπιγγος, *at the sound of the trumpet.*

Ἀπὸ δείπνου, *Hom. after supper.*

Ἀπὸ τῶν ὅπλων, *without arms.*

It is joined with the Passive instead of *ὑπό*. *Ἐκλελεγμένοι ἀπὸ τοῦ Θεοῦ, Clem. Alexand. Electi a Deo, the chosen of God.*

Ταύτας (παρθένας) φασὶν ἀπὸ τῶν ἀντιστασιῶν καταλευσθῆναι, *Fauf. they say they were stoned by those of the opposite faction.*

Sometimes it draws back the Accent, and then it seems to mark a greater Distance, as if it stood for *ἀποθεν, procul, as far off, as,*

Ὡς μὲν τοιγε ἀπὸ τῆς γῆς ἔχοντο, *Xiphil. being now very distant from the land.*

Ἀπὸ σκοπῆς, *beyond the mark, præter scopum, & præter intentionem, says Budæus.*

Ἀπὸ τρόπου, *alienum a moribus, viz. absurd and improper; or else contrary to good behaviour, Budæus.*

The opposite is *πρὸς τρόπον, what is proper or decent.*

Ἀπὸ πραγμάτων, *improper, impertinent; ἀπο καιροῦ, unseasonable; ἀπο γνώμης, a sententia, against his opinion.*

Ἀπὸ εἰκότος, *non verisimile, improbable.*

Ἀπὸ θυμῶ, *non ex animi sententia, disagreeable, contrary to inclination.*

ΔΙΑ, a Preposition, which properly

perly cometh from *δαίω*, to divide. Wherefore it denotes properly the traversing or going through things or Actions.

Hence it is joined with time and places; it expresses the Cause, the end, the manner and means of effecting things, and is taken in several other Significations, which will appear better in the Examples.

It is joined with the Genitive and with the Accusative.

With the Genitive, *διὰ νυκτός*, during the night.

Δι' ἀγορᾶς, through the market.

Διὰ δέκα ἐτῶν, or *δεκάτῃ ἔτης*, every tenth year.

Διὰ πέντε ἡμερῶν, or *πεντῆς ἡμέρας*, every fifth day. And so of the other Numbers; where it is to be observed that in these Phrases the Genitive Plural may be put with the Number specified; or the Genitive Singular with the Adjective of the ordinal Number, as may be seen more at large in the next Book.

Διὰ τέλος, to the end, continually.

Δι' αἰῶνος, for ever. *Διὰ παντός*, always. *Διὰ χρόνου*, for a long while, or after a long time.

Διὰ τοῦτο ἂν ἀμεινον γένοιτο, this might be better effected through your means.

Διὰ φοινίκων, καὶ διὰ ῥόδων, a medicine made of palms and roses; *διὰ βοτάνων*, made of herbs; *διὰ χυλῶν*, made of juices.

Βρωμᾶτα διὰ γάλακτος γινόμενα, Athen. food made of milk.

Διὰ μέλανος γράφειν, to write with ink.

Κῶμαι διὰ πολλῶν, villages very distant from one another.

Θαυμάζειν τὰ διὰ πολλῶν, to admire those things that we say by great intervals; which may be applied to time, and to place; for things which we either see but seldom, or which are very remote from us.

Διὰ πόντους τοῦ γῆρας διάγων, that spends his old age in sorrow.

Διὰ βραχέων εἰπεῖν, to tell concisely, and in few words; *διὰ πλεόνων εἰπεῖν*, to tell prolixly or diffusely.

Δι' αἰσχύνης ἔχειν, to respect, to have an esteem for; *δι' αἰσχύνης λαμβάνειν*, to be affronted, to take a thing as a dishonour.

Δι' οἰκτῆ λαβεῖν, to have pity.

Δι' ἀκριβείας λέγειν, to speak correctly and with propriety.

Δι' αἰτίας ἔχειν, to blame, to accuse; *δι' αἰτίας εἶναι*, to be blamed, to be accused.

Δι' ὠφελείας τίθεσθαι, to appropriate a thing, and turn it to one's own use.

Δι' ἀθυρίας γένεσθαι, to be reduced to despair, or to extremity.

Δι' ἀσφαλείας γίνεσθαι, to be in safety.

Γίνεσθαι τι διὰ μέσων, to be between, to be in the middle.

Μηδὲν γίνεσθαι τὸ διὰ μέσων, to have no middle.

Διὰ νήσων, among or amidst the Islands.

Διὰ πάντων ἀξιόθ' ὁρίας, Herodot. above all, worthy of consideration.

Διὰ χειρὸς, or *χειρῶν ἔχειν*, is not only to have in hand, or in one's hands; but also to keep a strict hand over, or to take care.

With the Accusative it commonly marks the final, or efficient Cause.

Διὰ σὲ ταῦτα γράφω, I write this for you.

Οὐδ' ἐμὲ, Demost. non per me, it is not my fault.

Δι' αὐτόν, through his means or interposition; or for his sake or consideration; or in respect to him. Lucian.

Δι' ὃν τρόπον, in what manner? by what means?

Ἀκούσασθε ὅποια συμβουλευόμεν τοῖς πτωχοῖς, διὰ τὴν ὑμετέραν ἀνθρωπιάαν, Basil, give ear to the advice we give to the poor, compelled to it by your inhumanity.

Διὰ τ' ἦν καὶ μέλαν αἷμα, Hom. per arma atrumque cruorem. Eustath. pretends

pretends that *διὰ* with an Accusative is for *κατὰ*.

Νύκτα δ' ἀμφοσίνην, Od. o. per aliam noctem; *during this heavenly night*.

Sometimes it is understood; *Ἐρχομαι πεδίοις, μαχησέμενοι περὶ ἄστυ*, for *διὰ πεδίοιο*, Hom. *They come cross the fields to fight against the town*.

Εἰς, or *Ες*, a Preposition, answering to the Latin *In*, and properly comes from *εἰμι*, *eo*; wherefore it generally marks the Motion towards some Term or Object, to which the thing tendeth as towards its end; and it governs only an Accusative.

Εἰς Ἐκκλησίαν, to the Assembly, to the Church.

Εἰς Ἀρχοῦλα, to the Prince's apartment.

Ἀνέπεμψεν εἰς τὸν ἀρχοῦλα; he made a report to the Prince.

Εὖθεος εἰς τὸν δῆμον, well affected towards the people.

Ἀμαρτάνειν εἰς τινα, to offend any body.

Εἰς Βασιλείου λέγειν, to pronounce a Panegyric on St. Basil.

Ὕμνος εἰς Ἀπόλλωνα, a hymn in honour of Apollo.

Εἰς ὕβριν, in contumeliam.

Ες δύναμιν, or *ἐς τὸ δυνατόν*, pro viribus, as well as he could, according to his ability.

Διαβέβημένον εἰς τὰς Μακεδόνας, Pausanias, having been traduced to the Macedonians.

Βεβλόμενον αὐτὸν ἐς τὴν Ἀθηναίων φιλίαν διαβάλλειν, Thucyd. Being willing to traduce him for the friendship he professed for the Athenians.

Ἐγκλήματα εἰς τὰς Ἀθηναίους, Thucyd. Crimes charged upon the Athenians.

Εἰς τὸν δῆμον, against the people.

Εἰς ἄς λέγειν, to whisper into one's ear.

Εἰς ἑκατὶν, about a hundred.

Εἰς διαπνεύματα, for voluptuous uses.

Εἰς τὸ τυχεῖν, to obtain any thing.

Εἰς πόλεμον παρέχειν χρήματα, Illocr to furnish the expence of the war.

Εἰς τὰ πρότερον καλωσθεωμένα ἐπαινεῖσθαι, to be commended for one's past exploits.

Εἰς τὸδε χρόνῳ, to this present time.

Εἰς ἐμὲ, Herod. down to me, down to our times.

Εἰς ὑπερβολήν, to excess.

Εἰς τριακὸν ἔτος, within thirty years.

Εἰς ἐνιαυτὸν, during the whole year.

Εἰς δύο, two and two.

Εἰς ἓνα, one by one.

This Preposition is also used instead of *ἐν*.

Εἰς τὴν ἐκκλησίαν καθέζεσθαι, Æsch. I have a place in the assembly.

Εἰς ψάμμον οἰκοδομεῖν, to build upon the sand.

Ἦλθεν ὁ Ἰησοῦς καὶ ἔστη ἐς τὸ μέσον, Jesus came and stood in the midst of them.

Sometimes it is joined with Adverbs, as *εἰς ἔπειτα*, or in one word *εἰσέπειτα*, afterwards.

Εἰς ἅπαξ, for once only.

Εἰς αἰί, for ever.

Εἰς δεόν, as it should be, properly.

Sometimes it is joined with a Genitive, but then an Accusative is understood, as *εἰς ἅδης*, into hell, sup. *οἶκον* or *τοπον*.

It is also sometimes understood, the Accusative only being then made use of. *Ἐκείνη τὰ πλεῖστα ἄξια ἐχρῶντο*, Thucyd. they made use of it (of the fountain) for the most solemn purposes; where *τὰ* is for *εἰς τὰ*, just as in the next member he has put *ἐς ἄλλα τῶν ἱερῶν*, in the other ceremonies.

Ἐκ before a Consonant, or *ἐξ* before a Vowel, a Preposition, that generally signifies or marks the Place of parting, as *ex*, *ἐ*, *à*, in Latin. Wherefore it is commonly derived from *εἰκω*, *cedo*, to give way, to quit, to retire.

It is joined with the Genitive, and

and frequently signifies the same thing with ἀπό.

Ἐξ Ἀττικῆς, from Attica.

Ἐκ τῶν λειμῶνων, from the meadows.

Οἱ ἐκ τῆς σοᾶς, the Stoics.

Οἱ ἐκ τῆς Ἀρειοπαγῆς βουλῆς, the Areopagites.

Ἐκ φύσεως δοθεῖς, implanted by nature.

Οἱ ἐξ ἐκείνου, nepotes illius, his posterity.

Ἐξ αἰῶνος, from all eternity, at all times, ever.

Ἐκ παιδῶν, from one's infancy.

Ἐκ χειρὸς, from the hand, with the hand, by the hand.

Ἐκ τῆς ἡρᾶς λαμβάνεσθαι, to take hold of by the tail.

Ἐκ τῶν νόμων, ex legibus, pursuant to the laws.

Ἐξ ἀδείας, à prandio, after dinner.

Ἐκ τούτου, and in the Plur. ἐκ τούτων, deinde, after this, or because of this.

Ἐξ ἐπιπολής, on the surface.

Ἐκ περιόδου, round about.

Ἐκ πολλῆς τῆς περιουσίᾳ, with a great deal more.

Τὰς ἐκστρατείας ἐκ μεγίστων ἐποιήσατο συμφορῶν, Thucyd. He made that expedition with a vast loss.

Ἐκ τῶν ἐνόντων, as much as in me lies, according to my power; ἐκ τῶν ἐνδεχομένων, as much as I am able.

Ἐκ τοσαύτης ἐπιμελείας, with such care, with such diligence.

Ἐκ ῥιζῶν, radicitus, from the root.

Ἐκ Θεῆς, divinitus, divinely, by Divine assistance.

Ἐκ καρδίας ἐποίησε, he did it from his heart, or with all his heart.

Ἐκ πηλῆς ἐπλασεν, he formed it of clay.

Ἐκ τῶν ἰδίων χρημάτων, with my own money,

Sometimes ἐξ signifies excess, Ἐξ ἀπάντων ὡχρὸς ἐεῖ, Lucian, præter omnes perpetuò palles, you are always paler than any body else.

Ἐν, In, a Preposition, it comes from εἰς. For εἰς is sometimes changed

into ἐν: And the People of Crete used to say, ἐν χορὸν for εἰς χορὸν, in chorum, into the assembly. By the same Analogy the Latin in comes from εἰς, which has been first changed into εἰς, and afterwards into ἐν, whence Hesiod saith ἐν φάδι for εἰς φάδι. Just as we say, delphis or delphin, a dolphin, as also, sanguis or sanguen, blood.

It commonly marks the term of Rest, or the Situation wherein a thing is; wherefore it only governs an Ablative.

Ἐν οἴκῳ, in domo, at home.

Ἐν ἀγορᾷ, in foro, in the market, in the assembly.

Ἐν ἑαυτῷ εἶναι, to be sensible, to be one's self.

Ἐν ἐμοὶ ἐστὶ, in me est, it depends upon me.

Ἐν πέλλαις, καὶ ἀκοντίοις, Xenoph. with their shields and darts.

Ἐν τοσούτῳ subaud. χρόνῳ mean awhile.

Ἐν τοσούτοις μάρτυρσι, before so many witnesses.

Ἐν οἷς ἦν, among whom he was.

Ἐν τοῖς δικασταῖς, before the Judges.

Ἐν τέτοις ὑπάτοις, under such Consuls.

Ἡττημένῳ ἐν Μαντινείᾳ, Xenoph. having been defeated before Mantinea; where it stands for ad or circum.

Ἀποστέλλειν ὅπλιντας ἐν τῇ Σικελίᾳ, Thucyd. sending armed men into Sicily, where it is put to signify in, and expresseth Motion, though in the Ablative.

Τὴν διαβολὴν, ἣν ἐν πολλῷ χρόνῳ ἔχεται, ταύτην ἐν ὅτῳ ἐλίγω χρόνῳ ἐξελίσθαι, Plato, to free you instantly from the heavy load of slander, which you have so long laid under. Where we find the first ἐν for the Duration of Time, and the second for the precise Time in the same Government.

Ἐν φόβῳ εἶναι, to be in fear.

Ἐν

Ἐν ὀργῇ εἶναι τῷ, *to be incensed against any body.*

Ἐν ἐγκλήματι εἶναι, *to be indicted, to have a crime laid to one's charge.*

Ἐν αἰτίᾳ εἶναι, *to be accused, to be charged with.*

Ἐν δυνάμει εἶναι, *to be able, to be in favour.*

Ἐν καιρῷ, vel ἐν καλῷ, *seasonably, opportunely, at a favourable conjuncture.*

Ἐν τάχει, *diligently, the first opportunity.*

Ἐν δίκῃ, *justly, with reason.*

Ἐν τῷ ὤμῳ τὴν χεῖρα ἀποταμῶν, *ex humero manum amputans, cutting off his arm from the shoulder.*

Ἐν φαρμάκῳ ἔστι, *it is instead of a medicine.*

Ἐν ὑῖῳ ἡμῶν ἐλάλησε, *Heb. i. hath spoken unto us by his Son.*

Sometimes the Ablative is understood; ἐν ᾧ, *subaud. τόπῳ, in hell;* ἐν διδασκαλίᾳ, *subaud. οἴκῳ, in doctōris, sup. domo, in the master's house.*

Κἄν, without the Accent for καὶ ἐν, *as καὶ τῷ, and even in this; and herein.*

ἘΠΙ, a Preposition that comes from ἔπω, *sequar*, and is joined with three Cases, according to which it varies its signification.

With the Genitive it marks the Time, or the Place precisely, and the thing under consideration, corresponding to the Latin *sub, in, and super.*

Ἐπὶ ἀρχόντῳ Πυθοδῶρῳ, *Gaza, sub principe Pythodoro, under the government of Pythodorus.*

Ἐπ' ἐμῷ, *meā aetate, in my time.*

Ἐπὶ τῆς γῆς, *super terram, upon the ground.*

Ἐπὶ ξένης εἶναι, *to be in a strange country.*

Ἐπὶ πολλῶν, *among divers things, or relating to divers things.*

Ἐπὶ τῆς ἡδονῆς, *for pleasure.*

Ἐπὶ τούτων μαρτύρων, *in the presence of so many witnesses.*

Ἐπὶ μὲν τῆς γῆς σωφρονεῖν, *ἐπὶ*

δὲ τῆς γλώττης σιγῇ, *ἐπὶ δὲ τῷ προσώπῳ αἰδῷ.* These are the three qualifications desired by Plutarch in young people; *moderation and prudence in their minds, silence in their tongues, and modesty in their countenances.*

This Preposition frequently denotes the office or employment of somebody, the same as *a* or *ab* in Latin.

Ἐπὶ τῶν ἀπορρήτων, *a secretis, a secretary.*

Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων, *à regis sigillis, the keeper of the seal. The Lord keeper.*

Ὁ ἐπὶ τῶν βασιλικῶν χρημάτων, *the Super-intendant.*

Ὁ ἐπὶ τῶν εὐθυνῶν, or δημοσίων λόγων, *a publicis rationibus.*

Οἱ ἐπὶ τῶν ἐκκλησιῶν, or ἐκκλησιῶν, *the master of requests.*

Οἱ ἐπὶ τῷ ταμίῳ, *the King's treasurer. Bud.*

Οἱ ἐπ' ἐξουσίας, or οἱ ἐπ' ἀξιώσεως, *the magistrates, those that are in power or authority.*

Ἐπὶ τριῶν, ἐπὶ τετράρων, *three and three, four and four.*

Ἐπὶ φάλαγγος ἄγειν, *to lead up both wings of an army.*

Ἐπὶ κέρως, *protenso cornu, to lead up one wing.*

Ἐφ' ἑαυτοῦ, *of himself, of his own accord; and sometimes by himself, in particular.*

Ἐπὶ τῶν Ἑλληνικῶν πόλεων, *Aristot. among all the cities of Greece.*

Ἐπ' ἀναμφισβήτητι ἀποδείξεως, *by unquestionable authority, by an indubitable proof.*

Πιστεῖς δεῖς ἐπὶ Θεῶν, *calling the Gods to witness his promise.*

Ἐπὶ τῶν ἱερῶν ὀμόσαι, *to swear by the sacred victims.*

Ἐπὶ τῶν τομίῳν, *super caesis victimis.*

Sometimes ἐπὶ with a Genitive denotes a motion: Ἀποπλείους ἐπ' οἴκῳ, *drawing directly towards home.*

Καὶ τεῦθεν ἐπὶ Θράκης ἰχάρεται, *Zozimus,*

zimus, and from thence he went towards Thrace.

But the Poets generally use the Ablative in this sense, ἐπὶ ναυσὶν ἰλαύνειν, to push, to run towards the ships.

With the Accusative, it frequently marks a motion towards any thing, and sometimes the situation or nearness, or the duration of Time, and corresponds to the Latin *super*.

Ἐπὶ τὴν Ἀττικὴν ἐπορεύετο, he went towards Attica.

Ἐπὶ πόσῳ, for how much.

Ἐπὶ αἶαν, upon the ground.

Ἐπὶ τὰς ἡδονὰς ἐραλεῖν, I fight against pleasures, I wage war against sensuality.

Ἐφ' ἡμᾶς παρασκευάζει, he is preparing, or getting ready against us.

Ἐπὶ τὴν ἑστίαν καθίζεσθαι, Thucyd. to sit near the fire, or rather, to stick close to the altar of his household Gods.

Τὴν πόλιν ἐφ' ἑαυτὸν ποιήσασθαι, to reduce the town under his obedience.

Ἐαυτὸν ἐπ' ἑξῆς ἑαυτοῦ ποιήσασθαι, Herodi. to raise one's self to a supreme command.

Κλίειν, εἰσφέρειν, περισπᾶν ἐπὶ δόρυ, flectere in hastam, viz. to the right, because the spear was held in the right hand. And on the contrary, ἐφ' ἡνίαν, or ἐπ' ἀσπίδα, in habenam, in clypeum, signifieth to the left, because the bridle and shield were held with the left hand. Bud.

Ἐπὶ πόδα ἀναχάζεσθαι, or ἀναχωρεῖν, to go back, to go the same way one came.

Ἐπὶ τῶν ἀδήλων πραγμάτων λέγεσθαι, it is said of ambiguous or uncertain things.

With the Ablative it marks the end, the cause, or the power; the place, or the series of time and things.

Ἐπ' ἀγαθῷ πάντα ποιεῖ, he did every thing for the best.

Ἐπὶ τούτοις, after that, moreover.

Ἐπὶ λόγῳ, in learning, in study.

Ἐπὶ τῷ κέρδει, for gain.

Ἐπὶ τῷ σῷ ὀνόματι, in honour of your name, Lucian.

Ἄλλοι ἐπ' ἄλλοις, the one after the other.

Ὁ ἐπὶ πᾶσι ταχθείς, the last of all.

Ἐπὶ παῖσι νεανίαις διαδόχοις ἀνιπαύσατο, Herod. he died, transmitting to his young children the succession of the empire.

Ἐπὶ τῷ, thereupon, as ἐν τῷ, herein.

Ἐφ' ἡμῖν ὑπάρχει, it depends on us.

Ἐπὶ Τρῶεσσι μάχεσθαι, to fight against the Trojans.

Ποιεῖν ἐπὶ τῷ, to submit a thing to one's judgment, or to put a thing in one's power.

Ἐπ' αὐτῷ ποιησώμεθα τὸ τοῦτο, Lucian, let us take his advice in this, let us refer it to his judgment.

Ἐπὶ ἑτοιμοῖς, under certain clauses, or conditions.

Ἐπὶ τῷ, or ἐφ' ᾧ, provided that, so that; if there be many conditions, it is usual to put the plural, ἐπὶ τέτοις; and in the Distribution, joining each Member by a Conjunction, ἐφ' ᾧ τε, καὶ, &c. as ἐπὶ τέτοις ἐφ' ἡμῖν χαριεῖσθαι τὰς ἀναπαύλας τῶν πολέμων, ἐφ' ᾧ τε μὴδὲν ἐτι παρακινεῖν, καὶ ἐπὶ τῷ, &c. Dionys. Halicar. he replied, he would agree to a suspension of arms, upon condition, first, that they would raise no more commotions for the future; and secondly that &c.

Sometimes we find ἐφ' ᾧ, or ἐφ' οἷς alone, as τὴν εἰρήνην ἐξέροισιν, ἐφ' οἷς ἂν πόλε δίκαιοις τύχωσιν, Id. they would willingly embrace a peace, could they but have it upon honourable terms.

They likewise say, ἐπ' ἀγαθῇ, or αἰσία τύχῃ, in a lucky hour. And in the Plural, ἐπ' ἀγαθοῖς, or αἰσίοις αἰσίοις, bonis & secundis avibus, with a good omen.

Ἐπὶ μεγίστῃ τῇ πόλει ἀγαθῇ, for the greater service of the commonwealth.

Ἐπὶ

Ἐπὶ τοσούτῳ στρατεύματι, Thucyd. *with so considerable an army.*

Ἐπ' ἀδύλῳ, *on an uncertainty.*

Ἐπ' ἀσφαλεσίῳ, *for the safest.*

Ἐπὶ τύχῃ, *by chance.*

Ἐφ' ἡμέρα, *during the whole day.*

Ἐπ' ἐνιαυτῷ, *during the year.*

Ἐπὶ τῷ ποταμῷ, *near, or along the river.* Likewise its Composition ἐπιθαλάσσι, Thucyd. *maritime, or near the sea.*

It marketh also the term of Action, especially with the Verbs φονᾶν, *to breathe blood and fire, or κηρύττειν, to proclaim by a herald.* Thus φονᾶν ἐπὶ τινι, *to be enraged against any body, so as to contrive or desire his death.*

Ἀργύριον κηρύττειν ἐπὶ τινι, *or τινὶ ἐπικηρύττειν, to set a price upon one's head, to offer a sum of money to whoever will bring a person's head;* Bud.

KATA', a Preposition, that admits of various significations, and is generally joined with two Cases, viz. the Genitive and the Accusative.

With the Genitive it frequently marks the end where a thing tends to or arrives, and the medium through which it passes, as

Κατὰ Αἰσχίνε λόγος, *the oration against Aeschines.*

Κατὰ τὸ Κυρίου, *against the Lord.*

Κατὰ σκοπῶ, *contrary to his design.*

Κατὰ γῆς κάθημαι, *I am seated on the ground.*

Κατ' ἀνθρώπου καὶ ἵππου τὸ ζῶον λέγεται, *animal is applicable both to man and horse.*

Κατὰ πέτρων, *upon the rocks, along the rocks.*

Κατ' οὐρανῶ, *from heaven.*

Κατὰ ὡπτε, *or ὡπταν, behind.*

Κατὰ κόρυς παύειν, Lucian, *to give a slap in the face.*

Καθ' ὑμῶν ἔσται χάρις, S. John, *grace will be with you.*

Τρία ἑκατόμια καθ' ἑμῶν τὰ κάλλιστα.

Dem. *the three fine commendations that are given you.*

Κατὰ γῆς ἀποπέμπω, Aristoph. *I send under ground.*

Κατὰ τὸ μέγιστον Δίῳ, Æsop. *by the great Jove.*

Οἱ κατὰ Λυσίου, *those that were in the time of Lysias.*

Καθ' ὅλης τῆς Ἰουδαίας, Acts ix. *throughout all Judea.*

Κατὰ στήλης, *near the column.*

Κατὰ παντός εἰπεῖν, *to tell in general.*

Κατὰ πάντων κοινόν ἐστίν, Aristot. *it is common with all.*

Κατὰ τὸ αὐτὸ ὄντα, Gaz. *that are of the like form*

With the Accusative, it commonly marks some conformity, or relation of Proximity, Equality, Order, or Resemblance; whence it hath several Expressions in this Government, akin to those of the Genitive.

Κατὰ Ματθαῖον εὐαγγέλιον, *the gospel according to St. Matthew.*

Τὴν κατὰ σαυτὸν ἔλα, *take a wife agreeable to your temper, or circumstances.*

Κατὰ γνώμην, *or κατὰ ὃν ἔβαινε, it has succeeded as well as I could wish.*

Κατὰ τὸν πορθμὸν ἐγένοντο, *they arrived near the harbour.*

Αἱ κατὰ τὸ σῶμα ἡδοναί, *the pleasures of the body.*

Κατ' εἰκόνα Θεῷ, *according to God's image.*

Μεῖζον ἢ κατ' ἰδιωικὴν τύχην, *above a private fortune.*

Κατὰ τεναρίον, *to the contrary.*

Κατ' ὀλίγας, Herodi. *little at a time; by little and little.*

Κατὰ πλῆθος, *in a great number, in a body.*

Κατὰ πρῶτον εὐθαρσῶς εἶχον, *they were a little bolder.*

Καθ' ἓνα, *one by one; and sometimes in unum, together, in a lump; καθ' ἓνα ἅπαντες γενόμενοι, being all gathered together.*

Καλὰ πόδα, or πόδας; or even in one Word, καλαπόδας, è vestigio, close to his heels; as καλὰ πόδας ἵππεσθαι τι, to trace one's footsteps, to follow close to his heels. Which is also met with in a figurative Sense, τῇ δὲ καλὰ πόδας ἡμέρα, Herod. the next day.

Καλὰ στόμα ἄδειν, to sing with the mouth.

Καλὰ σοῖχον, by ranks, in order, by rows, verse by verse.

Κατ' ἐπὶ, at every verse, or every word.

Καλὰ μικρὸν ἐπιπλεῖον is the same as ἐπιπλεῖον, more and more; and καλὰ μικρὸν ἥττον, the same thing with ἥττον only, less and less.

Καθ' ἑαυτὸν, of himself, all alone; κατ' ἰδίαν, apart, separately.

Κατ' ἐμέ, as for me, for my part, according to my opinion; or else, me only, according to my power and ability.

Τὰ κατ' ἐμέ, sup. ὦνα, my goods.

Καλὰ δύναμιν, according to his strength.

Κατ' αὐτὸς αἶεν ὄρα, Hom. he continually looked at them.

Καλὰ στήθεϊ ἔβαλε, he hit him in the stomach.

Οἱ καθ' ὑπεροχὴν νόμοι, the laws relating to excess.

Καλὰ κράτει, by force, by violence.

Κατ' ἄνδρα, by heads.

Καλὰ φύλα, by tribes.

Καλὰ μῆνα, or μῆνας, every month.

Καλὰ πόλιν, from τοῦτον to τοῦτον.

Καλὰ πόλιν, in the city, or concerning the city.

Καλὰ ῥωπήϊα, among the briars.

Καθ' ἰσορίαν, ἢ χρεῖαν, Aristid. to see, or to traffick.

Ἀθηναίων καλὰ τὸ ὑπήκοον εἶναι, to be subjects of the Athenians.

Τὰ καλ' ἔμφασιν, things that are only in appearance.

Τὰ καθ' ὑπόστασιν, things that are real and solid.

Καλὰ βορέαν ἐσηκώς, Thucyd. exposed to the North.

Καλὰ νῦν προχωρεῖ, it succeeds according to his desire.

Καλὰ βασιλέως γράμματα, according to the King's patents.

Καθ' ὁδόν, along the road.

Καλὰ χώραν ἔμενον, they staid in the country; καλὰ γῆν, on the ground.

Ὁ καθ' ἡμᾶς γεγεγώς, or only ὁ καθ' ἡμᾶς, one born among us, one of our time, or contemporary; οἱ κατ' ἐμέ, those of my age, my contemporaries.

Καλὰ πάντα, generally, intirely, without exception.

Καλὰ θεῖον, divinely.

Καλὰ σπουδῇ, carefully, diligently.

Καλὰ καιρῶν, seasonably.

Καλὰ κόσμον, decently.

Καλὰ λέξιν, literally, to the letter.

Καλὰ λόγον, reasonably, or proportionably.

Καλὰ κάθετον, perpendicularly.

Καλὰ τὸς νεκρὰς ὅπλα πλείω ἐλήφθη, they took more arms than they found dead bodies, plus quam pro numero mortuorum.

Καλὰ τὴν ὑπάρχουσαν ἔσταν, pro facultatibus, in proportion to his circumstances.

Καλὰ τόπους, pro locis, according to the nature or situation of the places.

Καλὰ πενίαν, Thucyd. because of poverty, through poverty.

Καλὰ is sometimes joined with an Ablative, but only among the Poets, where it is then taken for in, ab, or de; as κατ' ὄρεσφι, in montibus, de montibus.

It is also used by Circumlocution with the Article, οἱ κατ' ἀγοράν, viz. ἀγοραῖοι, the pleaders, or the market people.

It is oftentimes understood, Μέγας πλευραν βῆς, ὑπὸ σμικρᾶς ὄμως μαστιγῆς ὁρῶς εἰς ὁδόν, An ox, though big it is, is drove along the road by a small whip, Soph. that is, καλὰ πλευραν, magnus

magnus per, or secundum latus, with great sides. In like manner Συρῶ τ' ὄνομα, καὶ τὴν πατρίδα, *nomine & patriâ Syrus*. And from hence the Latins have borrowed *cætera Græius, fractus membra*, &c.

METÁ, a Preposition, that is generally joined with two Cases, the Genitive and the Accusative; and sometimes among the Poets with the Ablative.

With the Genitive it denotes Conjunction, or Union, the same as *cum* in Latin.

Μεθ' ὧν τὸ δίκαιόν ἐστιν, μετ' ἐκείνων ὁ Θεός, *Those of whose side justice is have God of their side*. Μετά τινος εἶναι, *to be of a person's party, to be with him, to hold for him*; μεθ' ὅπλων, *cum armis, in armis, in arms*.

Μετὰ τῷ γυμνάζεσθαι, *with exercise, exercising one's self*.

With the Accusative it admits of divers Significations, which are almost all reducible, to *circum, per, in, ad, post, or inter*.

Βάκλον ἦν αὐτῷ μετὰ χειρὸς, Herodi. *he had a stick in his hand*.

Μετὰ δύο τῶν παλαιῶν φίλων, Lucian, *with, or in the midst of his two old acquaintances*.

Θρηάκων ἔθνος μεγιστὸν ἐστὶ, μετὰ γὰρ Ἰνδοῖς, πᾶσι τῶν ἀνθρώπων, Herodot. *The Thracians are next to the Indians, the greatest nation in the world*.

Μετὰ τὰ δεινὰ φρονιμώτερος, *wiser after danger*.

Μετ' ὀλίγον, *a little after*.

Μετ' ὀλίγον τῶν, *a little after this*; μετὰ χρόνον, *some time after*; μετὰ τῷτο, *after this*.

Μετὰ τὸν βίον, *during life*.

Μεθ' ἡμέραν, *while day lasts*.

Ὅς με μετ' ἐριδας βάλλει, *who engages me in a law-suit, or in quarrels*.

Μετὰ νῆας ἵλαυνειν, Hom. *to push towards the ships*.

Μετὰ τε γῆν καὶ θάλασσαν ἡγεμόνα ἀναγορευσάτων, Plut. *declaring him supreme commander both by sea and land*.

Ἦλκε μετ' ἀθανάτων μάκαρας, Hesiod. *he sinned against the immortal Gods*.

With the Ablative, which happens but seldom, it is taken for *cum, in, or inter*.

Ἀρθμόν ἐθεντο μετὰ σφίσι, Apollon. *fœdus inierunt cum iis, they entered into an alliance with them*.

Μετὰ δὲ σφίσι ὅσα δεδῆει, Il. β. *inter eos rumor percrescebat, the report flew amongst them*.

ΠΑΡÁ, a Preposition that is joined with three Cases.

With the Genitive it marks a Motion from a Person, being seldom used with Inanimates, but among the Poets, as

Παρ' ἐμῷ δέναι, *to give in my name, or to give of my money, as à me in Latin*.

Πορεύομαι παρὰ τινός, *I come from such a person*.

Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμί, John. vii. *Ego scio eum, quia ab ipso sum, but I know him, for I am from him*.

Οἱ παρὰ σοῦ, *your people, those that came from you*.

Τὰ παρ' ἐμῷ, sup. γινόμενα, or ὑπάρχοντα, *what comes from me; whether it is taken in a good or a bad Sense*.

Τὰ παρ' αὐτῶν, quæ apud illos sunt, Luke x. 7. *such things as they give*.

We read also, Παρὰ τῷ Θεῷ, *against God himself*.

Παρὰ Θεῶν καὶ παρ' ἀνθρώπων, *before God and men*.

Παρὰ πάντων θεολόγων, *above all the divines*.

With the Accusative it commonly marks the Cause, the Means, and the Method or Instrument of doing or communicating a thing, or the Motion towards a Term or Object, as also the Defect or Excess of such Motion.

Παρὰ σὲ ἦλθον, *I came towards you*.

Παρά τὴν ἀξίαν δυστυχεῖς, *you are more miserable than you deserve.*

Παρά γνώμην, *contrary to expectation.*

Παρά τὰς νόμους, *against the laws.*

Παρά μῆνα τρίτον, *every third month.*

Παρά τὸν καιρὸν, *in the favourable minute, seasonably.*

Παρά τὸ δεῖπνον, *during supper.*

Παρά τὴν ὁδοπορίαν, *in the road, along the road.*

Παρά πόδας, *immediately.*

Παρά τῆς πόδας τῶν Ἀποστόλων, *Act. iv. at the Apostles feet.*

Παρά τὸ λέγω, *fit λόγῳ; from λέγω comes λόγῳ.*

Παρά τὸ συμβεβηκός, *by chance, according to what happens.*

Παρά τί, *for what?*

Παρά τὸ ἀδικεῖν ἢ τιμωρία, *punishment followeth iniquity.*

Παρά τὰς υἱάς, *more than his children.*

Παρά τὰ δεινὰ φρονιμώτερος, *more experienced after hardships.*

Κρίνει ἡμέραν παρ' ἡμέραν, *distinguishes between day and day, or one day from another.*

Παρά δυνάμιν, *beyond his strength, and likewise beneath his strength.*

Παρ' ἐκεῖνον πάντα τῇ πόλει γίνεσθαι ἢ ἀγαθὰ; *through him the Republic receives all the blessings it enjoys.*

Παρά τῷτον ἀθυροῖσι πάντες, *he dispirits all the world.*

Παρ' ἅπαν τὸ στρατεύμα, *throughout the whole army.*

Παρά τῷτὸ γέγονε τὰ τῶν Ἑλλήνων πρᾶγμα, *herein consists the strength of Greece.*

Τὸ παρ' ἡμᾶς, *what in us lies, what depends on us, our free will.*

Παρά πολὺ, *by a great deal.*

Περισπύσσον παρὰ πολὺ τῶν Σαδίνων, *Dionys. Halicarnass. they obtained a considerable advantage over the Sardinians.*

Παρά πολὺ ἔστιν, *there is a great deal wanting, it is far short.*

Παρά πολὺ τῆς ἀξίας, *vastly beneath his dignity.*

Παρά πολὺ τῶν πέρεσι κατωρθωμένων ἦλθεν, *he falls very short of the glory acquired by last year's success.*

Παρά πολὺ ἐλίσθαι ἦλθεν, *he was very far from taking the town.*

The Contrary of παρὰ πολὺ is παρὰ μικρόν, παρ' ὀλίγον, and παρὰ βραχὺ, as παρὰ μικρόν ἦλθον νίκης, *parum abfuisse à victoria, they went, or were very near obtaining the victory.*

Παρ' ἑλαχιστον ἔλθειν, *proximè abesse; to come very near, to be within very little.*

Τὰ δὲ παρὰ σχεδὸν ἐλθόντες παθεῖν, *Dionys. Halicarn. having suffered a great deal, and being to suffer very soon a great deal more.*

Παρ' ὀλίγας, *very few excepted.*

Παρ' ὀλίγον εἶλε τὴν δίκην, *he had like to gain his cause.*

Παρ' ὀλίγας ψήφους ἡττηώμενος, *a very small number of votes saved him from punishment.*

Παρ' ὀλίγον ἀπέφυγες ὄλεθρον, *Euripid. thou hast been very near thy destruction; thou hast had a very narrow escape; which is the same as if he had said, παρ' ὀλίγον ἀπόλλυλας, or ἦλθες ὀλέσθαι.*

Αἶε γὰρ παρ' ὀλίγον, ἢ διέφευγον, ἢ ἀπώλλυντο, *Thucyd. for they were always within very little of running away, or of being destroyed.*

Παρά μικρόν, παρ' ὀλίγον, παρὰ βραχὺ, παρὰ φαῦλον, with the Verbs ἀγεῖν, ἡγεῖσθαι, τίσθαι, ποιεῖσθαι, signify parvi facere, *to despise, to undervalue.* And παρὰ πολὺ with the same Verbs importeth plurimi facere, *to esteem, to have a great value for.*

Παρ' ὅδῃ ἀγεῖν, ἡγεῖσθαι, *nihili facere, to have no esteem or value for, to despise.*

Παρά τοσούτον ἡττηθεὶς ἀνεχώρησε, *so considerably were his forces diminished at his return.*

Παρά

Παρά τοσούτον ἔκ ἐξέφυγε τὰς διώ-
κοιλας, Herodi. tantum non effugit
persequentium manus; *he had like
to escape those that were in pursuit of
him; that is to say, he was taken,
but he was within very little of not
being taken. Which answers ex-
actly to the Latin Tantum, which
sometimes signifies so great, and
sometimes only. Tantum non mon-
tes aureos pollicens, Ter. that is to
say, promising him every thing but
golden mountains.*

Παρά is used also in Comparisons,
and that in different Shapes.

Παρ' ἑαυτὸν μηδένα ἐπιηίδειον ἡγεῖτο,
*he thought no body as fit for it as
himself.*

Τὸν στρατηγὸν παρὰ πάντας τὰς ἐν τῷ
πάλαι εὐδοκίμησάντας ἐξείλαξεν, *to
compare a General with all those that
in former times were famous for mi-
litary achievements.*

Παρὰ τὰς καιρὲς, *according to the
times, as it happens.*

It also marks the Alternative;
παρὰ τρεῖς ἡμέρας, or τρίτην ἡμέραν,
*every third day; instead of which
we also say, παρὰ τρίτην, under-
standing ἡμέραν; and in like man-
ner παρὰ μίαν, from day to day.*

Γέροντες καὶ νεανίαι παρ' ἑνα συμπο-
ρευόμενοι, *the old and the young men
walked intermixed one after the other;
as when between two old men there
is a young man, and between two
young men there is an old man.*

But παρ' ἑνα oftner signifies except
one, or because of one only.

Ἐκάλειψεν πληγὴν παρὰ πληγὴν ἐπιει-
νόμενος, *giving first a blow to one,
and then to another.*

With the Ablative, παρὰ gene-
rally denotes the place of rest.

Παρὰ τοῖς ἐμφυλίοις πολέμοις, *in
the civil wars.*

Παρ' ἐμοὶ διαλέσσει, *he lives with
me, he stays with me.*

Παρὰ βασιλεὺς καθήναι, *he is seated
near the King.*

Παρὰ σοὶ, *it depends on you.*

Nevertheless it sometimes ex-

presses also the Motion in this Case;
ἔφη χεῖναι ἵνα παρὰ Τισσαφέρνει, ἔς
ἐκείνους, Xenoph. *he said that those
who were ordered should go to Tissa-
phernes.*

In Composition, παρὰ sometimes
diminishes or destroys the force of
the simple; as παροράω, *to see tran-
siently, to look at carelessly; πα-
ρεισβάλλω, to sling into or throw
into carelessly, or without heeding.*

———— Sometimes it augments
and marks an excess of temerity, as
παρακινδυνεύω, *to expose one's self
rashly into danger.* Sometimes it
utterly destroys it, παρανομίω, *to
violate the laws.* Sometimes it sig-
nifies a nearness, as the Latin ad;
παρίζομαι, affideo, *I set near, I sit
next to.* See Book 6. Chap. 2.

ΠΕΡΙ, a Preposition, which go-
verns three Cases, but not so fre-
quently the Ablative, and admits of
various Significations.

With the Genitive, it frequently
marks the final Cause, which the
French expound by de, du, pour, or
touchant, as περὶ τῶν προσέων φιλονει-
κεῖ, *he quarrels for rank or superi-
ority.*

Περὶ πολλὰ ἐστὶν αἰεῖσθαι τὸ χωρίον,
*it will be of very great importance to
have that place taken.*

Περὶ πολλὰ ποιῆσθαι, or τίθισθαι;
magni facere, *to have a great value
for.*

Μηδὲν ἔχω ποιεῖν περὶ τ' ἀνδρός, *I
don't know what to do with that man.*

Τὸ χρηρὲ ποιεῖν περὶ τῆς ἐγχεῖσθαι,
*what is fit to be done with regard to
that undertaking.*

Περὶ προδοσίας τῶτον κήνω, *I charge
him with treason.*

Δεδίως μὲν καὶ περὶ αὐτῶν κωλύεισθαι,
Herodi. *fearing lest they should re-
volt against him.*

Περὶ ᾧ διήλλαξαν τὰς Τυσκυλαίων
αἰχμαλώτους, Dionys. Halicar. *for
whom he exchanged the prisoners that
were at Tusculum.*

Περὶ ἀπάντων ἀρχοῦσα τὸ Σικανία
ἀπο-

ἀποδείξαντες, Dionys. Halicar. giving the command of every thing to Sicinnius.

Περὶ πάντος θελεῖν, to be fully determined, to be desirous of all things.

Τὶ ἂν εἴποιμεν Ἀνύτῃ καὶ Μελίτῃ περὶ τῶν ἐμῶν κατηγορησάντων, Lucian. what shall we say to Anytus and Melitus my accusers?

Ἐρωτᾷ περὶ τίνος, to inquire about any thing.

Περὶ ψυχῆς μάχεσθαι, to fight for the soul.

Περὶ σπείας, near the den.

With the Accusative it always marks a proximity, contiguity, or state with regard to something else.

Ἀγνοίλας περὶ ταῦτα ἦν, Agestilaus's whole thoughts were bent upon this.

Ὅστι περὶ τὴν ἀναλωγὴν, Demosthen. being ready to depart.

Ἦν δὲ περὶ ἡδονάθειαν, he was a slave to his pleasures; expressing rather the Habit, than the Act.

Περὶ σπονδῶν καὶ κύλικας εἶχεν, Herodi. he spent all his time in sacrificing and drinking.

Τὰ περὶ ἐμὲ, what concerns me; or, as for me, as for my part. In the first sense τὰ is a Nominative, in the second it is an Accusative that supposeth κατὰ.

Περὶ τὸ ὄρος, about the mountain, near the mountain.

Περὶ ἀγίστῳ ὥραν, during, or about dinner time.

Οἱ τε περὶ τὴν πόλιν ἐγίνοντο, being near the town.

Πορφύρα περὶ πορφύραν διακρίσεια, purple ought to be compared with purple.

Τυφλάται τὸ φιλεῖν περὶ τὸ φιλέμενον, Plato, Lovers are blind with regard to what they love.

Τίχλει δὲ περὶ ἐνέα ὠὰ, she lays about nine eggs.

Ἡ περὶ τῶν Θεῶν εὐσέβεια, piety, or duty towards the Gods.

Περὶ τὰς σαυῆς γονίας κακουργεῖν, to be malicious or wicked to one's parents.

Περὶ δύσιν ἡλίου, towards sun-set.

Εἰς ἔτος ἤδη περὶ τοῦ ὀγδοηκοσίου ἡλικίας, Herodi. being now about fourscore years old.

Περὶ πόδα, ad pedem, i. e. aptè, commodè, just, fitting, properly, patly, à propos.

'Tis used also with an Ablative, not only by the Poets, but even, though not so often, by the Orators; περὶ δαρὶ, Hom. about the spear.

Περὶ τῇ χειρὶ χρυσὸν δακτύλιον φέρειν, Plato, to wear a gold ring on one's finger.

Περὶ δορατίοις διεφθέρησαν, Thucyd. they were killed with darts.

Περὶ τοῖς στήθεσι, Xenoph. in the stomach, in the breast.

Periphrasis.

Οἱ περὶ τὰ ἱερά, the priests, or ministers of the altar.

'Tis also used in the same manner of Periphrasis as ἀμφί; so that οἱ περὶ τὸν Ἀλέξανδρον, for instance, sometimes signifies Alexander only, sometimes Alexander's attendants, and sometimes Alexander with his attendants. See Book 8. Chap. 12.

ΠΡΟ, a Preposition that governs a Genitive only, and answers to the Latins ante, præ, or pro; as

Πρὸ θυρῶν, præ foribus, ante januam, before the door.

Πρὸ τῆς πολέμου, before the war.

Πόλεμον πρὸ εἰρήνης αἰρεῖσθαι, Herodot. he prefers war to peace.

Πρὸ τῆς βασιλείας, before the king, in the king's presence.

Πρὸ ὀφθαλμῶν, before his eyes.

Πρὸ πολλῶν ἐτῶν, many years before.

Πρὸ πολλῶν γεγόμενα, Herod. things that happened a great while ago.

Πρὸ μιᾶς καλανδῶν Μαγίης, sup. ἡμέρας, the day before the calends of March; or else τῇ πρὸ μιᾶς καλανδῶν ἡμέρᾳ.

Ἡμύνοντο πρὸ τῶν ὑπάτων, Herodi. they defended the consuls.

Πρὸ τῶν ἰδίων μάχεσθαι, he fights for his property.

Πρὸ δούλου διαπότις, sup. ἐσὶ, the master

master is above, or preferable to the servant.

Πρὸ πατρός θανεῖν, Eurip. to die for his child.

Οἱ πρὸ ἡμῶν, sup. γεγονότες, our ancestors, our predecessors.

ΠΡΟΣ, a Preposition, that is joined with three Cases.

With the Genitive it generally marks whence any thing comes, the same as ὑπὸ, or παρὰ, and answers to the Latin *A*, or *Ab*; as πρὸς Θεῶν τ' ἀγαθὰ, bona quæ sunt a Deo, the blessings that proceed from God.

Ἐλεύθερον εἶναι πρὸς πατέρος, to be free of the father's side.

'Tis in this sense it is used after the Verbs Passive; πρὸς ἀπάντων σεραπνεύεσθαι, to be valued by every body.

From thence also come the following excellent phrases; πρὸς τῆς βουλῆς ἐστίν, è re senatus est, it concerns the senate; it is serviceable to the senate.

Πρὸς τῆς πόλεως, useful to the city.

Πρὸς ἡμῶν ἐστίν, it is our affair, it concerns us, it is our duty.

Πρὸς τὸ φεύγοντι εἰπεῖν, a reo dicere, to speak in favour of the criminal, as much as to say, to speak as from him. Whence the Lawyers still call those for whom they plead, their party.

It likewise signifies the Manner, the End, and Relation.

Πρὸς ἀνδρὸς εὐγενῆς, like a man of honour.

Πρὸς αἰός, towards the sea, near the sea.

Πρὸς τίῳ ἀν' ἀγαθῷ, of what use is it? what is it good for?

Πρὸς λόγῳ, seasonably, opportunely, à propos.

Οἱ πρὸς αἵματι, our relations, our kindred, those of the same blood.

Πρὸς κακῷ ὄν, pernicious, hurtful.

Sometimes it denotes the Presence, πρὸς τι Θεῶν μακάρων, in presence of the happy Gods; and some-

times it is used in swearing, πρὸς Θεῶν, per Deum.

Πρὸς Φιλίᾳ, Luci. by the God that presides over friendship.

It also signifies after, πρὸς δίκης εἴνεις, you complain of being punished.

With the Accusative, it marks almost always some Relation, or Motion towards Animates, and corresponds to the Latin *Ad*.

Ἐρχομαι πρὸς σε, ad te venio, I come to you.

Τὰ πρὸς ἡμᾶς, what concerns us.

Τὰ πρὸς σωτηρίαν φέροντα, what's conducive to our salvation.

Πρὸς κοινὰ ἱερά, in the public temples.

Πρὸς τὸ γῆρας, in old age.

Πρὸς τὸν βασιλέα, to the king, before the king.

Πρὸς βασιλέα γεγόμεναι συνθήκαι, the agreement made with the king.

Συνελαράχθησαν πρὸς τὸ ἀξίωμα τῷ ἀνδρὶ, Plut. they were troubled at the man's gravity.

Οἱ διαφερόμενοι πρὸς τὸν Μάρκελλον, Id. Marcellus's enemies, those that were at variance with him.

Διαλειχίξεται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, Lucian, history is parted as it were by a wall from panegyric; that is to say, there is a very wide difference between relating Facts, and commending Persons.

Τινὰ πρὸς ἕτερον σκοπεῖν, to compare one person with another.

Ὡς τὰ δύο πρὸς τὰ τέσσαρα, οὕτω καὶ τὰ τέσσαρα πρὸς ὀκτώ, as two are to four, so are four to eight.

Πρὸς τὸν ἐχθρὸν διαλλάττεσθαι, to be reconciled to one's enemy.

Πωλεῖται δις πρὸς τὸ ἀγύγιον, it costs twice as much.

Πρὸς χάριν, for favour, out of complaisance.

Πρὸς ἄλλον ζῆν, to conform to another person's way of living.

Πρὸς ἑπὶ, opportunely, aptly, à propos.

Ὅ πρὸς τί, what relates to something. Thus the Relatives are denominated

nominated by Philosophers. But when *πρὸς* τί is used in Interrogation, it signifies quorsum? *what is this for; to what purpose is this?*

Γίνεσθαι πρὸς τι, to be busy about something.

Ἡδέως ἔχειν πρὸς ἀπαντας, to render one's self agreeable to every body.

Τὰ χεῖσιμα πρὸς ἄλλα καλὰ ἀλλάττειν, Aristot. they exchange their own goods for others.

Πρὸς κέντρα λαχλίζων, to kick against the pricks.

Πρὸς ἀκροατήν, in favour of the audience.

Πρὸς ὀργήν, out of anger.

Πρὸς βίαν, by force.

Πρὸς ὑπερβολήν, by excess.

Πρὸς φιλίαν, in friendship.

Πρὸς ἀφθονίαν, in plenty.

Πρὸς καιρὸν, seasonably, à propos.

Πρὸς ἀκριβείαν, carefully, exactly.

Πρὸς ἀλήθειαν, truly, really.

Πρὸς αὐλόν, with the sound of the pipe or flute.

Πρὸς ἡμᾶς φιλία, the friendship that subsists between us.

Πρὸς ὀρθήν, sup. γεγραμμένην, perpendicularly.

Πρὸς ταῦτα, thereupon, after this.

Πρὸς ἀξίωμα, according to his dignity.

Ἀλλὰ γεννᾶται πρὸς τὰ τραύματα, Plut. sed inter vulnera nascitur.

With the Ablative, it generally denotes Proximity, or Identity.

Πρὸς τοῖς ποσὶν, at his feet.

Πρὸς τῇ πόλει, near the town.

Πρὸς ἑαυτῷ, in himself.

Πρὸς τούτοις ὅλῃ ἐστὶ, totus est in illis, Hor. he is quite taken up with it, he thinks of nothing else.

Πρὸς δὲ τούτοις, moreover.

Πρὸς τούτοις, signifieth also, with them, at their house.

Οἱ πρὸς ταῖς κύλινξιν, Herodi. cup-bearers.

ΣΥΝ, Att. ΣΥΝ, a Preposition, that governs the Ablative, and corresponds intirely to the Latin cum, with.

Σὺν Θεῷ, with God, with God's help.

Σὺν λόγῳ, with reason, agreeably to reason.

Σὺν τινι εἶναι, to be of one's party, to be of his side.

Σὺν τοῖς νόμοις, according to the laws.

Σὺν δύο, two and two.

Σὺν τρεῖς, three and three, &c.

This Preposition is frequently understood; as

Ἐλαβεν αὐτῷ στρατηγῷ τὸ στρατόπεδον, Plut. in Demetr. he took both general and army.

ὙΠΕΡ, super, upon, a Preposition that is joined with the Genitive and Accusative. The Signification of it will be made easy by the help of the following Examples.

With the Genitive, *Ὑπὲρ τῆς εἰγης, upon the roof.*

Ὑπὲρ ὧν ἔπραξα ἐγώ, I shall speak of what I have done.

Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; Rom. viii. if God be for us, who can be against us?

Ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πολέμῳ, Dionys. Halicar. in the room of those that perished in the war.

Ὑπὲρ τῷ λαθεῖν, in order to be concealed.

Ὑπὲρ τῆς εἰς τὰ κοινὰ φιλοτιμίας, for the love and affection they bore towards the republic.

With the Accusative, *Ὑπὲρ γῆν, upon the ground.*

Ὑπὲρ τὰ μέτρα, beyond measure.

Τὰ ὑπὲρ ἡμᾶς, εἰδὲν πρὸς ἡμᾶς, quæ supra nos, nihil ad nos; what is above us, does not concern us.

Ὑπὲρ τὸν καιρὸν, Lucian, unseasonably, untimely.

ὙΠΟ, sub, under, a Preposition that is joined with three Cases, and corresponds to the Latin sub or ad.

With the Genitive it commonly marks the efficient Cause, *νοσεῖ ὑπὸ πόνου, he is sick through hard labour.*

Ἀναλωθεὶς ὑπὸ χρημάτων, καὶ ὑπὸ γούνων, καὶ ὑπὸ φόβου; whom money, pleasures,

pleasures, nor menaces could not corrupt.

Wherefore it is not only joined with Passive Verbs, but also with Neuters, like the Latin *ab*; ἀπέθανεν ὑπὸ πυρέτῃ, *he died of a fever*; ἀπέθανεν ὑπὸ Μενέλω, *he was killed by Menelaus*, just as Cicero says, *nihil est valentius à quo intreat.*

We likewise find with the Substantive Verb; εἶναι ἐν δόξῃ ὑπὸ τινος, *to be in somebody's esteem.*

In a Signification bordering upon this, it is taken for *propter*; ὑπὸ τῆς ἀπεχθείας, *by reason of the hatred*; ὑπ' ἐνδείας *ab inopia*, Cic. *because of the necessity I am under.*

But it is used in several other Significations; as, τῆς συγκλήτης ἀντὶ, ὑπὸ ὑπαλείας μὲν νεωρί, Herodi. *a Senator, and but lately out of his Consulship.*

ὑπὸ σκότῃ, *during night, or towards night.*

It is also put for ἀπὸ, as ὑπὸ τραυμάτων θεραπεύεσθαι, Plutarch. *to be cured of his wounds.* But this happens very seldom.

It oftener signifieth *sub*, which is derived from it; ὑπὸ τῆς σέγης, *sub tecto, in the house.*

Likewise with an Accusative, it

generally corresponds to the Preposition *sub*, whether it marks the Place, Time, or Power.

ὑπὸ τὴν πόλιν, *sub urbem, near the town.*

ὑπὸ τὰς αὐτὰς χρόνας, *sub idem tempus, about the same time.*

ὑπ' ἐαυτὸν ποιεῖσθαι, *to reduce under his obedience.*

Οἱ ὑπὸ χειρᾶς, Dionys. Halicar. *those that are in other people's power.*

We likewise read; ὑπὸ πόδα χωρεῖν, *pedem referre, to retire.*

With the Ablative, it may be expounded divers ways:

ὑπὸ γῆ, *under ground.*

ὑπὸ ῥάβδοις ὁμᾶ πάσαις καὶ πελέκεισι, Plut. *with all their rods and axes.*

ὑπὸ Πέρσῃσι ἀρχεσθαι, *to begin with the Persians.*

Ἡ ὑπὸ Γάλλοις γενομένη ἄλωσις, *the taking of the town by the Gauls.*

ὑπὸ τοῖς οἰκείοις ἀμαρτήμασι, *by reason of his own transgressions.*

ὑπὸ τῇ ποιήσει ἐπαινεῖσθαι, *to be commended for his poetry.*

ὑπὸ αἰσχροῖς ἡδοναῖς, Herodi. *because of his debauchery.*

Ἐποίησεν ὑπ' ἐαυτῷ τὰ κατὰ τὴν Φωκίδα, *he subdued the whole province of Phocis.*

ANNO TATION.

So far I have collected whatever to me appeared necessary, relating to the Government of Prepositions; which whoever will be at the trouble of repeatedly reading, I do not at all doubt, but he will be soon capable of forming a right Idea of their Signification, as they occur in Authors. However if there still remain any Difficulties, they will be removed in the next Book, Chap. 12.

R U L E VII.

Of the Questions of Place.

The Questions of Place are answered by Adverbs:

Or by the following Prepositions;

The Question ubi, by ἐν with the Ablative:

The Question quo, by εἰς with the Accusative:

The Question unde, by ἐξ with the Genitive:

And the Question quâ, by διὰ also with a Genitive.

EXAMPLES.

The local Questions are all very easy in the Greek. For they are always answered either by a local Adverb; as Ἀθήησι, *Athenis, to be at Athens*; Ἀθηνᾶζε, *Athenas, to go to Athens*; Ἀθήνηθεν, *ex urbe Athenarum, to come from Athens*; with others that may be seen in the 6th Book, Chap. I.

Or else they are answered by a Preposition adapted to each Question, in all sorts of Nouns, whether of great or small Places, as ἐν Ῥώμῃ, *at Rome*; εἰς Ῥώμην, *in urbem Romam, to Rome*; ἐκ Ῥώμης, *from Rome*; διὰ γῆς καὶ θαλάσσης, *by sea and land*. This last Question hath no particular Adverb to answer to it.

ANNOTATION.

The Poets frequently omit the Preposition, here as well as in the Latin, and sometimes also the Orators, Μαραθῶνι for ἐν Μαραθῶνι, *Thucyd. at Marathon*.

Sometimes the Construction of the Accusative is found in the Question *ubi*, as τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶ, *Luke xi. instead of saying, ἐν τῇ κοίτῃ, pueri mei mecum sunt in cubili*. But we may probably understand there a Participle of Motion with the Verb of Rest, as ἰθὺς εἰσὶ, *instead of ἦλθον, according to what we have said Rule 4*. Though it is observable that sometimes the Repose is put in the Accusative, and the Motion in the Ablative; whereof several Examples may be seen in the preceding List in the Prepositions εἰς and ἐν. From whence it proceeds that in Latin the Preposition *in*, which answers to those two Prepositions, is sometimes put with the Accusative of Rest, and sometimes with the Ablative of Motion, according as we have shewn elsewhere.

CHAP. III.

Of the Government of the Genitive.

RULE VIII.

Nouns that govern, or are governed in the Genitive.

1. The primitive Pronoun is used in the Genitive instead of the Nominative of the Possessive, as πατὴρ μου:
2. A Genitive is also required after Verbals compounded with α: 3. after Comparatives: 4. after several Adverbs: 5. Nouns signifying Cause, are also put in the Genitive:
6. As likewise Nouns signifying Price: 7. Matter: 8. Part: 9. or Time.

EXAMPLES.

1. The Genitive, as we have observed in the Latin Method, always denotes the Possession; wherefore the Greeks frequently put this Case of the Pronoun Primitive, instead of the Nominative of the Possessive, as πατὴρ μου, *pater mei*, instead of saying, *pater meus, my father*; φίλος ἡμῶν, *the friend of us*, instead of *our friend*.

2. They also put this Case after verbal Nouns composed of the privative α, because they consider them as Substantives, Ἀθέατος τῆς ἀληθείας, *who has not seen the truth*; Τίς δ' ἐστὶ θάλαττα θανέει ἀφρονὶς ὦν; *Euripid.*

Euripid. An servus ille, qui caret mortis metu ? Can that man be deemed a slave, that is under no apprehension of death ?

3. After Comparatives, *μείζων ἐμῶ*, major me, greater than me ; *ἀμαρτάνει καὶ σοφῶ σοφώτερος*. Æschin. The wisest of men are sometimes mistaken. *Ἀναρχίας μείζον ἢ ἐστὶ κακόν* αὐτὴ πόλεις τ' ὕλυσιν, ἢ δ' ἀναστατες οἴκους τίθησι, Soph. There is no one greater evil than Anarchy ; 'tis it that destroys whole Towns, and lays waste their buildings. *Ἀρχεῖν μὴδὲν προσέκει, ὡς ἐδὲ κρείττων ἐστὶ τῶν ἀρχομένων*, Cyrus apud Plut. No body is fit to command, unless he excels in goodness those that are to obey him.

ANNOTATION.

We have not mentioned here the Superlative, which also governs a Genitive, because it agrees therein with the Latin, as *πάντων ἀνθρώπων δικαιοτάτος*, Theog. omnium hominum justissimus, the justest of all men, which must be resolved by the Preposition, just as Lucian says, *Ἐγὼ ἐξ ἀπασῶν ἡ καλλίστη ἔδοξα*, I was reputed the handsomest of all.

The Reason of the Government of the Comparative lies also in the Preposition ; for *μείζων ἐμῶ* is as much as to say, *μείζων ἐπὶ* or *πρὸς ἐμῶ*, the same as in Latin, *major me*, that is, *præ me*, or *pro me*, who excelleth in comparison to me ; where we find an exact Conformity between both Languages, if not in the Case, at least in the Cause of the Government, which is the Dependence on the Preposition.

Remarkable Expressions with the Comparative.

Sometimes the Comparative assumes the Particle *ἢ* (as the Latins use *quam*) either with its Government of the Genitive, as *Ὀμίλησα ἀρείοσιν ἢ ὑμῶν* ; or with the Case attracted by that of the preceding Verb, *Ὀμίλησα ἀρείοσιν ἢ περ ὑμῶν*, Hom. Versatus sum cum fortioribus viris quam estis vos ; I have conversed with braver men than you ; or by inserting a Preposition with an Accusative ; *Ἐλάττω ἢ πρὸς τὸ κάλλος τοῦ νομίμην εἶναι τὴν δόξαν*, to think the honour inferior to the merit of the action. *Μείζον ἢ κατὰ τὴν ὑπάρχουσαν εὐρίαν*, Thucyd. Majoribus quam pro suarum facultatum modo ; greater than their fortunes would permit ; or else with *ὥς*, as *Μείζω ἢ ὥς τῷ λόγῳ τις ἂν εἴποι*, Dem. Majora quam ut aliquis explicare ea verbis possit, greater than it is possible for words to explain ; or finally with the Infinitive, as *Μείζων ἢ ὥς φέρειν*, too great to be endured. Which has been introduced only to prevent Ambiguity, or as an Ornament to the Discourse ; though sometimes they neglect using these Circumlocutions, as *Κάλλιον εὖ ποιεῖν φίλους, ὀφειλῶν*, Aristot. instead of *Κάλλιον εὖ ποιεῖν φίλους, ἢ ὀφειλῶν*, it is more commendable to serve one's friends than strangers ; where it is observable that the Genitive *ὀφειλῶν* is governed by the Comparative, though there be an Accusative before *φίλους*, which we must suppose to be done by Virtue of the Preposition that is understood.

There is likewise another sort of Periphrasis used here by the Prepositions, without *ἢ*. *Πλείονος δόξης παρὰ Μωσῆν ἡξίωσαι*, Hebr. xiii. he was counted worthy of more glory than Moses ; that is, in comparison with Moses. *Ἕτερα τὰ ἄλλα πρὸς τὴν ἀρετὴν*, Thucyd. instead of *Ἕτερα τῆς ἀρετῆς*, every thing is inferior to virtue. We find also other Prepositions used on this Occasion, *περὶ, ὑπὲρ, &c.* *Οἱ υἱοὶ τοῦ αἰῶνος τὰς φρονιμώτεροι ὑπὲρ υἱῶν τοῦ φωτός*, Luke xv. the children of this world are more prudent than the children of light. Which Virgil seems to have imitated.

— Scelere ante alios immanior omnes. Æn. i.

They also join other Particles with the Comparative to augment its force, as λίαν, πᾶν, μᾶλλον, πολύ, &c. πᾶν μείζον, *a great deal bigger*; μᾶλλον ἱτοιμότερον, *much readier, a great deal better prepared, and such like.*

Sometimes they put μᾶλλον with the Positive instead of the Comparative, as *magis* in Latin; Μακάριόν ἐστι δίδοναι μᾶλλον, ἢ λαμβάνειν, *it is a happier thing to give than to receive.* And sometimes it is understood; Καλὸν τὸ μὴ ζῆν ἐστίν, ἢ ζῆν ἀθλίως, Menander, *it is better to be dead than to live in misery*; Ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἀνθρώπων, Psalm cxviii. *It is better to trust in the Lord than to put confidence in man.* Bonum est sperare in Domino, quam sperare in homine.

Now because the Force of the Comparison is included in the Particle, as we have proved in the Latin Method, we can also make use of the Superlative, where one would think there ought to be a Comparative, or vice versa; as ὅτε δεινότερόν σε αὐτῷ ἦσθα, Xenoph. *when you even surpassed yourself*; that is to say, ἐπὶ αὐτῷ, or πρὸ αὐτῷ, *præ te ipso, in comparison to thyself.* And in St. John i. πρῶτός με ἦν, *prior me erat*, that is to say, πρῶτος πρὸ ἐμοῦ, *he was before me.* Τὰ ἄρρενα κυέμενα κινήσιματά τε ἐστὶ τῶν θηλέων, Aristot. *The males are much apter to move in the wombs of their mothers, than the females.* On the contrary we find the Comparative put for the Superlative, Μακροῦ πάντων βαρύτερος, Synes. for βαρυτάτος, *a great deal troubler than all the rest.*

It is proper also to observe, that sometimes the Comparison is taken in a bad Sense, though the Words do not seem to import it, as κρείττων τῆς παιδείας, *eruditione melior*, that is to say, *past correction, too bad to be taught any good.* Just as when the French say, *on ne luy sçauroit rien apprendre*, it may bear two different Senses, being applicable to a very learned Man that has Knowledge of every thing; or to a dull heavy Blockhead, that is unteachable.

The Government of Adverbs.

4. A Genitive is also put after several Adverbs, as

Adverbs of Place; Μέχρι Σέσων, Arist. *as far as Susa.* Ἔως τῆ ἐξω τόπῃ. Id. *as far as the place without.* Ἐλεῖνον εὐθὺ Βαβυλῶν, I dream directly towards Babylon. Ἐντὸς ἐαυτοῦ εἶναι, *to be within one's self.* Ἐκτὸς ἐαυτοῦ εἶναι, *to be out of one's self.* Οἱ ἐντὸς λόγων, *the learned, those that are versed in the arts and sciences.* Οἱ ἐκτὸς λόγων, *those that don't concern themselves with the sciences.* Ἐξω βελῶν, *extra tela, extra aleam, out of danger.* Ἐφ' ὧς καλῶς, *propè diras, near a malediction.* Τηλὲ τῶν ἀγρῶν, *far from the fields.* Πορρὺ τῆς ὑποθέσεως, *far from the subject.* Οὐκ ἀποθεν τῆς Ἀντιοχείας, *not far from Antioch.* Πέραν τῆ Ἰορδάνου, *the other side of Jordan.* Πέρα πάσης διηγήσεως, *exceeding all recital or narrative.* Ἐμπροσθεν ἐκείνων τάξιεν, *to place before them.* Κράζει ὀπισθεν ἡμῶν, *she cries after us.* Ἐπάνω πάντων, *above all.* Ὑποκάτω τῆς συκῆς, *under a fig-tree.* Μεταξὺ ἡμῶν καὶ ὑμῶν, *between us and you.* Κυκλόθεν τὰ θρόνους, *round about the throne.* Ἐναντίον ὑμῶν, *in your presence.*

Adverbs of Hiding and Concealing; Κρυφά τῶν ἄλλων, *unknown to the rest.* Λάθρα πατρός, *without his father's knowledge.*

Of Separation; Ἄνευ καμάτου, *without trouble.* Οὔτε συμπόσιον ἀνευ δημοσίας, ὅτε πᾶτος χωρὶς ἀρετῆς ἡδονὴν ἔχει, Procop. *There is no real satisfaction in feasts without concord, nor in riches without virtue.* Δίχα ἐκείνων, *without*

without them. Ἐκτὸς ὠδύνων, *without pain*. Ἰδίᾳ τῶν ἄλλων, *separately by one's self*.

Of Exception; Πλὴν ἄλλων, *excepting the rest*. Χωρὶς τῶν εἰρημένων, *exclusive of what hath been said*. Τὸ γὰρ ἀνώδυον τῆτο, ἐκ ἀνδρὶ μεγάλῳ ἐγένε-
ται μισθὸν τῷ ἀνθρώπῳ· τεθηριῶσθαι γὰρ εἰκός, ἐκεῖ μὲν σῶμα τοιοῦτον ἐλαυθῆαι καὶ
ψυχὴν. The Words of Crantor thus translated by Tully: Istud nihil
dolere non sine magnâ mercede contingit, immanitatis in animo, stuporis
in mente, Tusc. 3. *This indolency is purchased by man at a very extra-
vagant rate, since his body is rendered thereby dull and heavy, and his mind
becomes savage and cruel.*

Of Order; Ἐφεξῆς τῷ ἐνός, *deinceps post unum*. Ἐξω τῆς τάξεως, *extra ordinem*.

Of Number; Ἄπαξ ἐνιαυτῷ, *once a year*.

Of the final Cause; Τῷ βελίσι, *for the best*. Τῷ κέρδι ἐκαλι, *for the sake of gain*. Τῆς ἀληθείας χάριν, *for truth's sake*.

Of Time; Ὅποτε τῷ ἔτει, *at what time of the year*. Ἄπαξ τῆς ἡμέρας, *once a day*. Δὶς τῷ μηνί, *twice a month*. Τρεῖς τῷ ἐνιαυτῷ, *thrice a year*.
Ἔως τῷ νῦν, *to the present time, till now*. Ἀχρὶ τῆς σήμερον ἡμέρας, *to this present day*.

Those that relate to Time and Place; Ἀχρὶ κόρου, *to satiety*. Μέχρι τῷ δυνατόν, *as long as is possible*. Μέσσω λόγων, *in the midst of the discourse*.

Of Exclamation; Ὀμοὶ τῶν κτημάτων! *alas, my poor goods!* ὦ τῷ ἀδικήματι! *O, what injustice!* or simply; τῆς τύχης, *sup. ὦ, what an adventure!*

ANNOTATION.

Sometimes the Genitive precedes the Adverb, whereby it is governed; ἃ ἔχω, Aristot. *without which*, ἃ ἔσω, Id. *in which*. Κινδύνων ὕψος πόρρω, τῶν δ' ὠφελῶν ἐγγύς, *being distant from danger, and near to help*.

Sometimes the Adverb is in the middle, τῆς ἰδίας ἐνεκεν ἔχθρας, Demosth. *moved by a private enmity*.

The Reason of the Government of these Adverbs.

Sometimes it is because of their having the Force of a Noun Substantive; for as the French say, *lors du Concile de Trente*, so the Greeks say ὅποτε τῷ ἔτει, *when, or at what time of the year*. And so of several others, though it is true that the modern Idioms do not always answer to the clearness of the Greek Expression.

Sometimes a Preposition is understood; as τίνος χάριν, that is to say, πρὸς τίνος χάριν, *in cujus gratiam, in whose favour*; χάριν being a real Accusative from χάρις, *gratia*. Just as when Aristotle said, πῶτα μὲν δίκην, *instar fluviorum*, we must understand κατὰ; so *instar* being a real Noun, as well as *exemplar*, supposeth *ad*; *ad instar, after the manner, like*.

Sometimes it is a Division, πανταχόσε γῆς διαδράμοι, Euseb. *he would travel all over the world, or through all the parts of the world*.

Sometimes we find these Adverbs with other Governments, but then it is by Virtue of something else; as ἐγγύς ἐστι τῇ κοιλίᾳ, Aristot. *is near the belly*, where τῇ κοιλίᾳ is the Dative of Relation. Ἰλίον εἰσω, Hom. *into Troy*, where Ἰλίον is the Accusative of Motion. And then εἰσω is the same as the Preposition εἰς.

Sometimes

Sometimes they are put absolutely, *Ἐπὶ ἑξῆς τριακόσια*, Thucyd. *near three hundred years*.

Several Nouns that are put in the Genitive.

We likewise put in the Genitive by Virtue of a Noun, or Preposition understood,

5. The Cause, or why; *Φιλεῖ αὐτὸν τῆς ἀρετῆς*, sup. *χάριν*, *he loves him for his virtue*. *Εὐδαιμονίζει σε τῆς σοφίας*, sup. *περί*, *he thinks you happy for your wisdom*.

6. The Nouns of Price; *᾽Ονησάμην δύο ὀβολῶν*, *I bought it for two pence*.

7. Of Matter; *Πεποιήται λίθῳ*, *it is made of stone*; or expressing the Preposition, *ἐκ λίθῳ*.

8. Of Part; *Ἐπιον τῷ οἶνῳ*, which is akin to the French Phrase, *J'ay bû du vin*; that is to say, *part, and not all the wine*. *Λύκον τῶν ὠτων κρατῶ*, Prov. *lupum auribus teneo*, *I have hold of the wolf by the ears*. Lucian has put a Preposition here, *Ἐκ τῆς ἑρᾶς λαμβάνει*, *to take hold of by the tail*.

9. Of Time, either of Duration and answering to the Latin *quamdiu*, *Πέντε ὅλων ἐτείων*, *during five whole years*; or of the precise Time, and answering to *quando*; *ἡμέρας καὶ νυκτὸς μελεῖν*, *to meditate night and day*.

ANNOTATION.

Nouns of Time, that are put in the Accusative, or in the Ablative.

The Time either precise, or of Duration, is put also in the Accusative, or the Ablative, either with or without a Preposition, as in Latin. But we have mentioned in the Rule, only what was particular in the Greek.

Thus we say for the precise Time, *τῇ αὐτῇ ἡμέρᾳ*, or with the Preposition, *ἐν τῇ αὐτῇ ἡμέρᾳ*, *the same day*. *Τὸν μὲν χειμῶνα, τὸ δὲ θέρος*, sup. *καλὰ*, *hyeme quidem, astate vero*. *Πᾶν τὸ ἀρχαιοτάτῃ διαφέρειν αἰδέσιμον*, Basil. *we ought to reverence every thing that is remarkable for antiquity*.

We likewise say for the Duration of Time, *Ὀκτὼ καὶ δέκα ἔτεσι*, or else *ἐν ἔτεσι*, *during eighteen years*. *Τρεῖς ὅλας μῆνας*, or *ἐπὶ τρεῖς*, *during three whole months*; *Πολὺν χρόνον*, or *ἐπὶ πολὺν χρόνον*, *during a long time*.

Ὅσις πολὺν χρόνον ἀδικῶν ἀκόλας μένει, τῶτον δὲ νομίζειν τὸν ἀτυχέστατον, Justin. *we ought to think that man very unhappy, who lives a long time in his wickedness with impunity*.

Φιλεῖ μὲν γὰρ τὸ θεῖον, ὅς ἀντ' ἀδικίας σφῶν πικρῶς τιμωρεῖσθαι θέλη, τῆς αἰτίας τε, καὶ ἐπὶ πολὺν χρόνον εὐδαιμόνας ἶεν, ἵνα τῇ τῶν πραγμάτων μεταβολῇ μάλλον βαρύνωνται. The Greek Translation of Cæsar attributed to Gaza, where he saith, *Consueffe enim Deos immortales, quò gravior homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res, & diuturniorem impunitatem concedere*, i. *de bello Gallico*: *That it was customary for the immortal Gods, when they pleased to signalize their justice on the wicked, to suspend their vengeance for a while, and permit them to flourish, to render their change of fortune more bitter afterwards and unsupportable*.

Οὕτω καὶ τῶν πονηρῶν ὅσοι τὴν παρὰ τὴν ἀρετὴν ἐκφυγεῖν ἔδοξαν, καὶ μετὰ πλείονα χρόνον, ἀλλ' ἐν πλείονι χρόνῳ τιμωρίαν μακρότεραν, καὶ βραδύτεραν τῶν καλῶν, εἰδὲ γνησασίας ἐκλάσθησαν, ἀλλ' ἐγέρασσαν κολαζόμενοι, Plut. *Thus the wicked that seem to have escaped immediate vengeance for their crimes, are not after*

a long while, but for a long while, not slower, but longer punished; nor does justice overtake them when they are old; but they wax old in their punishments.

The Matter and the Price in the Ablative.

The Matter is sometimes put in the Ablative, as in Latin, though not so often; αἱ μὲν γὰρ κερύχαισι τεύχεα, αἱ δ' ἐλέφαντι, Od. τ. where he speaks of the Gates of Hell, some are made of horn, and some of ivory.

As also the Price; ἰδίῳ θανάτῳ τὸ ποίμνιον πριάμενος, S. Chrys. ransoming his flock at the price of his own death.

The Reason of these Governments.

In short, wheresoever an Ablative Case is governed in Latin, it admits there also of the same Government in Greek, unless it be drawn to the Genitive by Virtue of a Preposition, as it is observed in the Rules. And when an Ablative is put, it is only by Virtue of a Preposition understood; which is proved not only from the general Practice of expressing it thus in the vulgar Languages, but moreover because it is often used so in Greek. Ὀγκυῖσθαι ἐπὶ γένει, ἐπαίεσθαι ἐπὶ πλούτῳ, καὶ φυσᾶσθαι ἐπὶ δυνάμει, εἰδὲν θίμῃσι, Xenoph. To be proud of birth, vain of riches, or haughty in power, is what no body is allowed. Ἡ δὲ κλῆσις αὐτῶν ἐκ εὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μαῖλλον σὺν τῇ εὐεργισίᾳ, Xenoph. these things are not obtained by force, but by mildness and benevolence. Τὸ μὲν χρυσίον ἐν τῷ πυρὶ δοκιμάζομεν, τὰς δὲ φίλους ἐν ταῖς ἀτυχίαις, Isocr. as we make a trial of gold in the fire, so friends are tried in adversity. In like manner the rest.

R U L E IX.

Several Verbs that govern a Genitive.

A Genitive likewise follows

1. Verbs of Admiring. 2. Hindering, Forbidding. 3. Of Excelling.
4. Of Commanding. 5. Of Pardoning. 6. Of Condemning. 7. Of Buying. 8. Of Enjoying. 9. Of abstaining or depriving. 10. Of Sense, (11. except the Sight). 12. Of Caring or Neglecting. 13. Undertaking. 14. Ceasing. 15. Delivering. 16. As also of Distance.

E X A M P L E S.

There is a vast Number of Verbs, which in Greek require a Genitive after them, as those of

1. Admiring. Θαυμάζω σε, I admire you.
2. Hindering or Forbidding. Εἴργειν τῆς θαλάσσης Plut. mari prohibere, to forbid or keep one from the sea. Κωλύει τῷ γίνεσθαι οἰκίαν, Aristot. he debarb from building. Εἴργειν οἶνον, to debar one of wine.
3. Excelling, Surpassing, Overcoming. Πλεονεκτεῖν τῶν πολεμίων, to give an advantage over one's enemies. Οὐδὲν ἄλλο ἡγεμόνι πρόκειται, ἢ τὸ μηδένα ὑπερβαίνειν, μηδὲ ἀβρύνεσθαι, ἀλλ' ἐξ ἴσου πάντων προΐσταςθαι, Epictet. Nothing is more becoming a General, than neither to despise or insult any body, but to behave with equality and moderation towards those under his command.
4. Commanding. Τῶν οἰκείων ἀρχειν, Isocr. to command his servants. Ἡδονῆς κρατεῖν, to be under no subjection to pleasures. Ἀνθρώπων μοναρχεῖν, Lucian, to have a supreme command over mankind. Αἰσχροῦ τῶν μὲν οἰκείων ἀρχειν, ταῖς δὲ ἡδοναῖς δουλεῖν, Isocr. it is a dishonour to command one's slaves, and at the same time to be a slave to one's passions. And also δεσπάζειν, κυριδεῖν, δυνασδεῖν, βασιλεύειν, τυραννεῖν, and such like.

From

From hence we find in the Scripture, *dominetur piscium maris*, &c. and in Hor. *regnavit populorum*.

5. Forgiving or Sparing; Συγνώσκω σοι τῆς ἀπάτης, Philostr. *I forgive you your mistake*. Ὁς φειδεται τῆς βασιλείας, μισεῖ τὸν υἱὸν αὐτοῦ, Proverb. *qui parcat virgæ, odit filium suum; he that spares the rod, hates his child*.

6. Condemning and Accusing. Ἐαυτὸν κατήγορεῖν, *to accuse one's self*. Ὁ κακὸς τάχις αὖ καὶ ἀγαθὸς καὶ τὸ ἀγαθὸν δὲ οὐ κακὸν ἐξιδίως, Basil. *The wicked are forward in condemning the just; but the just are slow in censuring the wicked*.

7. Buying. Τῶν πόνων πωλῶσιν ἡμῖν πάντα τ' ἀγαθὰ θεοί, Epichar. *We purchase what blessings we receive of the Gods, at the price of our labours*. Which Horace seems to have intended to express in these Verses:

— Nil sine magno

Vita labore dedit mortalibus —

8. Enjoying, partaking, taking, accepting, admitting, acquiring, and the like. Ἀτέλανε τῶν παρόντων, Isocr. *he enjoyed what he had at present*. Τῆς φιλοσοφίας ὀναίμην, Syn. *let me enjoy my philosophy*. Πιπίσκοις με τὰς τῆς φαρμάκων, Lucian. *offering me this poison to drink*. Σίτε καὶ πόσι κοινῶν, Xenoph. *to eat and drink in common*. Μάχεσθαι λογισμῶ, Plato, *particeps rationis, capable of reason*. Οὐκ ἀποδέχονται τῶν λεγόντων, Aristot. *they don't approve of those that say*. Ἐπαίνε τυχεῖν, Dem. *to acquire praise*. Τῆς ἀρετῆς ἐπιχέσθαι, Isocr. *to attain to virtue*. Κληρονομήσαι τῆς βασιλείας αὐτοῦ, Lucian. *to inherit his staff*; though this is also joined with an Accusative; Ὡς ἐπεκράτησαν τῶν πόλεων, Herodot. *as they made themselves masters of the towns*.

9. Depriving, whether one's self or another, abstaining from, missing one's Aim, and others opposite to those of the preceding Article; as, Ἀμφοτέρων ἡμαρτήκαμεν, Thucyd. *we have missed them both*; σφαλέντες τῶν ἐλπίδων, Herod. *deceived in their hopes*; μὴ ψαδῶν τῶν ἐλπίδων, Basil. *that his expectations may not be frustrated*; ἀποστερεῖν ἑαυτοῦ τῆς σωτηρίας, Chryf. *to deprive themselves of salvation*; ἰσχυρίζεσθαι με τῶνδε, Eurip. *you will deprive me of this*; στερεῖσθαι νίκης, *to be deprived of victory*; ἀνῴγειν οἶνον καὶ ψαδολογίας, Plut. *to abstain from wine and untruth*; κυάμων ἀπίχεσθαι, *to abstain from beans*, just as Horace said, *abstineto irarum, don't give away to passion*.

10. Of Sense; Εἰ τις αἰσθῆται ψ. φ. Aristoph. *if any body should hear a noise*; αἰσθάνεσθαι τῶν ὀσμών, Aristot. *he perceives the smell*; δογμάτων θείων ἐπακχεῖν, *to give attention to the divine doctrines*; ἀμφοῖν ἀκοῶσθαι, *to hear them both*; ὀσφραίνεσθαι τὸ ψυχρὸν, Aristot. *he smells the cold*; γαστρεῖσθαι κακῶν, Eurip. *to have a taste or trial of misfortune*; τῆς κεφαλῆς ἐπιψαλοῦ, Aristoph. *he laid hold of him by the head*; ψαύειν νοσήντος, *to feel, or touch a sick person*.

11. We must except Verbs of seeing, which govern an Accusative in quality of Actives, Ἰδεῖν σε, Luke viii. *to see you*. Οὐδένα ἑώραπε, Acts ix. *he saw no man*.

Verbs of the other Senses have also sometimes the same force; as Ὡς δὲ ἐγούσατο τὸ ὕδωρ, John ii. *when he had tasted the water*. See Rule 11.

12. Caring and neglecting; Ἡμῶν οὐδὲν κηδεσθαι, Plato, *to take no care of us*. Σὺ δ' οὐ φρονίῳ, Aristoph. *I won't mind you*. Ἀμελεῖς τῶν φίλων, Xenoph. *you neglect your friends*. Ὁλιγώρουν τῶν κοινῶν, Isocr. *they neglected the*

the affairs of the commonwealth. Ὡς μελαμύνειν ἀνάγκη, *whereof we must certainly repent.*

13. Undertaking, endeavouring, beginning, pursuing, &c. Στοχάζομαι σκοπῇ, *I aim at the mark.* Πειράσαντες τὴν χώραν, *having endeavoured to discover and surprize the place.* Ἀνιλαμβάνεσθε τῶν πραγμάτων, *Dem. undertake the management of the affairs.* Κατάρχεσθαι τὸ λόγος, *Plut. to begin the discourse.* Ἐχέσθαι τῶν προκειμένων, *Herod. to pursue one's design.*

14. Ceasing, desisting, quitting, leaving, and others contrary to the foregoing: Ἐληξαν τῆς θήρας, *Xenoph. they left off hunting.* Τῆς ὀργῆς ἵπαισατο, *Herodi. his anger is over, he is appeased.* And with the Active: Ἐκέῖνον τῆς ὕβρεως ἵπαισαν, *Isocr. they made him desist from his insolence;* from hence Virgil has taken

— *Tempus desistere pugnae.* Æn. 10.

And Hor. *Desine mollium — Tandem querelarum.*

15. Delivering; Ῥύσασθαι ἀνέρα λύμης, *Apollon. to save a man from ruin.* Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας, *Aristoph. who would cure you of your sore eyes.*

16. Verbs of Distance, Separation, Difference, and such like; Δεῖχ' ταύτης σάδιος δέκα, *Xenoph. he was ten furlongs distance from that place.* Οὐδὲν διόισι ἐτίξω, *Aristot. there will be no manner of difference between him and the other.* Πολλῷ γε κ' δεῖ, *Dem. there is a great deal wanting, it is far short of.* Ὀλίγω δέω λέγειν, *Id. I am almost ready to tell, I am very near telling.* Νησιᾶ ἀληθῆς, ἡ τῶν κακῶν ἀλλοτρίωσις, *true fasting consists in abstaining from vice.* Χωρίζεται τῷ Θεῷ ὁ μὴ συνάπλων ἑαυτὸν διὰ προσδ'χῆς τῷ Θεῷ. *Chrysost. He separateth himself from God, that does not join himself to him by prayer.*

ANNOTATION.

There are several Verbs that govern a Genitive, as those of condemning, remembering, esteeming, signifying the Passions or Affections of the Soul, which I have omitted in the Rule, as not differing from the Latin.

The Reason of this Construction.

Now in the last mentioned, as also in those that are particular to the Greeks, it is easy to see that the Government depends but on three things; either on a Preposition understood, or an Accusative understood, which includes the right Government of the Verb (having elsewhere proved that no Verb, neither in Greek, nor in Latin, can govern really of itself a Genitive) or on δίκην, χάριν, or ἕνεκα likewise understood.

Thus when we find. Ἀφίημί σε τῶν ἐγκλημάτων, *Dem. absolve te criminum;* we must understand δίκην or γεγραφὴν, as Demosthenes himself said, Κτησιφῶντα γεγραφὴν ἱερῶν ἰδιώκης; *Ctesiphontem sacrarum tabularum reum agebas;* or else we must understand a Preposition, as Xenoph. Διώκω σε περὶ θανάτου, *I have a capital crime to alledge against you.*

Τῶν φίλων μέμνησο, *Isocr. remember thy friends,* sup. περὶ, as he has used it elsewhere, ἐμνήσθης περὶ τοιαύτης γυναικός, *you remember this woman;* or we must understand μνήμην, *memoriam*, λογισμὸν, *cogitationem*, or some such thing.

Ἐργεῖν τῆς θαλάσσης, *Plut. to drive from the sea,* sup. ἀπὸ, as in Xenoph. ἀπὸ τῶν αἰσχεῶν κωλύσαι, *to hinder one from committing shameful things.*

Silius Italicus has expressed himself in the same manner:

A a a

— Capte

——— *Captæ prohibere nequiret*
Cum Pænos aquilæ——lib. 6.

Τῶν σωμάτων ἐπιμέλειαι, Xenoph. *they take care of the body* ; just as Apul. says, *curare corporis*. We must understand *περὶ* or *ὑπὲρ*. *Περὶ τῶν αὐτοῖς μέλει*, Isocr. *they take care of this*. *Μελεῖαν ὑπὲρ τῶν κοινῶν*, Id. *to take care of the public affairs*.

Ἐλευθερῶ σε τῇ πόνῃ, Eurip. *I free you from this toil*, sup. ἀπὸ, as in S. Matt. vi. *Ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, *libera nos à malo*. Livy has put in the Genitive, *levarent animum religionis*.

Εὐνῆς κοινωνεῖν, Herodi. *letti esse consortem*. In like manner Plautus, *paternum servum sui participant consilii*, sup. *περὶ*, or the Accusat. *μέρος*, partem, Isocr. *Τῶν κινδύνων πλείστον μέρος μεθεξέσται*, *they will share the greatest part of the dangers*.

Sometimes they join two Genitives with the same Verb, whereof one is governed by a Preposition understood, as in the preceding Examples ; and the second by a Noun expressed or understood, which is governed by a Verb, or in some other manner ; as *κατήγορῶ σε ἀπάντων τῶν τετραρῶν*, Æsch. *accuso tui* (sup. *malitiam*) *de omnibus quatuor rebus*, *I lay these four things to your charge*.

Τίς γάρ ἐκ ἀγάσασίω τῶν ἀνδρῶν ἀρετῆς ; Dem. *who could help admiring the generosity of these men* ? where *ἀνδρῶν* is governed by the Verb *ἀγάσασίω* ; and *ἀρετῆς* by *ἐνκεκα* understood ; or else *ἀρετῆς* must be the Case belonging to the Verb, and *τῶν ἀνδρῶν* must be governed by *ἀρετῆς* itself. Which Virgil has imitated lib. 12.

Iustitiæ prius mirer, bellivæ laborum ?

Ὅν σὺ ἐλάττω τῶν ἡδονῶν ἐποίησας, Lyfias, *whom you had less value for, than for your pleasures* ; where *ἐλάττω* governs *τῶν ἡδονῶν*, as a Comparative, and is governed itself by *περὶ* or *πρὸς* understood ; conformably to what this Author has written elsewhere, *περὶ εὐδενὸς ἡγνῆτο*, *pro nihilo putabant*, *they set but very little value*. And Isocrates, *πρὸ πολλῆς ποιησαίμην*, *I should value very much, I should have a great esteem for*. And in like manner the rest.

CHAP. IV.

The Government of the Dative, and of the Accusative.

RULE X.

Of the Dative.

1. Verbs of adoring or supplicating.
2. Admonishing.
3. Fighting.
4. Conversing.
5. Following.
6. Overtaking and Running.
7. As also Verbs compounded with *ὁμᾶ*, all govern a Dative Case.

EXAMPLES.

The Dative, as we have observed in the Latin Method, marks in all Languages the Reference of the Action of the Verb ; that is to say, the Attribution by which it is shewn, that something is done or happens to another ; wherefore this Case may be put almost every where, in Greek, as well as in Latin. But I have only taken notice here of what seems more particular to this Language, as after

1. Verbs

1. Verbs of adoring or supplicating ; Προσκυνεῖν τῷ Θεῷ, *to adore or worship God.* Εὐχέσθαι Θεοῖς, *supplicare Diis, to pray to the Gods.*

2. Verbs of admonishing or reprimanding ; Κελεύεσθαι τῷ ὄχλῳ, *to command the people.* Πειράσσομαι σοι συντόμως ὑποτίθεσθαι, *Isocr. I shall endeavour to advise you in a few words.*

Δημήτριος ὁ Φαλερεὺς Πτολεμαίῳ τῷ βασιλεῖ παρῆνε τὰ περὶ βασιλείας καὶ ἡγεμονίας βιβλία κλᾶσθαι, καὶ ἀναγινώσκειν· ἃ γὰρ οἱ φίλοι τοῖς βασιλεῦσιν ἐπαρξέμενοι παραινέειν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται, *Plut. Demetrius Phalereus advised king Ptolemy to make a collection of whatever books related to regal duty and government, and to read them afterwards with attention ; for therein princes can find those counsels that their courtiers are afraid to give them.*

Πισὸς ἦγε, μὴ τὰς πᾶν ὃ, τι ἂν ποιῇς καὶ λέγῃς ἐπαινεῖν, ἀλλὰ τὰς τοῖς ἀμαρτανόμενοις ἐπιτιμᾶν, *Isocr. Do not think them your friends, that are ready to extol every thing you say or do, but those that reprimand you for doing wrong.*

Τοῖς μὲν διὰ φύσιν αἰσχροῖς ἐδίδε ἐπιτιμᾶ, *Aristot. Ethic. 3. No body ought to reproach another for his natural deformities.*

3. Of fighting, contradicting, opposing, and the like ; Ἀλλήλοις περὶ λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μὴ. *Plato. you may dispute but not quarrel about words.* Μάχεσθαι τοῖς πολεμίοις, *Dem. to encounter with the enemy.* Στασιάζοντες ἀλλήλοις καὶ πολέμῳ, *being divided among themselves, and engaged in an intestine war.* Οὐκ ἂν ἔγωγε θεοῖσιν ἐπηρεάζοιμι μαχοίμην, *Pl. ξ. nor will I fight against the heavenly Gods.* Ἰσχεο, μὴδ' ἐθέλ' οἷόν ἐριζέμεναι βασιλεῦσιν, *Pl. β. Give over, and presume not to quarrel alone with the kings.*

Thus Virgil has said

— Solus tibi certet Amyntas *Eclog. 3,*

And likewise

— Placitone etiam pugnabis amori ? *Æn. 4:*

4. Of conversing, entertaining or discoursing ; Πᾶς ὁ προσδύμενος τῷ Θεῷ διαλέγεται, *Chrysost. Whoever prayeth, converseth with God.* Τῷ Θεῷ ὡς ἀληθῶς λαλῶμεν τῷ καιρῷ τῆς προσευχῆς, *in reality we converse with God in time of prayer.* Προσηλθον αὐτῷ, *Matth. xxi. Accesserunt ei, they drew near to him.* Μὴ κακοῖς ὁμιλεῖ, *Solon, do not converse with the wicked.*

5. Of following, going, running after, or accompanying. Ἐπίεται τῇ ἀχαριστίᾳ ἢ ἀναισχυνίᾳ, *Xenoph. impudence bears company with ingratitude, or comes after ingratitude.* Ταῖς δυνάμει ἀκολουθεῖ εὐθυμία, *prosperity is generally followed by softness and effeminacy.* Τῷ ἀργῷ καὶ σχολάζειν ἐπίεται τὸ ἀπορεῖν, καὶ τ' ἀλλότρια πολυπραγμονεῖν, *Dem. poverty and curiosity about other people's affairs follow laziness and indolence.* Ἐπιδύ τοῖς τρεπνοῖς εἴθε τὰ λυπηρὰ, *Masch. sorrow generally comes after pleasure.* Καὶ δὲ πολὺ μῆποτε προσδραμόντες ἀφυλάκτος αὐτοῖς, καὶ τὴν ἐκ τῆς ἀπολαύσεως τέλειν εὐδὴν ἡττοσάμενοι βλαβερόν, ἐγκεχυμένον τῇ πρῶτῃ γάστρῃ τὸ τῆ διαβολῆς καλῶπιον ἀγκιστρὸν, *S. Basil speaking of a wordly life, it is to be apprehended, that running after these things with too much greediness, and too little circumspection, without thinking there is any harm in the pleasure we receive from the enjoyment of them, we should be so unhappy as to swallow at the first pull the devil's bait therein concealed.* Καὶ ὅσα τότε ἐπιτηδῆματα ἐνέπεται τῷ

βίῳ, Cæteraque quæ comitantur huic vitæ, Cic. Tusc. 5. *And whatever other cares attend this sort of life.*

6. Verbs compounded with ὁμῶς; as ὁμόθυχοι ἐκείνῳ, unanimous, or of the same mind with him. Ὁμώσιον τῷ πατρί, consubstantialtem patri, of the same substance with the father.

R U L E XI.

The Government of the Accusative.

1. The Attics frequently put the Accusative for the Dative and Genitive;
2. All Verbs govern an Accusative of the Noun, which they form themselves.
3. An Accusative is frequently put where κατὰ is understood.

E X A M P L E S.

The Accusative is put in Greek as in Latin, after Verbs of an Active Signification. But besides this

1. The Attics frequently put this Case after Verbs, that we have said require a Genitive or Dative. Ἀρέσκει σε, placet tibi, te delectat, it pleases you. Γευσάμενον γάλα, Luci. *tasting the milk.* Περὶ ἂν ἀμφοῖν μύθου ἀκρόσης, οὐκ ἂν δικάσας, Aristoph. *Do not judge before you have heard both sides.*

Ὅταν βάλῃται Θεὸς δὲ πρᾶξαι πόλιν, ἀνδρας ἀγαθὸς ἐποιήσιν ὅταν δὲ μέλλῃ δὺς πρᾶξαι πόλιν, ἐξείλε τὸς ἀνδρας ἀγαθὸς τῆς πολέως, Plato: *When God has a mind to favour a town, he bestows righteous men upon it; and when he intends to chastise it, he takes the righteous away.* Καλῶς ποιεῖτε τὸς μισῆντας ὑμᾶς, Matth. v. *Do good to them that hate you.*

Such also are the Verbs λέγω, ἀγορεύω, ἰσῶ, which with the Accusative of the Person, assume also an Adverb of Quality. Τὸν φίλον μὴ κακῶς λέγε, Plut. *Do not speak ill of your friend.* Μὴ λέγε κακῶς τὸν τεθνηκότα, Solon. *Do not speak ill of the dead.* Τὰ ἀπὸ λιμένων προσποριζόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως, Aristot. *They employed the customhouse revenue in the service of the commonwealth.* From whence the Latins have borrowed *utor hanc rem. Mea utantur sine*, Ter.

2. All Verbs may likewise govern the Accusative of the Noun they form themselves, or of another that corresponds to it; Πλέον πλεον, navigans navigationem, *undertaking a voyage by sea.* Γάμους γαμῶν, nuptias iniens, *marrying.* From whence the Latins have borrowed, *vivere vitam, gaudere gaudia*, and the like.

Ἀδικία ἦν ἀδικῶ σε, *the injustice I do you.* Thus Lucian speaking of certain Rivers saith, Οἱ μὲν οἶνον, οἱ δὲ γάλα, εἰσὶ δὲ οἱ καὶ μέλι ἐρῶν, *some storved with wine, others with milk, and some even with honey.*

3. They use also this case on several Occasions, wherein κατὰ is understood; as Σὺξ τ' ἔνομα, καὶ τὴν πατρίδα, sup. ἐξί, *nomine Syriae*; that is to say, κατὰ τ' ἔνομα, καὶ τὴν πατρίδα; from whence the Latins have taken, *cætera Grajus*, Virg. instead of *quod ad cætera.* *Alia id genus*, and the like.

Τὸς συντετριμμένους τὴν καρδίαν, contritos corde, Psalm cxlyi. *that have a contrite heart.* Πονεῖν τὰ σκέλη, Aristoph. *to have a pain in one's legs.* From whence the Latins have borrowed, *fractus membra*, Hor. *Os, humerosque Deo similis*, Virg. and others of the same sort.

This is also usual with the Passive; Ἀφαιρεθέντες τὰ χεῖρᾶτα, *stripped of their substance.* Ἐπιτέπομαι τὴν δίκην, deferor arbitrium, *for deferatur mihi,*

mihi, they refer the affair to my judgment. Τὴν δ' ἐκ χειρῶν ἀπαράζομαι, Eurip. she is snatched out of my hands. Ἄ χρεώσῃμαι, Hesiod. what is owing to me. Οἱ πολλοὶ τῶν ἱματίων ἐπιβαλλόμενοι, Aristot. upon whom a great many cloaths are thrown. Ὅλον ὄρεον ἐπικεῖμαι, Lucian, I have a whole mountain a top of me. Πισυνόμενος τὰ μέγιστα, Greg. intrusted with things of the greatest consequence. Ὡς βιάζομαι ταδε, Sophocl. since I suffer violence in these things. Πάντα ἐξαπατημένοι, Dem. deceived in every thing.

Sometimes we may understand διὰ, or some other Preposition, rather than κατὰ, as Τεταρασμένων τὴν πρὸς τὴν πόλιν οἰκειότητά Φιλίππου γεγενημένην, Dem. that is to say, Διὰ τὴν οἰκειότητά, having been uneasy by reason of the intimacy which this city had contracted with Philip.

R U L E XII.

Of Verbs that have two Accusatives.

1. Verbs of giving, 2. taking away, doing good to, or hurting, 3. absolving, 4. and accusing, govern two Accusatives.

E X A M P L E S.

It is by Virtue of this Preposition κατὰ or πρὸς, or such like, that there are so many Verbs which have two Accusatives in the Greek, one of their own natural Government, the other of the Preposition; such as not only those of teaching, asking, dressing, and admonishing, which have two Accusatives in the Latin; but moreover the following Verbs

1. Of giving and doing good to; Γάλα ὑμᾶς ἐπότισα, 1 Cor. iii. I have fed you with milk. Βούλει σε γεύω μέθυ, Eurip. Shall I give you some wine to taste? Στάς πρὸς ἐμπιπλῶν σε, Psalm cxlvii. And filleth thee with the finest of the wheat. Ἀκησιεῖς με ἀγαλλίασιν, Psalm li. Thou wilt make me hear a song of gladness. Ἀνάγκη τὸς ἀνθρώπους τοιαῦτα πάσχειν, οἷάπερ ἂν τὸς ἄλλους δράσῃσι, Isocr. It is fit that men should submit to the same treatment as that which they have made others suffer.

2. Of taking away, hurting, depriving, and the like; Τὴν ζωὴν ἀφείλετο τὸν ἀνθρώπον, Galen. to take away a man's life. Ἀποστερεῖ με τὰ χρηματία, Isocr. he deprives me of my goods. Ἐξείσι τοῖς ἐφόροις τὸν βασιλέα δράσι τῶτο, Thucyd. the Ephori are allowed to use the King thus. Κακὰ πολλὰ ἐργασμαι τὸν ὑμέτερον οἶκον, Id. I have done a great deal of harm to your house. Τὰ τοιαῦτα τὸν ἀδελφὸν διαδίντος, Chryl. of one that uses his brother thus. Οἷα Ἀντίοπην ἐμίσατα, Apollon. what he designed to do to Antiope.

3. Of accusing, absolving, &c. Τίνα γραφὴν σε γίγχαπται, Plato, what had he to lay to your charge? Δίκας εἶλεν Εὐπολιν δύο, Isæus, he convicted Eupolis of two different crimes. Ἀς δίκας τῶτον ἀπέφυγον παρόντα καὶ ἀντιδικῆντα, Dem. in which trials I was discharged, though he was present, and spoke against me. And such like.

A N N O T A T I O N.

The Case that is governed here by a Preposition, is retained also in the Passive, as we have already seen in the foregoing Rule. Πλέτε παλεῖν κλῆσιν ἐξεσημένην, Soph. deprived of her father's fortune. Ἀναγκαῖον ὄφλημα τὴν εἰς Θεὸν ἀγάπην ἀπαιτούμεθα, Basil, the love of God is demanded of us as an indispensable duty.

CHAP. V.

Of the Passive Verb, and of the absolute Case.

RULE XIII.

Of the Verb Passive.

Verbs Passive are joined with a Dative ; or with a Genitive governed by ὑπό, παρὰ, or πρὸς.

EXAMPLES.

Verbs Passive, as likewise Verbs of a Passive Signification, are joined with a Dative ; as, Πειποίηταί μοι, factum est mihi, *instead of à me, I have done this.* Τα τοιαῦτα μεμελέτηται αὐτῷ, Lucian, talia ei sunt meditata, *he has taken care of all this.* Τὸ ψεύδεσθαι δολοπρεπές, καὶ πᾶσιν ἀνθρώποις μισεῖσθαι ἄξιον, *lying is the practice of slaves, and ought to be detested by all mankind.* Οὐκ ἔστι πικρῶς ἐξετάσαι τί πείραχται τοῖς ἄλλοις, ἀν μὴ παρ' ἡμῶν αὐτῶν πρῶτον ὑπάγξῃ τὰ δέοντα, Dem. *we are not allowed to inquire with severity into other people's actions, unless we have first discharged our duty ourselves.*

But they often assume a Genitive governed by one of these Prepositions, ὑπό, παρὰ, πρὸς ; as Διδάσκομαι ὑπὸ σὲ ; doceor à te, *I am taught by thee.* Ὅταν ὁ νῦς ὑπὸ οἴνου διαφθαῖ, ταῦτα πάσχει τοῖς ἄρμασι τὴς ἡνίοχος ὑποβάλλουσι, *when the mind is overcome by wine, it is like to a chariot that has lost its driver, Isocr.* Ὑπὸ γυναικὸς ἀρχεῖσθαι ὕβρις ἀνδρὶ ἐσχάτη, Democr. apud Stob. *it is the very greatest of infamies to be under pettycoat government.* Οἷα πρὸς ἄλλῃ μὴ παθεῖν ὅπως θέλεις, τοιαῦτα καὶ σὺ μὴδὲ δεῖν ἄλλῳ θεῖν, Nazianz, *what you do not care should be done to yourself, do not do that to another.* Παρ' ὧν τὴν ἀρχὴν τῷ ζῆν εἰληφάμεν, καὶ πλεῖστα ἀγαθὰ πεπόνθαμεν, εἰς τούτους μὴ ὅτι ἀμαρτεῖν, ἀλλ' ὅτι μὴ ευεργετήντας τὸν αὐτῶν βίον καταλῶσαι, μέγιστον ἀσέβημα ἔστι, Lycurg. *It is the very highest degree of iniquity, not only to transgress against those of whom we have had our birth, and what other blessings we enjoy, but even not to be ready to expose our life for their service and interest.*

ANNOTATION.

Sometimes they are joined with the Preposition ἐξ, but not very frequently ; Ἐκ τῶ φίλων πεισθεῖσα ; Sophocl. *by which of her friends persuaded ?* Εἰ τι χαλεπὸν ἐκ τῶν κολακῶν πέποιθας, ἀνάτι σοι, Luci. *If your flatterers have done you any harm, I am not to blame.*

Sometimes the Preposition is understood, and the Genitive is put without it ; Πολλὰ ἑλαττωματὰ Ἀισχύρου, Dem. *I am inferior to Æschines in several things.* Ἡτῶσθαι τῶν συμφορῶν, Isocr. *to sink under misfortunes.* Νυδίσσῃ, Ath. *slave to one's belly.*

RULE XIV.

That in the Greek there are three absolute Cases.

1. The Genitive is sometimes made an absolute Case ; 2. sometimes the Accusative ; 3. and sometimes the Ablative.

EXAM.

EXAMPLES.

By an absolute Case we understand the Participle or Verbal Noun with its Substantive, which seems independent in Discourse, and nevertheless is governed by a Preposition understood.

1. Thus because the Greeks have Prepositions of three different Governments, we may observe that they have therefore three absolute Cases, the commonest of which is the Genitive; as Ἐμὶ παρόντος, *me præsente, in my presence.* Τάττε δ' ὅντος τοιούτου, *Arist. which being thus,* Χειμῶν ἥδη ἀνέχουσαν, *Thucyd. sup. παρόντος, they retired towards the beginning of winter.* Καὶ μικρὸν κακίων ἐξετραχίλισε, *Xenoph. sup. δόντος, and he had like to break his neck.* Ἐλθόντων δὲ, *when they were arrived.* Ὑποτοσολῶν, *Xenoph. as it rained very hard.* Μυθολογηθέντος, *it being fabled.* Θεὸς δίδοντας, μηδὲν ἰσχύει φθίνει. Καὶ μὴ δίδοντας, μηδὲν ἰσχύει πῶν, *Nazianz. With God's assistance, malice or envy cannot hurt us; and without his assistance, our endeavours cannot do us any good.*

2. Sometimes we find it in the Accusative, as Ὡς τὸν ἄνδρα τῷτο ποιήσῃ, *the man going to do this.* This happens frequently to the Neuter Participle taken impersonally; Ἐξὸν φυγεῖν, μὴ ζῆται δίκην, *Alcibiad. in Apoph. When you can make your escape, do not try to clear yourself.* In like manner Εὖ παρασχόν, παρὰ λυχόν, and such like. Ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικημένους, ἐκ μὲν εἰρήνης πολεμεῖν, ἔξ δὲ παρασχόν ἐκ πολέμου πάλιν ἐνυμῆναι, *Thucyd. lib. 1. It is the part of a wise and moderate man to live quietly, as long as no injustice is done him; and of a brave man, when he is wronged, to do himself justice by going to war, and if he gains any advantage to improve it, by exchanging war for an honourable peace.* Τῷ δίκαιῳ λόγῳ οὐκ ἔστιν ἐνδεῖ, ὃν ἔδει πῶ (παρὰ τυχόν ἰσχύει τιμήσασθαι) πρὸς τοὺς τῷ μὴ πλέον ἔχειν ἀπελάττει. *Id. eod. lib. You now talk to us of justice, which with nobody (when force could prevail) has hitherto so much weight, as to prevent them from pursuing their advantage.*

Τρία μὲν ὄντα λόγῳ ἄξια τοῖς Ἕλλησι ναυικά. τὸ παρ' ὑμῶν, καὶ τὸ ἡμέτερον, καὶ τὸ Κορινθίων. τῶν δ' εἰ περιόψεσθε τὰ δύο εἰς τὸ αὐτὸ ἰλθεῖν, &c. *ibid. where it is visible that τρία μὲν ὄντα is an absolute Case, the same as if he had said, τριῶν μὲν ὄντων, there being three considerable fleets among the Greeks, yours, ours, and that of the Corinthians; if you permit two of those to be joined, &c.*

3. And sometimes it is put in the Ablative; Οἷς γινόμενοις πῶς ἐκ ἐκότητος μέλα φρονόη; *Isocr. Upon which success is it not fit you should have a good opinion of yourself?* Παρίοντι τῷ ἐνιαύτῳ, φαίνεσι πάλιν φρενῶν, *Xenoph. at the close of the year, they order new levies to be made.* Παράσῃ ἐκείθεν τῷ Ἰησῷ, *transfunte inde Jesu. Matt. ix. and as Jesus passed forth from thence.*

ANNOTATION.

The Greeks give also the name of absolute Case to that of the Cause, Matter, and Time, whereof we have spoken in the 8th Rule.

As also to that 1. of the Instrument, 2. Manner, 3. and efficient or assisting Cause, which in Greek are put in the Ablative depending on a Preposition, as in Latin.

1. The Instrument, Τῷ ξίφει ἐπάταξε, *he struck him with his sword,* sup. ὡς, as in Eurip. Ἐν βέλῃ πηλῆϊ, *pierced with a dart.* And in the scripture, in virga ferrea, *with an iron rod.*

2. The

2. The manner ; Καὶ τῷτο, ἢ λόγῳ μόνον, ἀλλ' ἔργῳ, Aristot. *and this not only by words, but also by deeds.* Ὁ τῇ φύσει ἀγαθός, καὶ ἀγαθῶν πάντων παρκελτικός, Greg. Nyss. *he that is good by nature, and giver of all that is good.* Γυνὴ τῷ προσώπῳ κοσμημένη, τὴν τῆς ψυχῆς ἀμορφίαν ἐμφαίνει, Democr. apud Stob. *a woman that embellishes her face, discolours the deformity of her mind.*

The Preposition is used here thus, Ἐκ τίνος τρόπου, Dem. *in what manner ?* Ἐφ' οἷς ἔχαιρον, Id. *ob quæ gaudebant, for which they rejoiced.* Ἐπηρεμένῳ ἐπὶ πλούτῳ, Xenoph. *elatus ob divitias.* Δεῖ τὴν βασιλείᾳ ἐπὶ μηδενὶ μᾶλλον χαίρειν καὶ τέρπεσθαι, ἢ ἐν τῷ τὴν ὑπηκόων εὐεργεσίῳ, Philo, *The greatest pleasure and delight of Kings ought to consist in doing good to their subjects.*

An Accusative may also be put here along with a Preposition ; Διὰ κατεργίας καὶ φιλοπονίας, ἐν τῶν ὄντων ἀνάλωτον πίπτει, Dem. *There is no one blessing in nature, but what is attainable through labour and industry.* Δι' αἰσχύνης καὶ ἑσθυρίας, καὶ τὰ πάντως ἐπιπλέαια δυσχερῶς εἰναι, Id. *The commonest and easiest of things are rendered difficult by laziness and effeminacy.*

3. The efficient cause, as ἐὰν μὴ καμῇ τινι νόσῳ, Aristot. *unless he be afflicted with some distemper,* sup. ἐπὶ, as he has put it elsewhere ; Θόβῳ, λύπῃ ἐν' ἄλλοτέροις ἀγαθοῖς, invidentia est ægritudo propter alterius res secundas, Cic. *Envy is an uneasiness at other people's prosperity.* We may also understand here σύν, as σύν Θεῷ, *with God's help.*

This efficient Cause is also put in the Genitive, Διὸς πεφυκός, Eurip. *born of Jupiter ;* instead of which Isocr. has said, Ἐξ ἧς ἐφυσαν, *of whom they were born.* Likewise Euripides, Ἐφ' Ἀερόπης ἀπο, *born of Aerope,* and Aristot. Πάντα τὰ γινόμενα, ὑπὸ τέ τινος γίνεσθαι, καὶ ἐκ τινος, *Whatever exists, is made by something, and of something.*

The manner of resolving the absolute Construction.

We must therefore, in the absolute Construction of the Participle, always understand a Preposition, in whatsoever Case it be, as in Cæsar 1. de Bello Gall, *Is dies erat ad V. Cal. Aprilis, L. Pisone, et A. Gabinio Consulibus.* Which the Greek attributed to Planudes, or to Gaza, has expressed by the Preposition ; Ἐπὶ ὑπάτων Λυκίου Πίσωνος, καὶ Αὔλου Γαβινίου, *under the Consulship of Lucius Piso, and Aulus Gabinus.* And in Lucian ; αἰφνιδίως, ἐπὶ παρόντι, ἀρχαμένῳ ὁ διάκονος τὰ σοὶ παρακείμενα, &c. *Repete minister tollens ea quæ tibi erant apposita. Of a sudden the servant taking away, though you was still present, what was set before you.* Where it is visible that ἐπὶ παρόντι is the same as σὺ παρόντι, *te præsentem.* Thus in Xenoph. Δόξαίλα δὲ ταῦτα, τὰ μὲν στρατεύματα ἀπῆλθον, *His vero decretis, exercitus abierunt ;* that is to say, Μετὰ ταῦτα δόξαίλα, *things having been ordered thus, the armies marched away.*

Sometimes they put the Participle in the Singular, Δόξαν δὲ ἡμῖν ταῦτα, *ipsoeunometha*, Plato in Prot. *After we had resolved upon this, we set out for our journey.* Where Budæus surmises some mistake or other, though with very little foundation, since we find also in Xenoph. Δόξαν δὲ ταῦτα, ἐκτελεῖν ἔτω ποιῆσαι, *having approved of these things, they ordered them to be done.* We find also δέον, *it being proper ;* δεῖσαν, *it having been proper ;* ἐπιδεχόμενον, *it being likely to happen or possible ;* ἀκροῦν, *having been heard ;* γεγραμμένον, *it having been writ,* and such like. But as, when we say, *lectum est, visum est, &c.* we are to understand τὸ λεγέειν, τὸ videre, &c. according

according to what we have proved in the Latin Method ; so when we say *δοξαν*, we must understand *τὸ δοκεῖν* ; inasmuch that it must be construed *Μὲν τὸ δοξαν δοκεῖν ταῦτα, &c.* after having found proper to approve these things, or after the approbation of these things had been agreed to. Where there are two Constructions (just as when in Latin we say, *tempus legendi libros*) one of *δοξαν δοκεῖν*, which is the Concord of an Adjective and a Substantive ; and the other of *δοκεῖν ταῦτα*, which is the Government of an Active, and so of the rest.

The Latins have sometimes imitated this Neuter and absolute Expression, as T. Livy. *Et ne ibi quidem nunciato quò pergerent, tantum convocatos milites commonuit quia via omnes irent, &c.*

Whether the Nominative can be an absolute Case.

Some Grammarians are of opinion that the Greeks make use of all Cases, except the Vocative, for the absolute Construction. But what we have already said is sufficient to prove, that what they call a Dative Absolute is in reality an Ablative ; which shall be yet further evinced in the next book chap. 2. So that the Question must be reduced to the Nominative only, which they pretend to be taken in an absolute Sense, in Examples similar to these here ; *Ἀνοίξαντες τὰ σώματα πόρες, πάλιν γνέσται τὸ πῦρ.* Aristot. *As soon as they open the pores of the body, fire is kindled anew.* But on the contrary there is no Nominative, but what supposeth its Verb ; as here *ἀνοίξαντες* for *ὅταν ἀνοίξαντες ᾖσι*, which is the same as *ἀνοίξωσι*, according to what we have observed in the fourth Rule. *Πολλὰ γὰρ (ἢ τετραλὶά) ἔσα, ἢ πάσης ἔσαι πόλεως ὑποδέξασθαι,* Thucyd. that is to say, *ὅτι γὰρ, or ἐπεὶ γὰρ πολλὰ ἔσα τυγχάνει, &c.* For the troops being so very numerous, no town will be able to hold them.

Likewise when we say, *Ὅσαι ἡμέραι, every day*, as in Thucyd. *Ὅσαι ἡμέραι προσδεχόμενοι, expecting every day* ; and in Gaza in his translation of Tully upon old age, *Ὅσαι ἡμέραι ἐπηρεστημένον θάνατον δεδιώς* for the Latin, *mortem omnibus horis impendentem timens, afraid of death impending every moment* ; but the proper Construction of it is *Ὅσαι εἰσὶν ἡμέραι, ἐν αὐταῖς δεδιώς &c.* Being afraid as many days as he had left to live. Horace has imitated this Construction, where he says,

Non si trecentis, quotquot eunt dies,

Amice ! places illacrymabilem

Plutona tauris, &c. l. 2. Od. 14.

which may be expressed thus in Greek, *οὐδ' ἂν τριακόσις ὅσαι ἡμέραι, ὧ φίλατε, ἀδακρυῖον Πλῆτωνα ταύροις καταπραΰνοις,* No, not even if you strive to soothe every day the relentless Pluto, with a sacrifice of three hundred oxen. Where it is plain that *ὅσαι ἡμέραι* is no more an absolute Case, than *quotquot dies*, and as *quotquot dies* must be referred to *eunt* ; so *ὅσαι ἡμέραι* supposeth *παρέχονταί, prætereunt*, or some other such Verb. But if we chance to meet with *ὅσημέραι* in one word, as in Lucian and others, it is then an Adverb, and is therefore subject to no dispute.

They pretend also that *ἔξω, δόξαν*, and the like Neuter Participles are Nominatives absolute ; but we have just now made appear, that these are Accusatives, which suppose *καλῶ, or some other Preposition*.

Wherefore, methinks, we may conclude, that there are no more absolute Cases, besides the three above-mentioned, viz. the Genitive, the Accusative, and the Ablative ; and that we are not to form any other

Idea of the Nominative, but that of a Case, which has always a reference to some Verb, either expressed or understood, conformably to the fundamental Rule given in the Introduction of this Syntax.

Whether the absolute Case ought always to be referred to a different Person.

This absolute Case may be referred to the same Person, or to the same thing that is expressed before or after by another Case, as we have shewn in the Latin Method. Whereof we oftner meet with Examples in Greek than in Latin. Προσέμιξαν τῷ τείχει πολεμίων, λαθόντες τῆς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν ἔπροιόντων αὐτῶν, φόβῳ δὲ τῷ ἐκ τῆς προσιέναι αὐτὰς ἀνιπαλαγμένῳ τῷ ἀνέμῳ, ἔκατακυσάντων, Thucyd. Where we find not only προειδόντων αὐτῶν in the Genitive absolute, referring nevertheless to the Centry expressed by φύλακας in the Accusative; but likewise κατακυσάντων. *They drew near to the enemy's ramparts, unobserved by the centry, who could not see them for the darkness of the night, nor hear the noise of their approach, by reason of the blustering of the wind.*

Θεὸς τὸ δ' εἰσηκασ' ἔπ'.

Ἐρμῆς, τὸ κλεινὸν ἔτι καλοικῆσειν πέδον

Σπάρτης σὺν ἀνδρὶ, γνόντι, ὡς ἐς Ἴλιον

Οὐκ ἦλθον, ἵνα μὴ λεκτρ' ὑποστρώσω τινί. Eurip. in Hel.

Where we find γνόντι in the Genitive absolute, notwithstanding it refers to ἀνδρὶ immediately preceding. *I have heard the voice of the God Mercury, who told me I should live some time yet in the famous country of Sparta with my husband, it being known to him that I did not care to come to Troy, to avoid bedding with a stranger.*

Πύρρος ἐς τὴν Πελοπόννησον ἐσβαλὼν, Σπαρτιατῶν πρεσβυτῶν ἀπαντῶντων περὶ Ἀρκαδίαν, φιλανθρώπως αὐτοὺς ὑπεδέξατο, Polyan. Stratag. lib. 6. *Pyrrhus marching towards Peloponnesus, gave a very kind reception to the Lacedæmonian ambassadors, that came through Arcadia to meet him.*

CHAP. VI.

Observations on different Governments.

I. *Different Governments joined together.*

A Verb may admit of different Governments in the same Expression, according to the different Rules explained above, as

1. A Genitive with a Dative, Πλεονεκτῶ τῷ τῷ σε, *I surpass you in this.*
2. A Genitive, and an Accusative, Δέομαί σε τὰ δίκαια, *I apply to you for justice.* Καθηγορῶ σε τὴν δίκην, *I have this to lay to your charge.* Ἀλλάττειν χρυσῷ ἀργυρον, *to give silver in change for gold.*
3. A Dative and a Genitive, Κοινωνῶ σοι τῷ τῷ, *I partake with you of this.*
4. A Dative and an Accusative Βοηθῶ σοι τὸ πρᾶγμα, *I assist you in this affair.*
5. An Accusative and a Genitive, Εὐδαιμονίζω σε τῆς τύχης, *I think your situation happy.*
6. An Accusative and an Ablative, Φιλῶ σε ὅλῃ ψυχῇ, *I love you with all my soul.*

II. *Variety in the Sense by reason of the Difference of Government.*

Though the Verb continues unchanged, yet the Sense is sometimes altered, because of the Difference of Government, as

Ἀφαι-

Ἀφαιρῶμαί τινας, *I deprive one of something he has not had yet, and hinder him from having it*; ἀφαιρῶμαί τινα, *spolio aliquem, I strip him of what he has.*

Εκδικῶ σοι, *I revenge the injury done you*; ἐκδικῶ σε, *I punish you, I take revenge of you.*

Ἐπιτιμῶ σοι, *I reprimand you*; ἐπιτιμῶ σε, *I honour or praise you.*

Κυριεύω σε, *I lord it over you*; κυριεύω σε, *I make you lord or master.*

III. Difference of Government in Verbs compounded with Prepositions.

Prepositions joined with Verbs, give them the Power of governing their Case in Greek, as they do in Latin.

Thus Verbs compounded with ἐξ, πρὸ, ἀπὸ, assume a Genitive; Τῷ ποδὶ ἐκκερμάσας λίθον, *having hung a stone to his foot, Epigram.* Ἀπὸ τῆς ἐκκυλινδῆσαι, *he is tumbled out of his chariot.* Προτρέχει ἡ γλῶττα τῆς διανοίας, *Isocr. his tongue runs before his thought.* Σαῦλὸν αἰτίας αἰσχεῶς ἀπολύων, *Id. clearing yourself of a shameful crime.* Ἀπέτη τῷ διαναυμαχῆσαι, *he altered his resolution of fighting by sea.*

Likewise the Compounds of ὑπὲρ or κατὰ; Τῷ πατρὶος ὑπερμαχεῖσθαι, *Soph. I shall fight for my father.* Καταχέοντες ἀλλήλων τὰ φύλλα, *Lucian, throwing the Leaves at one another.* Κατεπίσυσέ σε, *Dem. he has spit at you, and metaph. he has despised you.*

Those of παρά and ἐπὶ govern an Accusative. Μὴ τις με παρέλθῃ, *Od. 9. that nobody may pass me.* Ὑπερενέκοντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, *Thucyd. having brought their ships to the other side of the Isthmus of Leucadia.*

If the Preposition were to be detached from the Verb, and put before the Noun which it governs, those expressions would be resolved in their simple and natural Sense, as Σαῦλὸν λύων ἀπὸ αἰσχεῶς αἰτίας, *clearing yourself of a shameful accusation*; and in like manner the rest.

Nevertheless the Preposition is often repeated, without detaching it from the Verb; Ἀφορεῖ αὐτὰς ἀπ' ἀλλήλων, *Matth. xxv. and he shall separate them one from another.* Εἰ μὴ ἐκδήσῃ ἐκ τῆς ὁδοῦ, *if you will not get out of the road.*

Some Verbs govern sometimes a Genitive by reason of their Preposition, and sometimes an Accusative because of their Signification; Τέκνων ἀφ᾽, *Soph. keep away from your children.* Πάντα τ' ἀλλ' ἀφεῖς, *Dem. laying aside all the rest.* Likewise, Ἀποδύω σε τῶν ἁμαρτιῶν, *I free you from your sins.* Ἀποδύω σε τὰ ἱμάτια, *I take off your cloaths, and the like.*

Some admit of a difference of Government by Virtue of the Preposition wherewith they are compounded, which governs different Cases; Ὑπερέβησαν τῷ πύργῳ, *Herodot. they passed the tower.* Τὰς ἑρὰν ἐπὶ ὑπερέβηαι, *Chryl. to be mounted above the heavens.* Τῶν ἄλλων ὑπερφρονῶντες, *Lucian, undervaluing others.* Ὑπερφρονῶν τὰς ἄλλας ἀπαύτας, *Plut. the same.*

IV. The Expression changed by Virtue of the Government.

Sometimes the Phrase is changed by Virtue of different Governments, which import all one thing, as Κατηγορῶ σε προδοσίας, or σὲ προδοσίας. *I accuse your treason, or I accuse you of treason.*

Ἀποστερῶ σε τῆς ὑσίας, or σοὶ τὴν ὑσίαν, or σὲ τῆς ὑσίας, or σὲ τὴν ὑσίαν; *I deprive you of your substance.* Σύνειδα ἑμαυτῷ ἁμαρτανῶν, or ἁμαρτανῶν, (both by Attraction) or ἁμαρτίαν, or περὶ τῆς ἁμαρτίας, *I am sensible of my error.* Which is sufficient for examples.

C H A P. VII.

Observations on figurative Construction.

We shall observe here the same Order as in the Latin Method, reducing all the Figures to four.

1. That which marks the Defect of some Word in a Sentence, and is called Ellipsis, wherefore the Zeugma makes a part.

2. That which marks a Redundancy of something in a Sentence, and is called Pleonasm.

3. That which marks some Disproportion and Disagreement in the parts of a Sentence, and is called Syllepsis.

4. That which marks the Inversion of the natural Order, and is called Hyperbaton.

We shall treat of these Figures here in a very few Words, as we suppose the Reader to have acquired some Knowledge of them already from what we have said elsewhere.

I. *Ellipsis.*

The general Maxims of this Figure must be taken from the Latin Method. But there is not one more necessary than that of the Word *πρᾶγμα* or *χρῆμα* understood. As when they put the Adjective Neuter for a Feminine Substantive; *Τὸ σοφὸν καὶ τὸ Ἀττικὸν Ἑλλάδος*, *the beauty and the elegance of the Greek tongue*; that is to say, *τὸ σοφὸν χρῆμα*.

When they put a Neuter with the Substantive Feminine; *οὐκ ἀγαθὸν πολυκοιρανίη*, Hom. *the government of many is not good, is pernicious*. *Πονηρὸν ὁ συκοφάνης*, Dem. *an informer is an abominable thing*. *Σπάνιον καὶ δυσευρέλον ἐστὶ φίλος βέβαιος*, Plut. *a constant friend is rare, and hard to be found*. *Θεῖον ἡ ἀλήθεια καὶ πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις ἀρχή*, Plato apud Plut. *Truth is a divine thing, and the source of all blessings to the Gods, and to men*.

Sometimes they put the Substantive, as *Ἀθάνατον χρῆμα ἡ ἀλήθεια*, Epictet. *Truth is an immortal thing*.

Sometimes they express it along with the other Noun in the Genitive; as *Τὸ μουσικὸς χρῆμα*, Synes. *music*, just as Phædrus has put *res cibi* for *cibus*. *Ἐφ' ἧς δὲ ὁ Καῖσαρ ὑπερφυῶς τὴν ἀδελφὴν, χρῆμα θανυμαστὸν, ὡς λέγεται*, γυναικὸς γενομένην, Plut. de Augusto. *Cæsar was exceeding fond of his sister, who by all accounts was a wonderful fine woman*.

This same Noun is understood, when they put a Genitive instead of a Nominative; which is more usually practised by the Attics; *Εἴθε μοι ταῦτα τῷ ἀγαθῷ γένοιτο*, sup. *χρῆμα*, *res*, or *δύναμις*, *facultas*; *I wish I could be so happy*.

Likewise when they put *τὰ πρῶτα* for *πρῶτος*, as *Ἴσθι Ἀθηναίων τὰ πρῶτα*, Lucian, *keep thou the first rank among the Athenians*.

When an Article is put with an Adverb or with a Preposition, a Participle must be then understood agreeing with this Article, if it be not expressed; as *Τὴν ἐπιπολῆς σάρκα*, sup. *ἔσαν*, *the superficial flesh*, Aristot. *Τοῖς νῦν* (sup. *ἔσιν*) καὶ *τοῖς πρότερον* (sup. *γεγονόσι*) Id. *to those that are at present, and to those that have been formerly*. *Ἡ κύκλω κίνησις*, sup. *γινόμενη*, Id. *a circular motion*. In like manner when we say *τὸ πάλαι*, *formerly*, *τὸ πρὶν*, *before*, *τὸ νῦν*, or *τὰ νῦν*, *nunc*, *now*; we are to understand *πρᾶγμα*, or in the Plural *πράγματα*, *according to the present matters or affairs*.

A Participle must also be understood, when we say; *Τὰ κατ' ἀγοράν*, sup. *ἔσιν* or *γινόμενα*, *forensia*, *things relating to the bar*. *Ὁ ἐν βρατείᾳ*, sup. *ῶν*,

ἐν, *who art in heaven.* Ἡ ἀνω βασιλεία, *sup. ἔσα, the kingdom of heaven.* Οἱ μετ' ἡμᾶς, *sup. ἐσόμενοι, posteri nostri, our posterity.* Τὰ ἐν μέρει, or ἐπὶ μέρους, or κατὰ μέρος, *sup. ὅλα, singulæ.* Things taken separately, or in particular. Οἱ ἐν τῷ τέλει, *sup. ὄντες, those that are in employment or post.* And in like manner the rest.

But it will not be amiss to give here, for the greater Ease of young Beginners, particular Lists of those Words that are most commonly understood among the Greek Authors, after the manner observed with regard to Latin Authors, in the Latin Method.

FIRST LIST.

Of several Nouns understood in Greek Authors.

Masculines.

Ἀνθρωπος, is understood, when we say, τὸν νέκυν, τὸν νεκρὸν, *defunctum, a dead man.*

Κίνδυνον or Δρόμον, when we say, πρέχειν or δέειν τὸν περὶ ψυχῆς, or ὑπὲρ ψυχῆς, *to run the risk of one's life.*

Μῦθος, when we say, ποῖον εἶπες, *what have you said?* for ποῖον μῦθον, as in Latin, *ausculta paucis, sup. verbis, hearken a little.*

Οἶνον, when we say, ἡ ἔα πολὺν τιν' ἔπινες ὅτ' εἰς εὐνὰν κατεβάλλεν, *Theocr. really you drunk a great deal as you was going to bed.*

Πυρεῖδος, when we say, λύει τριταῖας, *discutit tertianas, sup. febres, it cures a tertian ague.*

Τὸν Βίον, when we say, μετ' ἀλλάττω, *καταλύω, to end his life, to die.*

Τρόπος, when we say, Ὁ γὰρ ἀνὴρ ἄτ' ἐκ παντὸς διώκει τὴν εὐπαθειαν, *this man strives every way to move the passions.* Dionys. Halicarn. de Hocr.

Υπνός, when we say, ὡς βαθὺν ἐκοιμήθης, *how profoundly you slept!*

Χρόνος, when we say, αἱ κοιλίαι χειμῶν καὶ ἡρὸς θερμόταται φύσει, *Hippocr. Ventres hyemis & veris, sup. tempore calidiores, the belly is naturally hottest in winter and spring.*

Ἐκ παλαιῶ, *a long time since; δια μακρόν, δια πολλῶ, jam longo intervallo, a long time ago; ἐν τέτρω, Thucyd. mean awhile.*

Feminines.

Αἰσθησις, or Ὁσμή, when we say,

πόθεν βορᾶ με προσέβαλε; *unde mihi hominis odor allapsus est?*

Γῆν, Χώραν, when we say, εἰς πολεμίαν, εἰς παλίδαν, *in hosticum, sup. solum, into an enemy's country; in patriam, sup. terram, regionem, into his native country.*

Γλῶσσα, or Φωνή, when we say, ἡ Ἑλληνική, ἡ Ἀττική, *the Greek tongue, the Attic tongue.*

Γραμμή, when we say, πρὸς ὀρθὴν, *ad perpendiculum.* As also ἐπ' εὐθείας, *directly, perpendicularly.*

Δίκη, when we say, τὴν ἐπὶ θανάτῳ κρινομένην, *sentenced to die.*

Ἐρήμην λαβεῖν, *sup. δίκην, to cast one's adversary by default, or for want of appearance in court.*

Δόξα, when we say, κατὰ τὴν ἐμὴν, μετὰ opinionē, *meā sententiā, according to my opinion.*

Δορά, when we say, ἀλώπηκῃ, λεοντῇ, ἀρκτῇ, νεβρίδι, &c. *vulpina, leonina, ursina, hinnulina, &c. sup. pellis.*

Δραχμή, when we say, χίλιαν ἀνεῖσθαι, *mille drachmis emi, to cost a thousand drachms.*

Ἐπιστολαῖς, or some such Word, when we say, ἐν ταῖς τῆ βασιλείας διπλαῖς, *in diplomatis regis, in the king's letters patent.*

Ἠλικία, when we say, ἐκ νέας, *sup. ἡλικίας, from one's youth.* In like manner ἐκ νέος, ἐκ μειρακίας, ἐκ παιδός, as in Latin, *à puero.*

Ἡμέρα, when we say, τῇ προχώρα, *τῇ ἐπιτοῇ, the day before, the day following.*

Ἡ σήμερον, ἡ αὔριον, *to day, to morrow.*

Τὸν

Τὴν κυρίαν ὁμολογεῖν, *sup.* ἡμέραν, *vadimonium promittere, to promise to appear upon the day appointed.* Bud.

Τῆς κυρίας ἀπολείπεσθαι, or ὑστεῖσθαι, *vadimonium deserere, to miss appearing at the day appointed, Bud. for κυρία is taken for the fixt day, as that on which the Affair is to be decided.*

Μοῖρα or Μερίς, when we say, τῇδε, *hac, sup. μοῖρα, parte, on that side.*

Μερεῖν τὴν ἴσιν, *sup. μοῖραν, æquam portionem metiri, to render like for like.*

In like manner ἐξ ἴσης, ἐξ ἡμισίας, *ex æquo, ex semisse, i. e. ex æqua & dimidiata, sup. parte, equally, or by half.*

Ναῦς, when we say, τριήρης, *πνιγόνος, a galley with three rows of oars; a galley with fifty oars; φορῆς, a ship of burthen.*

Ὅδον, when we say, πόλεον τραπηλίον; *utram insistendum? sup. viam? which way must we take?*

Ὅς ἂν περὶ αὐτῇ, ἑτέραν ἐγείνω, *Synecf. as one method did not succeed, he tried another, as Terence says,*

Hac non successit, aliā aggrediemur viā.

ἥπερ ἂν σοι δόξειεν, *ut tibi videbitur, viz. quā viā & ratione tibi videbitur, as you please.*

ἥπερ φανερώτατον ἂν γένοιτο τ' ἀληθές, *in the manner properest for clearing up the truth.*

Πλευρά or Μερίς, when we say, τῆς Ἀσίας ἢ πρὸς τὰς ἀνατολάς, *the oriental part of Asia; where we must understand also ὅσα or τεταμένη, conversa, or some such Word.*

Πληγῇ, when we say, ἐπιτεγίλει τυπόμενος πολλὰς, *Aristot. he has been well beaten; δαρησέλαι πολλὰς, δαρησέλαι ὀλίγας, Luke xii. vapulabit multis, shall be beaten with many stripes; vapulabit paucis, shall be beaten with few stripes.*

Πνοή, when we say, ἐτησίαί,

winds that blow at a certain time of the year; τροπαῖαι, reciproci, whirlwinds.

Ποσίς, when we say, τὴν πρώτην, *Gal. prima potione, at the first dose.*

Τέχνην, when we say, γραμματικήν, ῥητορικὴν, διαλεκτικήν, ἱατρικὴν, τεχνικὴν, *Grammaticam, Rhetoricam, Dialecticam, Medicam, Fabrillem, sup. artem, Grammar, Rhetoric, Logic, Physic, the mechanic Arts.*

Τιμὴν, Τιμωρέαν, or Ἀμοιβὴν, with the Accusative ἀξίαν, according to Budæus, as τὴν ἀξίαν ἀπόλπειν, *to suffer the punishment that one deserves.*

Τραπέζης, when we say, ἀπὸ τῆς αὐτῆς σιτησόμεθα, *we shall be fed from the same table.*

Χεῖρ, when we say, τῇ δεξιᾷ, τῇ ἀριστερᾷ, *dextrā, sinistra, sup. manu, to the right; to the left.*

Likewise ἀμφὶ ἀμφοτέρω, *haurire duabas, sup. χερσίν, manibus, to draw up with both hands.*

Χώραν, when we say, κατ' ἰδίαν, *in a separate place.*

Ψῆφον, when we say, τὴν σώζεσαν, or τὴν ἀναιρέσαν τιθέναι, *album aut nigrum lapidem ponere; to give a white bill of acquittance; or a black bill of condemnation.*

Ὠρεας, when we say, πρωίας γενομένης, *morning being come.*

Neuters.

Ἀργύριον, when we say, ἀνέσθαι πολλὰ, or ὀλίγα, *to buy dear, or cheap.*

Διάστημα, as οἰκεῖ δὲ τὸ ἐθνὸν κατὰ κόμας ἀτειχίστας, καὶ ταύτας διὰ πολλὰς, *Thucyd. they dwell in villages that have no walls, and are very distant one from another.*

Ἐγκλημα, when we say, φευγεῖν ὕβριος, *to be accused of being guilty of violence.*

Ἔθνος, when we say, τὸ βαρβαρικόν, *the Barbarians.*

Ἔθος, when we likewise say, τὸ βαρβαρικόν, *barbaricum, sup. morem, the*

the customs of the Barbarians, as in Terence, *antiquum obtines*. And in the French Language, *à la Françoisise*, *à l'Italienne*, as much as to say, *à la mode Françoisise*, *Italienne*, &c.

Ἑπὶ, when we say, Ὀμηρικὸν ἔκεινο, *Homericum illud, that verse of Homer*.

Ἔργον, when we say, ποῖον ἔρεξας, *Hom. what have you done?*

Θῦμα, Σφάγιον, or some such word, when we say, εὐαγγέλια θύειν, *to offer sacrifice for good news*.

Τὰ σωτήρια πανηγυρίζειν, *to make a publick thanksgiving for one's delivery, or preservation*.

Ἰμάτια, when we say, οἱ τὰ μαλακοὶ φορεῖντες, *Matth. xi. mollia gestantes, that wear soft cloathing*.

Κρέας, when we say, βόειον, as in Latin *bubula* for *bubula caro*, *beef*.

Μέρος, when we say, τὸ ἡμίτομόν σε, *Lucian, the half of yourself*.

Καίριον πληγῆναι, *Hom. to be mortally wounded*.

Ἐπὶ τὰδε τῶν ὄρων, *on the other side of the mountains*.

Τῆς χώρας τὸ μὲν ὄν πρὸς ἀρκίον ἐστὶ, τὸ δὲ ὄν πρὸς μεσημβρίαν, *Aristen. one part of the country is towards the North, and the other towards the South*.

Καθ' ὃ τοῖς ὤμοις συνέχειται, *where it joins to the shoulders*.

Τὸ εἰς αὐτὸν ἦκον, *sup. μέρος, quantum in se fuit, as much as in him lay*.

Τό μοι ἐπιβάλλον, *quantum in me fuit, as much as was intrusted to my care*.

Sometimes in one Member of a Sentence the Feminine μοῖρα is understood, and in the other the Neuter μέρος; as Ἐξ ἡμισείας μὲν δεῶν εἶναι, τεθνάναι δὲ τῷ ἡμίσει, *Lucian, Dimidia ex parte Deum esse, altera parte dimidia esse mortuum*.

Μέτρον, when we say, Οὐχ ὅμοιοι ἄλλ' ὀλίγω χείρους κερδείησε, *Thucyd.*

you would not be esteemed equal, but somewhat inferior.

Πλῆθος, when we say, τὸ στρατιωτικόν, τὸ ναυτικόν, τὸ οἰκετικόν, &c. *militum coetus, the soldiery; nautarum, the crew; prædonum, a gang of robbers; famulorum, a train, or retinue of attendants*.

Σῶμα, when we say, περιεβελμένῳ σινδῶνα ἐπὶ γυμνῷ, *indutus sindonem super nudo, sup. corpore, having a linen cloth cast about his naked body*.

Τῆτο, in making use of these Terms, ἀποδείξεις, *demonstration*; ἐκδιέσσημα, *craft or policy*; σημεῖον, *indicium, a sign, or proof*; τεκμήριον, *a mark, or conjecture, and such like*; as Οὕτως ἡ κακία διαβίησι πάντας ἀνθρώπους, αὐτοτελής τις ἔσται τῆς κακοδαιμονίας δημιουργός. Τεκμήριον δὲ (sup. τὸτό ἐστι) τεμνόμενοι πολλοὶ σιωπῶσι, καὶ μαστιγόμενοι κατερεῶσι, &c. *Plut. To this state are all men reduced by vice, of itself a sufficient instrument of misery. A proof whereof is, that several are silent, even when their limbs are mangled, and bear with patience the torture of stripes, &c.*

Ῥδωρ, when we say, θερμῷ λῶεσθαι, *calida lavari, to bath in warm water*.

Ψυχρὸν πίνειν, *frigidam bibere, sup. aquam, to drink cold water*. Unless we should chuse to understand λείπον in the first, and πόμα in the second.

Φάρμακον, when we say, ἀντίδοτον, *an antidote, or φαρμακεία, when we say, ἀντίδοτον*.

Φθέγμα, when we say, μικρὸν φθέγγασθαι, καὶ ἰσχυρὸν, καὶ γυναικῶδες, *Lucian, they speak with a low, squeaking, and effeminate voice*.

Χεῖμα or Πεῖγμα, we have already mentioned it as one of the most general Rules; but we are to understand it likewise, when we say, ἀνθ' ὅτε, ἀνθ' ὧν, ἐξ ὧν, *quomobrem,*

brems, for what? As also ἐφ' οἷς, ἐφ' ᾧ, quamobrem, propter quod, or propter illa quæ, on which account, because of which, and the like.

Adjectives understood.

Sometimes Adjectives are understood, as

Ἀπαλῶν, when we say, ἐξ οὐχῶν, a teneris unguiculis, from one's youth, or tender years.

Ἐν or θάτερον, when we say, Μηδὲ

δυοῖν φθάσαι ἀμάρτυσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτὰς βεβαιώσθαι, that is to say, δυοῖν θάτερον, that they may not fail in one of these two things, either in hurting us, or strengthening themselves.

Ὅλῃ, when we say, διὰ βίῃς, during life; διὰ νυκτὸς, Aristoph. all night.

Πολλῷ, when we say, διὰ χρόνου, and when it is taken for a long space of time, for a long while.

SECOND LIST.

Of Verbs, or Participles understood.

Δεῖν, when we say, ὥστε ἀπαξ μικρῷ (sup. δεῖν) συντριβῆναι, Plut. so that he had like once to have been crushed to pieces.

Περιέμεινε χρόνον ὅσον κατασῆσαι τὰ κινούμενα τῶν πραγμάτων; tamdiu expectavit donec res turbare cœptas componeret, word for word, expectavit tempus quantum componere, sup. ἰδεῖ or ἔχρην, with εἰς or ὡς, ὅσον ἔχρην εἰς κατασῆσαι, he staid as long as was necessary for quelling the insurrection.

Likewise Νερόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, Thucyd. that is to say, ὅσον ἐς τὸ ἀποζῆν δεῖ, gathering each as much as was requisite for bare subsistence.

Εἰμί, εἶ, ἐστί, when we say, τὸ γὰρ ζῆν μὴ καλῶς, μέγας πόνος, Eurip. sup. ἐστί, it is a great slavery to lead a vicious life.

Μεταβολὴ πάντων γλυκύ, Id. Change is agreeable in every thing.

Ὡς ἔθος, ut mos, sup. ἐστ, as it is customary.

Ἐξὼν φυγεῖν, sup. ἐστί, it is permitted to run away.

Likewise Ὡν, when we say, οἱ καθ' ἡμᾶς, sup. ὅτις, those of our time.

Which is very usual with the Adverbs, ἄνω, above; κάτω, below; πάλαι, formerly; ἄγαν, ὑπεράγαν, exceedingly, excessively, and the like. See above.

Ληπτόν, sumendum, accipiendum, when we read in Commentators and Scholiasts, ἀπὸ κοινῷ, a communi, when we are to understand a word that has been mentioned already, or to infer it from the signification of the thing itself.

Ἐνδέχεται, when we say, εἰ γεγάμηκας, ὅσα γε κ' ἡμᾶς εἰδέναι, Lucii. you were never married, that we know of.

Πάσχω, Γίνομαι, or Προσδοκέω, when we say, τί γὰρ, or τί δὲ ἄλλο ἢ; as τί γὰρ ἄλλο ῥαθυμῶν, κινδυνεύεις ὁμοῦ ἂν διαλελεῖν; that is to say, τί γὰρ ἂν ἄλλο πάθοις, or προσδοκῇς, for what else can you expect from your laziness, but to continue always ignorance?

Κινδυνεύεις ἀποθανεῖν ὑπὸ τοσαύτης προπεθείας. τί γὰρ ἂν ἄλλο; sup. γένοιτο, you ought to be afraid lest your temerity destroy you; for what else can happen from it?

Πάσχω, or ποιέω, when we say, τί γὰρ, εἰ μὴ ἐγέλων ἂν νηπιάζοις ἐρῶν; how could I forbear laughing, seeing him thus toy and play the fool?

Προσάτιω, when we say, εἰ πράττειν, bene agere, or salvere; χαίρειν, gaudere, sup. jubeo, I salute you, I bid you a good morrow.

Συνέβη, when we say, ὡς ἀκούσαι, when it was heard.

Ἐπειδὴ ἔρχεσθαι, *after he was arrived.*

Τίθεται, or Κείται, *ponitur, or*

jacet; when we say, διὰ μέσου, *per medium*, to denote a thing said in a

Parenthesis.

THIRD LIST.

Of Prepositions understood.

Ἄνι, ought to be understood, when we say, πόσον διδάσκει, *Xenoph. that is to say, ἄνι πόσον, what does he take for teaching*; διδάσκει μισθῷ, *Lucian, he takes money for teaching.*

Ἀπὸ or Πρὸς, in Verbs of understanding, knowing, instructing; ἄπερ ἀκούσεσθέ με, *Dem. that is to say, ἀπ' ἐμῶ, or πρὸς ἐμῶ, what you will learn of me.* Thus Acts ix. ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρός, *I have heard by many of this man.* And in Soph. ταῦτ' ἀκούειν πρὸς δέλων, *to hear these things from the servants.*

Thus Ἀπὸ is also understood in Verbs of distance, of delivering, partaking and others. See Rule 9.

Διὰ ought also to be understood in the Cause; as τὰ τοιαῦτα ἐπαίνω Ἀγνοσίλαον, *Xenoph. I commend Agésilas for this*; that is to say, διὰ τὰ τοιαῦτα, *because of this.*

Or when speaking of a Place through which one passes ἐρχομαι πεδίῳ, *Hom. for διὰ πεδίῳ, they came across the fields.*

Εἰς, when speaking of the end or manner; ἔδεν χρώμενοι τούτοις, *Aristot. making no use of this, that is to say, εἰς ἔδεν, for nothing, or in nothing.*

Ἐκ, Διὰ, Ὑπὲρ, Περὶ, or the like, in the Genitive of the Cause, or Part.

Μέμφομαι σοι τῆς ἀχαριστίας, *I charge you with ingratitude, that is to say, ἐκ or περὶ ἀχαριστίας, or ὕδατα.*

Κρεμῶ σε τῷ ποδός, that is, ἐκ τῷ ποδός, *I hang you by the foot.*

Πληρῶ φιάλην ὕδατος, viz. ἐκ ὕδατος, *I fill the vial with water.*

Τῆς ἐσθῆτος λαβόμενος, *Lucian, taking hold of him by the coat*; that

is to say, ἐκ τῆς ἐσθῆτος, as in another place he says, ἐκ τῆς ἑρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

Likewise when we mention the father or source, φῦς ἀγαθῶν πατέρων, sup. ἐκ, *born of good parents*, as Isocrates says, ἐξ ἧς ἐφυσαν, *of whom they were born.*

Ἐν, in names of Places, Μαραθῶνι, for ἐν Μαραθῶνι, *at Marathon.*

In expressing the time precisely, τῇ ἡμέρᾳ, in ipsâ die, *that very day.*

Or the manner or cause; ἐπιφνὶ δόλω, ὃ κρᾶται, *Hom. he killed not fairly, but by treachery.*

Μὴ γαυρῶ σοφίῃ, μὴ τ' ἀλκῇ, μὴ τ' ἐνὶ πλῆτει, *Phocyl. do not be proud of your knowledge, nor of your strength, nor riches, or else in your knowledge, &c. where it is obvious that ἐν or ἐνὶ is understood in the two first Members, as it is expressed in the last.*

Ἐπὶ, in mentioning the Motive, the final or efficient Cause, ὃ τῷ μὴ καθυφίνειν ταῦτα σεμνύομαι, οὔτε τῷ γεαφίς ἀποφυεῖν, *Dem. I do not boast of having lost these things, nor of having avoided this accusation*; that is to say, ἐπὶ τῷ, *for this, or because of this*; as in another place he says, ἐφ' οἷς ἔχαιρον, *for which they rejoiced.* And as Aristot. says, φθόνῳ λύπη ἐπ' ἄλλοις αἰσθητοῖς, *Envy is a sadness for other people's prosperity.* Which Tully has translated thus, *Invidentia est ægritudo propter alterius res secundas.*

Καλᾶ, when we say, ἀλγῶ τὴν κεφαλὴν, *my head akes.*

Τὰ πολλά, ut plurimum, generally.

Τὸ σὸν μέγεθος, quantum in te est, for your part, as much as is in your power.

Τὸν τρόπον, ad hunc modum, Cic. thus, in this manner.

Τὴν ταχίστην, quàm celerrime, as quick as possible.

Ἀρχὴν ἢ τὴν ἀρχὴν, ab initio, in the beginning, &c.

In like manner, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν εὐθιῆς ἤκομεν, Plato. but are we come, as the saying is, a day after the feast! that is to say, κατὰ τὸ λεγόμενον.

Ἄτι, ἅτι δὴ, οἷα δὴ, utpote, as, to wit; ἐνεῶν πολέμῳ, ἅτε κάκιστον αὐν μέγιστον ἐφοδῆσατο φόβον, being threatened with a war, he like a coward as he was, was seized with a terrible pannick.

Likewise in the quantity of time or place; ἐξήσεν ἔτη ἑκατόν, he lived a hundred years; τριῶν ἡμερῶν ὁδόν, that is to say, καθ' ὁδόν, trium dierum iter, or per iter, three days journey.

This Preposition must also be understood, when the Grammarians say that ἐτεόν, verum, true, is superfluous, as in Aristoph. in Nub. where he introduces Socrates speaking to Strepsiades, who was setting fire to the top of his house; ἔτ' τί ποιεῖς, ἐτεόν, ἐπὶ τῷ τέγῳ; that is to say, κατ' ἐτεόν, in good truth, friend, what art thou doing a top of my house?

Likewise when we say ἴσον, or

ἴσα, perinde, æque, atque, as, the same as, as much as.

Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ, Il. γ. for he was as odious to them all as death itself; πρόσχημα μὲν, τὸ δ' ἀληθές, Specie quidem hoc, re autem illud; this in appearance, but in reality that.

When Verbs govern two Accusatives, there is always one depending on this Preposition. See Rule 11, and 12.

Thus when Apollon. says οἷα Ἀντιόπην ἰμήσατο, that is to say, κατ' Ἀντιόπην, what he had contrived against Antiope.

Περὶ, when speaking of the parts, πονεῖν τὰ σκέλη, Aristoph. to have a pain in one's legs, that is to say, περὶ τὰ σκέλη, or καλὰ.

In verbs of accusing; διώκειν θανάτῳ, to accuse one of a capital crime, viz. περὶ θανάτῳ, as we read it in Xenophon.

Πρὸς is often understood with the Infinitive. See Rule 4.

Σὺν in the Ablative of the instrument or cause; αὐτοῖς ὀπλοῖς, ipsis armis, αὐταῖς βελαῖς, ipsis consiliis.

In the signification of the Latin cum, with; πορευόμενοι χιλίοις ὀπλίταις εἰς τὰ ἐπὶ Θράκης, Thucyd. marching with a thousand men towards Thrace; ἐς αὐτοῖς ἄρμασι καὶ ἵπποις καταποιοῖ, Philo, whom he sunk into the sea together with their chariots and horses.

Ellipsis of the Government of Prepositions.

Sometimes we find an Ellipsis of the Government of Prepositions, 'Ες δ' ἱέτας ἐπιηδὲς ἀγείρομεν, Il. α. for εἰς αὐτὴν νῆα, we put sailors in proper time aboard the ship; μικρόν τι πρὸς, Lucian, sup. ταῦτα, it is but a trifle in comparison to this.

Zeugma.

The Zeugma, which is a kind of Ellipsis, wherein a word is understood that has been already mentioned in the sentence, may be seen in the following Examples; Ἡ παιδεία τοῖς μὲν νέοις σωφροσύνη, τοῖς δὲ πρεσβυτέροις παραμυθία, τοῖς δὲ πῶνσι πλεῖστον, τοῖς δὲ πτωχοῖς κόσμος, Plut. Education is a check to youth, a comfort to the old, a treasure to the poor, and

and an ornament to the rich. Here the Verb *ἰστί*, which is expressed but once, must be understood four times.

Συμμεγεῖν δὲ τῷ φίλῳ, μὴ συμπαυεργεῖν, καὶ συμβουλεύειν, μὴ συνεπιβουλεύειν, καὶ συμμαχευεῖν, μὴ συνεξαπαλᾶν, καὶ συναλυχεῖν, νῆ δία, μὴ συναδικεῖν, Plut. We ought to join with our friend in his good, but not in his bad actions; to consult with him, but not to devise mischief with him; to support him in the truth, but not in frauds or deceit; to share with him in his misfortunes, but not in his iniquity; where the Verb *δεῖ*, which is mentioned but once, must be understood eight times.

Εὐφρανεῖ σε πᾶσι πολλὰς εὐεργετήσια, καὶ πενία πολλὰ μὴ μεριμνῶντα, καὶ δοξα τιμώμενον, καὶ ἀδοξία μὴ φθονώμενον, Plut. Riches will make you chearful by putting it in your power to do good to a great many; poverty, by freeing you from care; honour, by adding lustre to you; and obscurity, by screening you from envy. The Verb *εὐφρανεῖ* must be understood here also four times.

Οὐ φοβεῖται θάλατταν ὁ μὴ πλέων, ἔδδ' ἐπὶ πόντον ὁ μὴ στρατευόμενος, ἔδδ' ἀγὰς ὁ οἰκωρῶν, ἔδδ' ἐπὶ κοφάνην ὁ πένης, ἔδδ' ἐπὶ φθόνον ὁ ἰδιώτης, ἔδδ' ἐπὶ σεισμόν ὁ ἐν Γαλάταις, ἔδδ' ἐπὶ κεραυνὸν ὁ ἐν Αἰθίοψιν ὁ δὲ Θεὸς δειδώς, πάντα δέδιδε, γῆν, θάλατταν, αἶρα, ἕρανόν, σκότος, φῶς, κλύδονα, σιωπὴν, ὄνειρον, Plut. He that is on land is not afraid of the sea; he that does not go to the army, is not afraid of battle; he that stays at home fears no highwaymen; he that has nothing to lose is not afraid of informers; he that is in a private station apprehends no envy; he that is in France dreads no earthquake; and he that is in Ethiopia fears neither thunder nor lightning; but he that dreads God as his enemy, startles at every thing; the land, the sea, the air, the heavens, darkness, light, noise, silence, and his very dreams, are all dreadful to him. Where it is visible that the Verb *φοβεῖται* ought to be understood seven times in the first member; and the Verb *δέδιδε* ten times in the second member of this Passage; which is a thing quite curious to observe.

II. Pleonasm.

The following Expressions may be considered as Examples of Pleonasm; *παίζεις ἔχων* for *παίζεις*, ludis, you play, you jest; *ἐκὼν εἶναι* for *ἐκὼν*, libens, willingly; *ῥέλει ἀπὶ πύλων*, abiit, he is gone away. In the same manner Virgil says, *latratu turbabis agens*.

To this Pleonasm we must refer what the Grammarians call *ἐκ τῆ παραλλήλου*, viz. according to Henry Stephen in his book *de Dialecto Attica*, when two words are, as it were, paralleled in a Sentence, which differ only in Appearance; as when we read in Homer, *θάλασσόν τε, μέρον τε*; *πόλεμόν τε, μάχας τε*, and in Lucr. *prælia et pugnas*.

It is also a Pleonasm to say, *εἰπεῖν φάναι*, Xenoph. *Καὶ τὸν Ἀστιάγην σκώψαντα εἰπεῖν, ἔχ' ὄρεας, φάναι, ὡς καλῶς οἰνοχοεῖ*; and that *Asiages* said then in raillery, do not you see, how gracefully he pours out the wine?

Though we may say with Sanctius in his *Minerva*, that when we read, *ἔφη φάναι, φάναι* is oftentimes the Accusative of *ἔφη*, which as a Noun Verbal governs the Accusative that comes after, so as to make two Sentences; just as when we say in Latin, *pugnandum est pugnam*, for *pugnandum est, τὸ πugnare pugnam*. See the Latin Method in the remarks on the Gerunds.

III. Syllepsis.

The Figure of Syllepsis occurs in the Gender, τέκνον φίλε, *my dear son*, where it refers to υἱέ, *filii*, understood. Βρέφ' φέροντα τόξον, Anacr. *a child that carried a bow*; where it relates to the Masculine παῖδα, *puerum*, also understood; μεῖρα κεία εὐτυχεῖς, Synes. *juvenes felicissimi, happy youth*; τέκνα αἷς ἐνεσι νῦς, Phil. *Girls that do not want wit*; κόριον καλλίστη, *a beautiful damsel*, &c.

In the Number, ζῶα τρέχει, *animalia currit*. See above Rule 5.

But we cannot call it strictly a Syllepsis, when a Dual is joined with a Plural, since the Construction may be still natural, by reason that there are properly only two Numbers, one for the Unity, and the other for that which exceedeth the Unity, whether two or more. Wherefore Diomedes Book 1. shews, that the antient Greeks never used the Dual Number, which has been therefore quite neglected by the Æolics, and after their Example by the Latins.

Wherefore we may say, ἄμφω τρέχουσιν, *ambo currunt, they both run*; we may also say, Σωκράτης καὶ Πλάτων ἐρχεσθον, or else ἐρχοῖναι, *Socrates and Plato are coming*; nay it is more elegant as also more usual to put the verb in the Plural. But it is more extraordinary to see the Verb in the Dual along with a Noun in the Plural, though we meet with some Examples of it, as εἰ υἱεῖς ἔσον, Hom. *if you are his children*.

In Gender and Number: Πλῆθος οὐρανόθεν ἔρχομαι, αἰνέοντων τὸν Θεόν, Luke ii. *multitudo cœlestis exercitus laudantium Deum*, instead of αἰνέουσης, *laudantis*; *a multitude of the heavenly host praising God*.

Relative Syllepsis.

The Relative Syllepsis occurs in Thucyd. and others, as Book 2. Εἰ δὲ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *But if it is proper I should mention the virtue of those women, that are just now become widows*, where ὅσαι, which is put instead of αἱ, *quæ*, refers to the Women that are not mentioned, but are included in the Signification of the Words γυναικείας ἀρετῆς.

To this same Figure we must reduce some other more difficult Passages of this Author: Τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἱ δὲ μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, *ibid.* which Word for Word may be translated thus; *Felicitas autem, quod honestissimum sortiuntur, ut illi nunc exitum, vos vero dolorem*; where the Relative οἱ, *qui*, can by no means agree with the Neuter εὐτυχές; so that we must suppose its Antecedent by the Sense to which it relates, as if it were, Τὸ δ' εὐτυχές τέτων ἐστίν, οἱ ἂν, &c. ὑμεῖς δὲ λύπης, *sup. ἐλάχεσθε*; *Men, like these, are happy to meet with so honourable a death, though it be to you a subject of sorrow*. The Meaning of which seems to have escaped the Author of the Idiotisms, who translates it thus, *Illis autem verè felicitas obvenit, qui honestissimum, vel ut illi exitum, vel ut vos ipsi dolorem sortiuntur*. Referring thus the Word *felicitas* to the last Member, as well as to the first; whereas it is evident that Pericles designs in this Speech, to declare the Deceased happy, and the Survivors afflicted. Which Cicero has done in his Book of Friendship, when he says, speaking of Scipio, *Quamobrem cum illo quidem ætium optime est, mecum autem incommodius*. Which comes to the same thing with

with what he said before ; *Nihil enim mali accidisse Scipioni puto ; mihi accidit, si quid accidit.*

IV. Hyperbaton.

The following Sentences may serve for Examples of the Hyperbaton, *Χρὴ μὰ Δι' εἶχ', ἣν Διοπίθης πειρᾶται τῇ πόλει δύναμιν καλᾶσκεινάζειν, ταύτην βασκαίνειν, καὶ διαλύειν πειρᾶσθαι*, Demosth. whereas according to the natural Order it should be, *Οὐ χρὴ βασκαίνειν, καὶ διαλύειν πειρᾶσθαι ταύτην τὴν δύναμιν, ἣν Διοπίθης πειρᾶται τῇ πόλει καλᾶσκεινάζειν*, *We must not endeavour to reduce and subvert that power and strength, which Diopithes has strove to give to this city.*

Ἐπιχειρητέον ὑμῶν ἐξελεῖσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν ἅτῳ ὀλίγῳ χρόνῳ, Plato, instead of saying, *Ἐπιχειρητέον ὑμῶν ἐν ἅτῳ ὀλίγῳ χρόνῳ ταύτην ἐξελεῖσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε ;* *You must endeavour instantly to blot out of your memory the calumny, which has been imprinted there for so long a time.*

The Interruption of the Order or Coherency, which Grammarians call *Ἀνακόλυθον*, occurs in the Greek as well as in the Latin, *Τοῖς Συρακουσίοις κατὰ πλῆξιν ἐκ ὀλίγῃ ἐγένετο, ὀρῶντες, &c.* Thucyd. that is to say, *ὅταν ὀρῶντες ᾗσαν*, whereas according to the natural Order of Construction it should be *ὀρῶσι*, to make it agree with *Συρακουσίοις*, *The Syracusians were not a little surprized, seeing, or when they saw, &c.*

End of the Seventh Book.

BOOK EIGHTH.

CONTAINING

PARTICULAR REMARKS

On all the

PARTS OF SPEECH,

Useful for understanding perfectly the Greek Authors.

AFTER having given a general Idea of the Greek Construction in the foregoing Book, and in the Rules therein explained, I have thought proper to subjoin here some particular Remarks on the several parts of Speech, pursuant to the Practice observed in the Latin Method, in order to point out in a clearer manner the different Proprieties of this Language, and the Reasons of their being used in Discourse ; which will not a little contribute to a perfect Understanding of the Greek Authors.

C H A P. I.

Remarks on the Nouns.

And first,

Of the Irregularities of Construction vulgarly fancied by the Grammarians.

The Attics used always to make their Vocative like the Nominative ; whence several in Imitation of them, have made use of the Nominative instead of the Vocative : Ἡ παῖς ἐγείρε, Luke viii. Puella, surge, *Maid, arise.* Οἱ Θράκες ἔτι δεῦρο, Aristoph. *come hither, Thracians.* Ἐξάκουσον ὁ Θεός, Psalm lx. Exaudi Deus, *Hear my cry, O my God.* Θρόνον σου ὁ Θεός, Heb. i. Thronus tuus, Deus, *Thy throne, O God, is for ever and ever, &c.* which Practice, as we have made appear in the Latin Method, has been received by the Latins, and actually obtains in some modern Languages, as in the French, *Venez-ça, l'homme ; tenez, la femme,* and such like.

But it will not be an easy matter to find, if I am not very much mistaken, a Vocative put instead of a Nominative, as the Grammarians would fain make us believe. For if their Opinion holds good, the Consequence must be, that as we have a Proof of a Nominative being put
for

for a Vocative, from its being joined with a Verb of the second Person ; as in Plautus, *Da meus ocellus, Da anime mi* ; so in like manner it should be made out, that a Vocative may be put with a Verb of the 3d Person, as if it were a Nominative, for Example, *Dat anime mi*, like *dat meus ocellus* ; whereof it will be impossible to find an Example.

Wherefore when the Grammarians say that *ἰππότης Νέστωρ*, *eques Nestor* ; *ἡφειληγέρετα Ζεύς*, *nubi coga Jupiter* ; ὁ Θυέστα, *Thyestes*, and the like Words in Homer and others are Vocatives instead of Nominatives, they are undoubtedly mistaken, these being all real Nominatives, as we can demonstrate from the following Verse of an Epigram quoted by Eustath.

Παῖνρ δ' ἐμ' ἵφουσε Κοπαῖνα,
Natus sum genitore Kopæna.

Where the Word closing the Verse, he might as well have put *Κοπαῖνης*, if nothing but the Necessity of serving the measure of the Verse, was the Occasion of putting one Case instead of another. But this Mutation of Cases is not tolerated in any Language. And when Homer says,

Αὐτὰρ ὁ αὖτε Θυέσ' Ἀγαμέμνονι λείπει Φορῆναι,
Ac rursus Thyestes Agamemnoni reliquit gestandum (viz. sceptrum)

The Article ὁ is a plain Argument that *Θυέστα* is a Nominative Case. In-
so-much that all these Nouns belong properly to the Macedonian Dialect, which casting away *ς* from the Nominative, changes *η* afterwards into *α*, as we have observed in the first Book.

Wherefore when Homer says *Od. ξ.*

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαῖε συῶτα,

We must not imagine that *Εὐμαῖε συῶτα* is a Vocative for a Nominative, nor translate it in the 3d Person *allocutus est*, as we read it in divers Translations, as if it were *προσέφη*, whereas the genuine reading is *προσέφη*, because, as Eustathius observes, it is an Apostrophe of the Poet to Eumæus, in the Nature of several others which he adduces from the Iliad. Wherefore we must translate it thus,

Hunc autem respondens allocutus es, Eumæe fabulæ.

After which manner Virgil says *Æneid. 10.*

*Daucia Laride Tymberque simillima proles
Indiscreta suis, gratusque parentibus error,
At nunc dura dedit vobis discrimina Pallas,
Nam tibi, Tymbre, caput Evandrius abstulit ensis.*

The Grammarians pester us with several other Irregularities of the like Nature, which ought to be all reduced to their natural Construction. For instance they insist, that one Gender is put for another, when we say, *ἄηρ βαθύς*, which, they say, is instead of *βαθύς*, *aer profundus* ; *αἰθήρ διὰ* for *διος*, *divus æther* ; *τέτω τῶ ἡμέρα* for *τάντα*, Xenophon, *these two days*, and such like. Whereas it is evident from these very Examples, that those Nouns were of the Feminine as well as of the Masculine Gender, by reason of their conforming to the Feminine Construction, the Adjective having properly of itself no Gender, but only Terminations accommodated to the Gender of its Substantive, as Sanctius has proved in his *Minerva*.

We likewise find *τῇ σάλπιγγι*, *Soph. tubæ* ; *τῇ δόξῃ*, *Eurip. gloriæ* ; *τῇ συμφορᾷ*, *Synef. calamitatis* ; and the like, which is not a Disagree-
ment

ment of Gender, but a Sign, either that these Nouns were formerly of the Masculine Gender, or that the same Article was used for both Genders. See the Irregulars Book 2. Chap. 7.

The same may be said of the following Attic Phrases, *κρίσις λαμπρός*, Soph. *a famous judgment*, not that the Attics joined a Feminine with a Masculine, as some pretend, (which would be a downright Solecism) but because the Adjectives in *ος* had among the Attics that Termination common for both Genders, as the Termination *is* among the Latins.

They likewise pretend that one Case is put for another, as *σε δὲ μήτε νόον καλελογχέτω εἶδῃ*, Hesiod. where they say that *σε* is for *σοι*. But in reality *σε* is the Accusative of the Verb, and *νόον* the Accusative of the Preposition *κατὰ* understood. *Let not outward forms and appearances impose upon your judgment.*

Moreover that an Adjective is put for a Substantive, as *Δὼς ἀγαθὴ, ἄρπαξ δὲ κακὴ θανάτοιο δόττειρα*, Hesiod. *Donatio bona, rapina vero mala est mortifera*; where *ἄρπαξ* they say, is instead of *ἄρπαγῇ*; but on the contrary *ἄρπαξ* is here a real Substantive. For it is common in all Languages, as we have proved in the Latin Method, to have Nouns that are sometimes Adjectives, and sometimes Substantives, though Sanctius is of a different Opinion.

CHAP. II.

Whether the Greeks have an Ablative Case.

But nothing has contributed so much to perplex and imbroil the Analogy of the Greek Construction, as the Obstinacy of the Grammarians, in insisting that the Greeks are without an Ablative Case; whereas by admitting of it, we discover a surprizing Agreement between the Greek and Latin Tongues in this particular Point, as in several others, where in the Government of both Languages is alike.

Now, methinks, it will be no difficult matter to prove, that this Ablative, far from being repugnant to the Greek Tongue, is actually received in common Practice.

To prove this Assertion in a distinct manner, it is proper to observe, that this Question is susceptible of two different Meanings; the first is, whether the Greeks have ever a Case, which supplies the Place of the Latin Ablative, and has all its Nature and Force; the second, whether this Case may be called Ablative in Greek, as it is in Latin, or whether it be sufficient conformably to the common Method of the Grammarians to call it a Dative.

In order to resolve these two Difficulties, we must remark, that the Word *Case*, as also the Words *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Ablative*, being Terms arbitrarily invented on purpose to explain one's Meaning, are of their own Nature indifferent with regard to the thing they signify; wherefore the Grammarians are used to call likewise the Nominative *rectus*, and the rest according to their Order, *secundus*, *tertius*, *quartus*, &c. From whence it is manifest that these Appellations are arbitrary, and consequently there is no Occasion to enter here into a nominal Question.

Wherefore

Wherefore although the Word *Cafe*, which comes from *cado* in Latin, as *πτωσις* comes from *πτωω* in Greek, which signifieth *to fall*, hath been adopted in both these Languages, from the falling of the Cafes into a variety of Terminations; nevertheless it is unquestionable that this Word is frequently abusive, because, as we shall make appear presently, the Cafes happen often to vary without altering the Termination; and moreover because the Nominative itself is called a Cafe, though it neither falls into, nor is derived from another Termination; being itself the very Source, from whence all the other Terminations are derived.

Therefore as the Word *Cafe* is more receivable for its Antiquity than for its Propriety, and has been introduced only in order to point out the different Uses which a Noun admits of in a Sentence (which has prevailed upon several to attempt to introduce a seventh and even an eighth Cafe in Latin, notwithstanding that there can be but six different Terminations) we may join with Scaliger and Sanctius in saying, that by the Word *Cafe* we understand nothing more than *a special difference in a Noun*, according to the different Relations, that things bear one to another.

That is to say, a manner of expressing the different Offices which a Noun receives, either in the Singular or in the Plural, which the Greeks and Latins call Cafes, by reason of the difference of Terminations; retaining afterwards this Name even where the Termination is not altered; and in the same manner the modern Languages have received it, though they make no Alteration of the Termination in their Declensions. Concerning which see the General Grammar Part 2. Chap. 6.

Now though these different Offices may be multiplied almost *in infinitum*, as also the Moods or Manners of signifying peculiar to the Verbs; nevertheless they are reducible to six in all Languages. And under the Name of Ablative we comprize a vast number of Significations all depending on a Preposition, as under the Subjunctive Mood we have comprized several depending and conditional Modes of a Verb.

This being premised, our Opinion is, that the Ablative, which we may more properly call with Sanctius, *Casus Præpositionis*, *the Preposition Cafe*, by reason of its depending always on a Preposition, whether it be expressed, or no; whereas the other Cafes, which sometimes admit of Prepositions, may sometimes have some other Dependance; is not only to be met with in the Greek Language, but is even absolutely necessary.

There is no great Hardship in shewing, that this Cafe is not repugnant to the Analogy of the Greek Language, since it has been heretofore received therein, both as to its Force and Appellation. For H. Stephen in his Book *de Dialecto Attica*, Ramus in the 7. of his Schools, and Priscian in his 5th Book tells us, *that the Latins have borrowed their Ablative from the ancientest of the Greek Grammarians*; Ex vetustissimis Græcorum Grammaticis, *who, say they, gave the Name of Ablatives to these Words ἀνασθεν, ἐμθεν, and the like, which, as they add, had visibly the Force of an Ablative, being sometimes joined with Prepositions, as ἐξ ἐμθεν, in Hom. and the like.* From whence it is visible, that not only the Name of Ablative was adopted by the ancient Greek Grammarians, but moreover that their Notion was to judge of it by the Force of the Preposition.

Thus Quintilian, Book 1. Chap. 5, says, *that it is a Grammarian's Business to examine, whether there be a sixth Case in Greek, and a seventh in Latin, because, says he, when I say, hastâ percussî (τῷ δαγί) this Construction has neither the Nature of the Dative in the Greek, nor of the Ablative in the Latin.* Where it is past Dispute, that he admits of a Case different from the Dative in this Expression, whether we call it a sixth or a seventh. Now this is all we want, because when this is once allowed, it is an easy matter to shew, that this Difference between a sixth and seventh Case, arose from nothing else but from the different Idea whereby they conceived this Ablative, which is intirely comprized in the Word *Casus Præpositionis*, because this Difference arises from the different Force of the Prepositions expressed or understood.

It is observable, that Priscian in his fifth Book has strenuously rejected this Opinion of a seventh Case, because the Number six is sufficient, as it is necessary to mark all these specific Differences; though we may afterwards divide them or multiply them, if we have a Mind, in the Genitive, and the Accusative, as well as the Ablative, however making them always reducible to the others, without there being any Occasion for so doing, that a Noun should admit of so great a Variety of Terminations.

In Effect, if the Difference of the Termination was the only discriminative Mark of the Cases, it would ensue from thence, that in Latin as well as in Greek, the Neuters would never have more than three Cases, in the Singular, and in the Plural; that there would hardly be any such thing as a Vocative in either Language; that the Latins never had an Ablative Plural; and that the Greeks are without an Accusative, Vocative, or even Dative Dual; the two first Cases being always like the Nominative, and the last being the same with the Genitive.

But it seems quite unaccountable, that the Greek Tongue should be deprived of an Ablative, while Priscian, H. Stephen, and Ramus all agree that the Latins have borrowed theirs of the ancient Greek Grammarians; and at the same Time that Quintilian allows, that there is more Occasion for increasing than diminishing the Number of Cases.

It is observable moreover in all Languages, as Sanctius saith, that the only Use of the Dative is to mark the End and the Term, whereto the Thing and the Action tends, and to which they relate; from whence it followeth, that it is very proper to give a different Name to what bears a different Office, and has also a constant Dependence on a Preposition.

Besides, when a Latin Author makes use of a Greek Noun, for instance *Penelope*, where can he take his Ablative from, if it is not in the Original? Especially when these Nouns retain always their particular manner of declining, without conforming to the Latin Analogy, which would terminate them in *A*, in order to decline them like *Musa*. And if it should be answered, that they borrowed their Ablative from the Dative; therefore, says Sanctius, the same Practice obtained in the Greek, because they could not give here what they had not originally themselves; and, as we have observed, our present Dispute being not concerning the Name, but about the Thing itself.

Likewise, says Sanctius again, if there was no Ablative Case in Greek, Cicero would have run into a downright Solecism, when he joins a Latin Adjective, undeniably in the Ablative Case, with a Greek Substantive which they pretend to be in the Dative; as *Nunquam in majore ἀπορία, fui,*

fui, *I was never at a greater loss*; or a Latin Preposition, one of those that can only govern an Ablative, with a Greek Noun, as they pretend, in the Dative; as *Quas historias de Ἀμαθείᾳ habes. In πολίλειᾳ. Non enim sejunctus locus est philologiā, ἔς quotidianā συζηήσεις*; and such like. For if *Philologiā* is an Ablative, why should not *συζηήσεις* be one also, especially as it agrees with the Adjective *quotidianā*?

This Argument bears still a greater Weight in Constructions, where neither the Greek nor the Latin admit of a Dative Case; as with the Comparative, *ἀποδύνησις nihil alsius. Cic. ad Quintum Fratrem, nothing can be cooler than the Antichamber of the Bath.* For if he had a Mind to conform to the Greek Construction, why did not he put it in the Genitive? And if he complied with the Latin Construction, who can dispute its being an Ablative?

Priscian in his 5th Book says, that Undeclinables, which he calls *Monoptota*, as *mille, alpha, &c.* are not deprived of their Cases, though they do not change their Termination; because we may say, *hoc alpha, hujus alpha, huic alpha, &c.* From whence we may infer, according to Priscian's way of Reasoning, that if in *hoc alpha* be an Ablative, in *ἀπορία, in πολίλειᾳ*, and the like, are also Ablatives, though they do not differ in Termination from the Dative.

But over and above all this, there are several Passages in Authors, that can hardly be expounded without having recourse to this Dative; as in Thucyd. Book 1. in the Speech of the Athenians: *Τὰ δὲ Μηδικὰ, καὶ ὅσα αὐτοῖς ἐτύγχευε, εἰ καὶ δι' ὅχλου μᾶλλον ἔσται, αἰὲν προβαλλομένοις, ἀνάγκη λέγειν.* Which Passage Valla seems to have misunderstood in his Translation, because taking *προβαλλομένοις* in the Dative, he considered it as the Relative Case of *δι' ὅχλου ἔσται*, which makes it quite unintelligible; it being a clear Case, that the thing could not be troublesome to those that took a Pleasure in repeating it. Whereas the Meaning is perspicuous, if we do but take this Word for an Ablative absolute, which supposing *ἡμῶν* must be referred to those that are speaking, *ἡμῶν προβαλλομένοις, nobis proferentibus*; and the intire Passage may be translated thus: *It is fit we speak to you of the Persian war, and of what you cannot be ignorant yourselves, though we are sensible so frequent a repetition of the same thing must needs be disagreeable to you.* And this Explication is so very natural, that Portus's Notes resolve it by an absolute Case, *προβαλλομένοις*, says he, *ἀντὶ τῶ, ἡμῶν αὐτὰ προβαλλομένων*; which is still confirmed by the Commentator, who says it is an Enallage. But we have already evinced in the Latin Method, that these imaginary Mutations of one Case for another without any Reason, are downright Solecisms. The Conclusion therefore is, that as the Construction is absolute, even in the Opinion of the Scholiasts, we have only to stick to the Construction of the Ablative, in order to find out the right Meaning of the Author. Likewise when the same Thucydides says, *Τῷ δὲ Ἱπποκράτει ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη, &c. Hippocrates being towards Delos, as it had been told him, &c.* It is natural to suppose, that *τῷ ὄντι* is a real Ablative absolute, *ipso existente*, since we see the subsequent *αὐτῷ*, that makes the Relative Case, viz. a Dative, forming another Construction, and a second Sentence: Other Examples of this Greek Ablative may be still seen in the preceding Book, in the Rule of the absolute Case.

From all that has been hitherto alledged we may fairly infer, that the Greek Tongue admits of an Ablative Case, as well as the Latin; nor do I question but that the Generality of the Learned will join issue with me herein, especially if we do but reflect on the vast Advantage that must necessarily accrue from hence to young Beginners, by reason of the Analogy between the two Languages in an infinitive number of Constructions that depend on this Case.

Nevertheless, if this Principle should happen to meet with any Opposition, the Opponent must be so far informed, that it is not my Opinion in particular he combats against, but that of several very learned Men, as Sanctius, Scioppius, Frischlinus, and others, who with a deal of Accuracy and Judgment have established this Maxim.

C H A P. III.

Construction of Numerals.

What the Latins express by *unde, duode*, the Greeks explain by the Participle of *δέω*, which they either put in the Genitive Absolute, or in the Case of the Noun that governs the Number that is wanting; in the Genitive, as for *undeviginti annos natus, nineteen years old*, they say, *Ἐτη γεγονώς εἴκοσι, ἐνός δέουσι*, that is to say, *twenty years old, wanting one, uno deficiente*: Or else, *Ἐτη γεγονώς εἴκοσι, ἐνός δέουσα*, that is to say, *Ἐτη δέουσα ἐνός πρὸς εἴκοσι, years to which one is wanting to make up twenty*. In like manner, *Δυοῖν δέουσα ἑκατὸν ἔτη, Duodecenteni anni, ninety-eight years*; *Δυοῖν δεύσας ἑκατὸν μῶς, Duodecentenas minas*. And by the Genitive, *Τριάκοσα μῶς δεύσης τριήρεις, undetriginta triremes, twenty-nine galleys*. *Δυοῖν δέουων εἴκοσι ἄνθρωποι, duodeviginti homines, eighteen men*, and the like.

They likewise use the Neuter, *Ἐνός δέον εἴκοσι, undeviginti*; where we must understand *κατὰ δέον* for *δέουσι*, *twenty, lacking one*. For as they say, *δεῖν ὀλίγα, δεῖν μικρὰ*, to signify *within very little*, where they might have put *δεούσης*, so that *δεῖν* is a sort of a Noun, and supplies the Place of an absolute Case, supposing *κατὰ*; so when they say, *ἐνός δέον*, we must explain it, *κατὰ δέον ἐνός, according to the deficiency of one, supposing the want of one*.

But they have another Method of expressing this manner of reckoning, by making use of the Ablative of the ordinal Nouns for the greater Number, as *Μιᾶς δεύσης τριακοστῇ τριήρει*, instead of *Μιᾶς δεύσης τριάκοσα τριήρεις*. In like manner, *Ἐνός δέουσι εἰκοσῷ ἀνθρώπῳ*: And then this Ablative is the Case of the manner, or of the efficient Cause, as if it were, *vigesimo homine, uno tamen deficiente, with a twentieth man*, (instead of *with twenty men*) except one that was wanting. For to express one Person along with several others, they use the following Phrases very much akin to the French, *lui cinquième, lui dixième*; *Ξενοκλείδης, πέμπτῳ αὐτῷ*, Thucyd. *Xenocleides, who was the fifth in number*, that is to say, *four more along with him*.

They likewise say *ἑπτα χίλια*, for *a thousand horse*, as if it were, *millevarius equitatus*, *μυρία ἑπτα*, for *μυρία ἑπτα*, an infinite number of horse; and the like.

When they have a Mind to express a Number and a half, they put

ἡμι together with the Number exceeding the other ; thus to express *two talents and a half*, they say, *τρίτον ἡμιστάλαντον*, *tertium femitalentum*, *two talents and the moiety of a third* ; and in like manner the rest.

II. Combination of Numbers.

In the Combination of Numbers, when a lesser Number is put first, it is commonly joined by a Conjunction with the greater ; as *Βασιλεύσας ἑτῶν τεσσαρεσκαίδεκα*, *Her. having reigned fourteen years*.

When the greater Number is put first, the Conjunction is often added, often omitted ; thus *Plut. speaking of Cicero, Ἐσφάγη, τὸν τρεῖς ἔτη καὶ τετταρὶον*, *his head was struck off, as he stretched it out of the litter, being at that time threescore and four years old*. *Δεκατέσσαρα ἔτη*, *Plut. fourteen years*. *Γοργίας βεβίωκεν ἑτη ἑκατὸν ὀκτώ*, *Gorgias lived a hundred and eight years*. See what has been already said relating to this Subject Book 2. Ch. 11.

III. Divers Particles made use of in the expressing of Numbers.

The Greeks make use of several Particles to express their Numbers, as *εἰς, πρὸς, ἐπὶ, περὶ, ἀμφὶ, παρὰ, ὑπὲρ, ἐγγὺς, ἐγγύτατα, μάλιστα πως, πᾶ, ἱκεῖς, ὡς, ὡσεὶ, ὅσον, οἷον, ἐπάνω, τίς, ἀριθμῶ, πλείων, ἐλάττω, μείων, λείπων, δέων οἶμαι, &c.* as.

1. *Ἰππίας εἰς ὀκτακισχιλίας ἄγει*, *Xenoph. he brings with him about eight thousand horse*. *Ἐς ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταί*, *Thucyd. There were about two hundred and twenty men, that were resolved to sally out*.

2. *Στάδιοι τριάκοντα πρὸς τοῖς ἑκατὸν*, *Xenoph. a hundred and thirty furlongs*, *Triginta supra centum*. *Ἀπώλοντο αὐτῶν πρὸς ἑπτακοσίους*, *Id. There died about seven hundred*.

3. *Ὀκτὼ ἐπὶ τοῖς ἐννεήκοντα ἔτη βεβίωκεν*, *Luci. He lived ninety-eight years*. *Ἐδίδωσαν αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος*, *Thucyd. l. 7. They gave each of them an half pint of water during eight months*.

4. *Γορδιανὸς περὶ ἔτη πρὶς γεγονώς τρισκαίδεκα, αὐτοκράτωρ ἀνεδείχθη*, *Herodi. Gordian was proclaimed Emperor about the age of thirteen*.

5. *Ἐτη γέγονεν ἀμφὶ τὰ ἐννεήκοντα* ; or *σχεδὸν ἀμφὶ τὰ ἐννεήκοντα*, *in Lucian, about ninety years old ; near ninety years of age*.

6. *Παρ' ἑνα τοσῶτοι*, *Plut. So many within one ; only one wanting to make up so many*.

7. *Ὑπὲρ τὰ ἐννεήκοντα γέρον*, *Luci. an old man of above ninety years of age*.

8. *Ἀπέκλειναν ἐγγὺς τριάκοντα τῶν ψιλῶν*, *Xenoph. they killed about thirty of the light horse*.

9. *Ἐτεσιν ἐγγύτατα ὀκτὼ καὶ ἑκατόν*, *Thucyd. near a hundred and eight years*.

10. *Στάδια μάλιστα πως μύρια καὶ δισχιλία*, *Diodor. About twelve thousand furlongs at most*.

11. *Εἰς πέντε πρὶς πλείωνας*, *Lycoph. about five years*.

12. *Ἀπέκλεινον ἀπαντας, ἐκλὸς ὀλίγων*, *Xenoph. they killed them all, except a few*.

13. *Προελθόντες εὐθείας ὡς τεσσαράκοντα, ἠελίσσαντο πρὸς λόφῳ τινί*, *Thucyd. having marched forward about forty furlongs, they encamped near a certain eminence*.

14. Ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος, Luke iii. *And Jesus began to be above thirty years of age.*

15. Ἀπεῖχον ὅσον εἴκοσιν ἢ τριάκοντα γάδια, Xenoph. *they were about twenty or thirty furlongs off.*

16. Προεπεχώρησαν οἶον δέκα γάδιας, Thucyd. *they were advanced pretty near ten furlongs.*

17. Ὡφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, 1 Cor. xv. *he was seen of above five hundred brethren at once.*

18. Ἡμέρας ἐβδομήκοντά τινας, ἔτω διητήθησαν ἀδρόοι, Thucyd. *They were thus kept in a close confinement, pressed one upon another, for very near seventy days.*

19. Πόλεις δύο καὶ εἴκοσιν εἰσιν ἀριθμῷ, Dem. *Their cities are twenty-two in number.*

20. Ἐτη γεγωνὺς πλείω ἐβδομήκοντα, Plato, *Upwards of seventy years old.* Τοῖς στρατιώταις ὠφείλετο μισθὸς πλείον ἢ τριῶν μηνῶν, Xenoph. *there was above three months pay owing to the soldiers.*

21. Τῶν πλεόντων ἐν τῇ νηὶ καὶ ἑκατὼν, ἢ πεντακοσίων, τρεῖς πρὸς τοῖς τριάκοντα μόνον διασώθησαν, Diod. *Of five hundred at least that were aboard, not above thirty-three were saved.*

22. Ἀγεί λοιχοφόρους σὺν πελῃταις καὶ μείους τετρακισμυρίων, Xenoph. *He commanded no less than forty thousand men, as well pike-men, as those that wore shields.* Ἱππίας ἑξυ, καὶ μείον δισμυρίων, Id. *He will have no less than twenty thousand horse.*

23. Ἱππεῖς καὶ πολὺ λείποητες τῶν ἑξαχισχιλίων, *not much less than six thousand horse.* Τάτων κεφάλαιον πάντων γίνεσθαι, μικρὰ λείποντι πεντεκαίδεκα τάλαντα, Lyf. *The whole sum amounts within very little to fifteen talents.*

24. Ἐβασίλευσε δυοῖν δέοντα, or δυοῖν δέοντιον, or δυοῖν δέον, or δυοῖν δέον, *he reigned thirty-eight years.* Ἡ ψυχὴ ἀκμάζει περὶ τὰ ἐνὸς δέοντιον πενήκοντα ἔτη, Aristot. *The mind comes to its full perfection near the age of forty-nine.* See the foregoing Article.

CHAP. IV.

Remarks on the Article.

The Office of the Article is the same in the Greek as in almost all the modern Languages, which is to express the thing in a more precise and particular manner. Wherefore the Grammarians tell us, that it introduces us into a second kind of Knowledge, εἰς δευτέραν γνώσιν, leading us from a general to a particular one. As in St. Matt. ii. when he says of the wise Men, Ἰδοῦντες τὸν ἀστέρα, καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὑρον τὸ παῖδίον, *Videntes stellam, Et intrantes domum, invenerunt puerum.* These three Words, *stella*, *domus*, and *puer*, are determined by the Article from their general Signification to an individual one, which imports here *a certain Star*, viz. that which they had seen in the East, and whereof he had spoken before, *a certain House*, viz. that of Bethlehem; and *a certain Child*, viz. that which they were in Search for.

The Article denotes also an Emphasis and a particular Excellency; which the Latins have endeavoured to express by their Pronoun *ille*, as *Alexander ille*, *that Alexander the Great*; which seems to have been split in

in two to form the two French Articles or Pronouns *il* (which is also used by the Italians for their Article) and *le*.

Thus when St. John answers, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, John i. *I am not the Christ*; that is to say, *that Christ* which you enquire for; and when they asked him, Ὁ προφῆτης εἶ συ; *art thou that Prophet?* viz. that excellent Prophet which hath been promised us.

Thus Theophylactus on St. Matt. Ch. xvi. observes, that St. Peter in the Confession which he made of Jesus Christ, does not say, Σὺ εἶ ὁ Χριστὸς υἱὸς τοῦ Θεοῦ, without the Article, *Tu es Christus filius*; but Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς, *Christus filius ille Dei*. And St. Cyril and the other Fathers have made use of the same Argument to defend the Divinity of *Jesus Christ*.

Thus Aristot. 1. Prior. 16. sheweth that it is not the same thing to say, Τὴν ἡδονὴν εἶναι ἀγαθόν, *Voluptatem esse rem bonam*, *that pleasure is a good thing*; as to say, Τὴν ἡδονὴν εἶναι τὸ ἀγαθόν, *Voluptatem esse bonum ipsum*, *Pleasure is goodness itself*, viz. *the sovereign good*.

The Article is also put when we have a Mind to make an Induction, to mark the Origin, Possession, Part, or some such thing, as Ὁ υἱὸς τοῦ ἀνθρώπου, *filius ille hominis*. Τὴν ψυχὴν αὐτῆς, *his very soul*. Ὅλη τῇ καρδίᾳ σου, *with all thy heart*, &c.

To express Distinction in Appositions, Ἀσπάσεις κύριον τὸν Θεόν σου, Matth. xxii. *Diliges Dominum, nempe Deum illum tuum*. *Thou shalt love thy Lord*, viz. *he that is thy God*. Ἰωάννης ὁ Εὐαγγελιστής, St. John the Evangelist. Ἀπολλώνιος ὁ ποιητής, *Apollonius the Poet*. Ἀπολλώνιος ὁ γραμματικὸς, *Apollonius the Grammarian*.

The Article is also put to express the whole Species, or the whole Multitude, or some signal Pre-eminence, as the French say, *l'homme, le Turc, le Poëte*, &c.

To express things taken materially: Οὐ λέγουσι τὸ, διὰ τί, Aristot. non dicunt illud, propter quid, *they do not say, for what*. In like manner Cicero, *Quid enim est hoc ipsum diu?*

The Article is joined with almost all the parts of Speech, as

I. With Nouns Substantive.

1. Not only with Appellatives, which is very common, but even with proper Names; as Ἦν ὁ Φίλιππος ἐν φόβῳ, Demosth. *Philip was quite frightened*. Though for the generality the Article is seldom put before these Nouns, they being sufficiently determined of themselves.

2. In the Inscriptions of Books, περὶ τοῦ ὄντος, Plato, *of the Being*; περὶ τοῦ ψευδούς, Id. *of falsehood*; περὶ τῆς προνοίας, Aristot. *of Providence*. Though we find them sometimes without the Article, περὶ δικαιοσύνης, Plato, *de justo, of justice*; περὶ νόμου, Id. *de lege, of the laws*, and such like.

3. Sometimes one Article serves for two Substantives, περὶ τὸν ἥλιον καὶ ἀστρά, instead of καὶ τὰ ἀστρά, Aristot. *about the Sun and the Stars*.

II. With Adjectives.

1. When they are before their Substantive, Ὁ σοφὸς Ἀριστοτέλης διαλέγεται, *the learned Aristotle treats of*.

2. When the Adjective followeth the Substantive, it is meant as the Subject of the Preposition; βασιλεὺς ὁ ἀγαθὸς ἐστίν, *that good man is king*. For if the Adjective is without the Article, it is then the Attribute of the Proposition, Πλάτων ἀγαθὸς ἐστίν, *Plato is a good man*.

3. When

3. When two Nouns are put in the same Case, by reason of the Substantive Verb expressed or understood, the Noun that is the Subject of the Proposition assumes the Article, as Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, John i. In principio erat illud Verbum, & Verbum illud erat apud Deum, & illud Verbum erat Deus. *In the beginning was the Word, and that Word was with God, and that Word was God.*

4. But if the two Nouns are both together the Subject, or are governed by a Verb, they have each their Article: Ἡ Πάνθεια ἡ γυνὴ Ἀβραδάτη, *Panthæa, wife of Abradates.* Ἦλθον εἰς τὸν Ὀλυμπόν τὸ ὄρος, *They arrived at the mount Olympus.*

5. Two or more Articles may be gracefully inserted in the same Period; and with greater Elegancy, when the Words are ranged so as to make something intermediate between the first or second Article, and the Nouns to which they bear relation; Οἱ τὴν φροντίδα ἔχοντες; or else, Οἱ τὴν τῶν ἀπάντων φροντίδα ἔχοντες, *those that have the care of every thing.*

6. In Nouns of Number the Article is seldom put; but when it represents the Antecedent, or expresses some particular thing; Ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης, *the one a Pharisee, and the other a Publican.* Λαβὼν δὲ τὰς πέντε ἄρτους, καὶ τὰς δύο ἰχθύας, Luke ix. *taking the five loaves, and two fishes.*

Otherwise it is omitted, as the same Evangelist said a little before, Εἰσὶν ἡμῖν πέντε ἄρτοι καὶ δύο ἰχθύες, *we have five loaves, and two fishes.*

III. With the Pronouns, the Interrogatives, and the Indefinites.

Ὁ αὐτός, *idem*; τὸ αὐτὸ, *ejusdem*; Ὁ τίς, καὶ πόσος, καὶ πότε; *Greg. quisnam, & quantus, & unde?* Τῆς ποίας μερίδος? *Dem. of which side?* Plato has even reduplicated the Article, Τὰ ποῖα τὰ ταῦτα λέγεις; *qualia hæc dicis?*

Ὁ δέῃνα, τὸ δέῃνα, τὸν δέῃνα ἐσήγγειλε, *Demoth. ille illius filius illum dederat.*

IV. With the Infinitive of Verbs.

The Article is joined likewise with the Infinitive of Verbs, which is to be considered then as a Noun Substantive throughout all Cases. Examples hereof may be seen above Book 7. Rule 3.

V. With Participles, and undeclinable Particles.

Ὅσάν τινες οἱ διασύροντες, *there were some who detracted.*

As also with Adverbs and Prepositions, where we must always understand a Participle; Ὁ πλησίον, *sup. ὦν, proximus, a neighbour.* Ἡ χθές, *sup. ἕσα ἡμέρα, hesternæ dies, yesterday.* Τὸ ἐγγύατω γενεῶν, *sup. ὧν, the nearest kindred.* Τοῖς νῦν (*sup. ἔστι*) καὶ τοῖς πρότερον (*sup. γεγονόσι*) *to those that are at present, and that have been.* Τὰ πορρωτέρω, *sup. ὅσα, things that are more remote.* Ὁ ἐν ἑανοῖς, *sup. ὧν, who is in heaven.* Οἱ ἐν τέλει, *sup. ὅτις, the Magistrates.* Οἱ πρὸ ἡμῶν, *sup. γεγονότες, our Ancestors.* Οἱ μεθ' ἡμᾶς, *sup. ἱσόμενοι, our posterity.*

C H A P. V.

That the Article is often taken for the Demonstrative and the Relative, or vice versa; as also for τις; and the Reason of these Changes.

It is no surprizing thing to see Nouns put one for the other, when they are either synonymous, or derived from the same Origin as these here.

Eustathius on the 1. Odyss. sheweth that the ancient Article was τός, in use among the Dorics, which by dropping τ has been changed into ός, and afterwards cutting off the ζ final into ό; and that from this τός are derived the other Cases which retain τ, as τῷ, τῆς, τῆ; τῶ, τόν, τοίς, &c.

From thence also comes Τίς, as *quis* in Latin comes from *qui*; as also ἄτος, formed from the Genitive ἄ, and from this ancient Nominative τός.

Thus we still find τοὶ in the Plural from the ancient Nominative τός, not only for the prepositive Article, as Παῖδες τοὶ μελόπισθε λελειμμένοι. Il. ω. *the children that have survived their father*; where τοὶ is for οἱ according to Eustathius: But also for the Relative, Θεοὶ τοὶ Ὀλυμποῦ ἔχουσι, Od. ξ. *The Gods that dwell in Heaven*: And for the Demonstrative; Τοὶ μὲν δαίμονες εἰσι, Hesiod. *Illi quidem sunt daemones*.

The other Cases are used in the same manner; Τὸ δὲ μέγιστον, *Luci. Ἔσ' alii*, for Ὁ δὲ μέγιστός ἐστιν; *but what is most considerable*. Περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτα εἰσὶ, Plato, *concerning those arts that treat of these things*, where τῶν is for τέτων. Εἰ τὸ κ' τὸ ἐποίησεν ἄνθρωπος ἄτος, ἐκ αὐτοῦ ἀπέθανεν, Dem. *If this man had done such and such things, he had not been dead*, where τὸ is for τῷτο.

Hence it is that we often find πρὸ τῷ, or in one Word προτῷ for Πρὸ τέτε τῷ χρόνῳ, ante hoc tempus, *heretofore*. And in the Distribution of the Members of a Period, ὁ μὲν, ὁ δὲ, for *hic verò, illa quidem*; or *ille verò, hic quidem*; or *alter quidem, alter verò*, &c.

We likewise read the prepositive Article for the Interrogative τίς, *quis*, which is very usual with the Attics, Τῷ χάριν δὲ ταῦτα λέγω; Dem. *Cujus rei gratia hæc dico? But to what purpose do I say this?* As also for the Indefinite τίς. Εἰ δὲ τῷ δοκεῖ ταῦτα, Dem. *si cui verò hæc videntur, but if any one is of this opinion*.

The prepositive Article is also put for the Indefinite τίς, Ὅς ἐστὶ δηλοῖ, Thucyd. *he discovers who he is*; and in the Divisions ἅς μὲν, τινὰς δὲ, Dem. for τινὰς μὲν, τινὰς δὲ, *alias quidem, alias vero*. Ὅς μὲν πεινᾷ, ὅς δὲ μεθύει, 1 Cor. xi. *and one is hungry, and the other is drunken*.

For τίς Interrogative, Εἰπεκὼς ὅς εἰμι, κ' ἀφ' οὗ πατρὸς γεγώς, Soph. *Having told who I was, and who was my father*.

Sometimes they are joined together, ὅσις, *qui quidem*, and among the Poets, ὅτις, Hom. Ὅσις σφείας εἰσαφικηλαί, *whosoever goes to them*.

We likewise read in the Accusative ὅτινα, Plur. ὅτινας, for ὅστινα, ἔτινας. Ὅτινα is also the Neuter Plural for ἅτινα. But the other Genders and Cases of this Noun are also in use, by declining both Parts, as Ἡρώτα ἡτινα ἐλπίδα ἔχει, Thucyd. *he asked him what hopes he had*. Which is a demonstrative Proof, that ἔτις comes from the Relative ός, and not from

the prepositive Article ὁ; besides the Article ὁ has only a breathing, whereas ὅτις hath both a breathing and an Accent, in the same manner as the Relative ὅς.

The Orators frequently put ὅτι for ὅ and ὅτιν, *cujus*; ὅτιν for ὅ and ὅτινι, *cui*; but very seldom ὅτον for ὅν or ὅτινα, *quem*; thus αὐτὸν ὅτι signifieth *cujus gratia*; ἰφ' ὅτι, *qua in re*.

It is also taken for the Demonstrative, ὁς καὶ ὅς, Herod. *hic vel ille*. Whereunto we must also reduce the following Expressions, ἕως ὅ, or ἕως ὅτι, ἄχρις ὅ, μέχρις ὅ, *quousque*, for *eousque dum*. As also in the Relative of Quality, Εἰπέ μοι οἷός τις ἦν, Lucii. *Tell me what sort of a man he was*. Ποίας γυναῖκος ὑπὲρ, Soph. *for what sort of a woman*, for ποῖός comes from οἷός, and οἷός from ὅς, as *qualis* from *qua*.

CHAP. VI.

Remarks on the Pronouns.

I. Of Reciprocals and Relatives.

The Rule of the Reciprocals ὁ ἑαυτοῦ, *sui*, ὁς, *suus*, σφέτερος, *belonging to you* ἑαυτοῦ, and of the Compound ἑαυτοῦ, *suiipfius*, or by Contraction αὐτοῦ, is the same in Greek as that of *sui* and *suus* in Latin. For we are allowed to put indiscriminately either these Reciprocals, or the Relative αὐτός, *ipse*, provided it does not render the Sentence ambiguous, according to what we have said in the Latin Method. Thus in St. Gregory, Ὁρῶν ἔν τῇ τῷ δήμῳ κίνησιν ἐπ' αὐτόν, *perceiving that the people revolted against him*; ἐπ' αὐτόν is there for ἰφ' ἑαυτοῦ, just as the French *contre lui* imports *contre soy*, or *contre soy même*. And when Palephates says, Ἀργεῖοι πολιοῦχον αὐτοῖς τὴν Ἥραν ἡγήσαντο, *The inhabitants of Argos took Juno for the patroness of their city*; it is quite certain that αὐτοῖς is there for σφίσι, *sibi*, or for ἑαυτοῖς, *sibi ipsis*.

On the contrary, we find μεθ' ἑαυτοῦ, in Thucyd. Book 2. for μετ' αὐτόν, *after him*. And in Homer, Ἰδὼθι, θαλερόν δ' οἱ ἔκπτεσι δακρυ, Il. 2. *The blow made him stoop, and drew a shower of tears from him*, where οἱ, *sibi*, is for αὐτῷ, *ei*.

Likewise in the Revelations Chap. ix. Καὶ ἔχουσιν ἐπ' αὐτῶν βασιλεία, τὸν ἄγγελον τῆς ἀβύσσου. ὄνομα ἑαυτῷ ἑβραϊστὶ Ἀββαδδὼν, &c. *And they have a King over them, the Angel of the bottomless pit, whose Name in the Hebrew tongue is Abbaddon*, where we see ἐπ' αὐτῶν, *super eas*, *over them*, instead of ἰφ' ἑαυτῶν, *super se*; and ὄνομα ἑαυτῷ, *nomen sibi*, for ὄνομα αὐτῷ, *nomen ei*, *whose name*; because that in this Passage there is no sort of Ambiguity. Wherefore in the very Example of St. Paul adduced by Budæus, to shew that sometimes it is the Occasion of Ambiguity, Δεῖ γὰρ αὐτὸν βασιλεῖν, ἄχρις ὅ ἀν θῇ πάντας τὰς ἐχθρὰς ὑπὸ τὰς πόδας αὐτοῦ, 1 Cor. xv. *Oportet autem illum regnare, donec ponat omnes inimicos suos sub pedibus ejus*, *For he must reign till he hath put all enemies under his feet*; it is visible that αὐτῷ can produce no Ambiguity here, being applicable to Jesus Christ only, of whom he speaks, *sub pedibus ejus*, viz. *Christi*; moreover several editions have αὐτῷ, which is the same with ἑαυτῷ, *suiipfius*, which removes all the Difficulty.

For we must take Notice, that this Relative αὐτός has a smooth Breathing, whereas the Reciprocal αὐτῷ for ἑαυτοῦ has a rough one, because

ἑαυτοῦ

ἰαυῖς is composed of ἰ, *se*, which hath a rough Breathing, and of αὐτός. But upon several Occasions this Relative is more used than the Reciprocal itself, as Πατέρα τιμᾷ ὁ αὐτῷ υἱός, rather than αὐτῷ or ἰαυῖς, *patrem honorat filius suus, the son honours his father*. Likewise in Compounds αὐτοδιδάκτῳ, *à seipso doctus, self-taught*.

The Reciprocation ought also to be considered in the Compound Pronouns of the first and second Person; for Example, we do not say, φιλῶ ἑμέ, but φιλῶ ἑμαυτόν, *I love myself*; φιλεῖς σέ, but φιλεῖς σεαυτόν, *thou lovest thyself*. But if the Reciprocation ceaseth, that is to say, if the Speech continues no longer in the same Person, we may then say φιλεῖς ἑμέ, *thou lovest me*; φιλῶ σέ, *I love thee, &c.*

But the Reciprocal αὐτῷ or ἰαυῖς is also put for any of the three Persons, and is at the same time explained by the Verb which accompanies it, ἰαυῖς ἀγαπῶμεν, *we love ourselves*, ἰαυῖς ἀγαπᾶτε, *ye love yourselves*, ἰαυτὲς ἀγαπῶσι, *they love themselves, &c.* Thus in Xenophon, Virtue speaking to Pleasure, saith, Οὕτω παιδεύεις τὰς ἑαυτῆς φίλας; instead of σὺς φίλας, *sic instituis amicos tui ipsius? for tuos, is it thus thou instructest thy friends?* And in St. Luke xvi. Ποιήσατε ἑαυτοῖς φίλους, *make to yourselves friends*.

II. Of Possessives.

As we have proved in the Latin Method, contrary to the Opinion of Valla, that the Genitives *mei, tui, sui*, were (to express it in the Grammatical Phrase) taken actively and passively; so in like manner in Greek the Genitives ἑμέ or μὲ, σὺ. and ἑ, are taken actively and passively, though Gaza teacheth the contrary. Actively, as ὁ φίλῳ μὲ, *Soph. in spite of me, using violence to me*. Οὐ γὰρ ἂν Κόρυραν βί ἡμῶν εἶχον, Thucyd. *for they did not keep possession of the isle of Corfu, in spite of us*.

And on the contrary the same Possessives frequently imply a Passive Signification; Καί μοι μηδὲν ἀχθεσθῆς, εὐνοία γὰρ ἐγὼ τῇ σῇ, Plato, *ne mihi succenseas, dicam enim tuâ benevolentia, that is to say, for the love with which you are loved by me*, and not, *with which you love me*; in the same manner as Terence says, *Facile scies desiderio id fieri tuo*, instead of *tui*. And Thucyd. Καὶ ἔκ αισθανέσθαι τὰς Λακεδαιμονίας φόβῳ τῷ ἡμέτερῳ πολέμῳ, *timore nostro, viz. for they fear they have us*. Which may be thus translated; *And he does not perceive that the Lacedaemonians are desirous of declaring war, through the apprehension they have of our power*.

Now as the Latins sometimes join a Genitive with a Possessive, as *Tuum hominis simplicis pectus vidimus*, Cic. so the same Practice obtains among the Greeks, Ὅλως δὲ κ' αἰμὰ ἔτοι σπαθῶσι τῷ κακοδαίμονος, Lucian, *Hi verò omnino res meas hominis infelicitis dilapidant. They squander away all my substance, wretch that I am!*

CHAP. VII.

Of some Nouns derived from Pronouns.

I. Of the Relatives of Quality, οἷος and ποῖος.

Οἷος, *qualis*, without Interrogation, comes from ὅς, *qui*, in the same manner as *qualis* comes from *quis*, wherefore it is sometimes also translated by *quis*.

This Noun being one of those which the Grammarians call *Relatives of Quality*, which have only a Relation in the Sense, and not in the Construction, it suppoiseth always τοῖστος, to which it ought to be referred, and which is even sometimes expressed, as Τὸ τῆς ἀγγελίας τοῖστος εἶναι, οἷον εὐφραῖναι τὴν πόλιν, *The news was such as made the whole town rejoice*; word for word, *such as to make the town rejoice*, οἷον δὲ εὐφραῖναι, as H. Stephen says, or οἷον πρὸς εὐφραῖναι; which the Author of the Idiotisms doth not seem to have rightly understood, when he he says that εὐφραῖναι is for εὐφραῖνοι ἄν, or εὐφραῖναι δύναιτ' ἄν. Likewise in Dem. 2. Olynth. Τοῖστος ἀνθρώπων, οἷος μεθύσθαις ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι, *Such a strange sort of men, as to dance when they are drunk in a manner which I should be ashamed to describe*. But τοῖστος is more frequently understood, as in Xenophon, Οὐ γὰρ ἦν οἷος ἀπὸ πάντων κερδάναι, that is to say, Οὐκ ἦν τοῖστος οἷος, &c. Non erat talis qualis facere, or talis ut faceret, *He was not a man that could be influenced by every kind of sordid gain*.

It is sometimes also used without the Infinitive, though in the same Signification, thus in Eurip. Οὐχ οἷα γίλωσθαι ἄξια πρᾶττομεν, for ὡς τοιαῦτα πρᾶττομεν, οἷα εἶναι ἄξια γίλωτος, *we do not act so as to make ourselves ridiculous*.

And it must always be taken in this Sense, as in Xenoph. Ἡμεῖς δὲ ἐγγινώσκοντες τοῖς οἷοις τε ἡμῶν καὶ ὑμῶν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *we are very sensible that Democracy is to such as you and us a disagreeable sort of Government*; that is to say, τοῖς τοῖστοις οἷοις. After this manner Virgil says,

— portis alii bipatentibus adsunt,
Millia quot magnis nunquam venere Mycenis.

for tot millia quot nunquam venere. Wherefore we must not follow some in saying, that οἷος is in that Case put for ὅμοιος, *like*; since it really stands for itself: These Fancies of one Word being put for another, proceed very often from the little Knowledge People have of the Ground of the Greek Tongue and Grammar.

Therefore Budæus, and after him the Author of the Idiotisms express themselves improperly, by saying that οἷος with the Infinitive is sometimes taken for promptus, expeditus, cupidus, pronus, strenuus; for instance, Δεινὸν τι παθὼν, οἷος ἦν ἐπιξίναί τῷ φιλόσοφῳ, still implies τοῖστος ἦν, οἷος, *having received this ill usage, he was just ready to accuse him*.

Even when it is rendered by *possum*, it must be always reduced to this Ellipsis, as in Aristotle, Ἄλλ' ἔχ' οἷος ποιεῖν ἀγαθός, *sed qui minimè possit bonos reddere*, that is to say, ὡς τοῖστος οἷος, *non potis reddere*. For potis comes from ποῖος taken from οἷος. Likewise in the Neuter, οἷον τε εὐρίσκειν, Lucian, *potis est invenire* (for potis was formerly of all Genders, as we have proved elsewhere) or *possibile est invenire*, that is to say, *tale est ut potis sit inveniri*; Οὐχ οἷος τί εἰμι, according to Budæus imports *nolo, renuo, invitus facio*. But properly it signifies, *I am not such*, to express, *I cannot*, or *I am not in such a disposition*.

Moreover they sometimes use the Neuter Plural, as in Herod. 1. 2. Χοιράδες πολλαὶ εἰσι δὲ ἄν' ἐκ οἷα τέ ἐστι πλείων (where you may observe ἐκ οἷα according to the Ionics instead of ἐκ οἷα) *saxa multa sunt, per quæ navigari non potest*. Which is a Syllepsis, like unto animalia currit, therefore the Construction may be understood thus, Δι' ἃν ἐκ ἐστὶ τοιαῦτα

χημαία

ἡρέματα ποιοῦν, οἳ ἐν τῷ πλῆθει, *There are rocks, through which there is no such thing as sailing.*

Οἷος bears still the same Signification when it is joined with the Superlative, as οἷος κράτιστος, Aristot. *quàm fortissimus*, that is to say, τοιοῦτος οἷος ὁ κράτιστος, *talis quàm fortissimus, or talis qualis fortissimus, such as the strongest, to express the strongest.* It is thus the Latins say, *Tam mihi gratum erit, quàm quod gratissimum*, Cic. for *tam* is there for *tantum*, and *quàm* for *quantum*, as we have made appear elsewhere, τοιοῦτόν ἐστιν, οἷον τὸ χαριέστατον.

It is in this Sense we are to understand this Expression of Demosthenes in *Mid.* Οὐδὲν γὰρ οἷον ἀκούειν αὐτὴ τῷ νόμῳ, *there is nothing like hearing the Law itself*, as H. Stephen renders it, improving the Explication of Budæus, who translates it, *nihil vetat audire*, and takes ἔδν οἷον for ἔδν κωλύον. We read it in the same Signification in S. Gregory, Οὐδὲν δὲ οἷον ἐν βραχεὶ διηγῆσθαι, *there is nothing like being concise.*

Οἷον with ἔχ or μὴ, for *non solum*, or rather for *non solum non, or nedum*, must also be reduced to this Signification, though H. Stephen says, it bears a different Meaning, and that it ought rather to be referred to οἷος, *solus*, were it not for the difference of the breathing. But our Opinion can be easily confirmed from the very Example of Polybius adduced by Stephen, Μένουσα μὲν γὰρ Φαλαγγὶς ἐν τοῖς ἐπισημειωτάτοις αὐτῇ τόποις, ἔχ οἷον ὠφελεῖν δύναται ἂν τὰς φίλας, ἀλλ' ἔδὲ αὐτὴν σώζειν, *for though that battalion was posted in a very advantageous situation, nevertheless it neither could be of any service to its own party, nor even defend itself*; that is to say, Οὐ τοιοῦτοι δύναται ἂν, οἷον ἐστὶν ὠφελεῖν, *non tantum potest, quantum est juvare*; ἀλλ' ἔδὲ, *quin nec, imò nec seipsam servare.* In like manner in the 5. Book, Καὶ μὴ οἷον τυχεῖν ἐπὶ τοῖς χάρισι, ἀλλὰ ταναήσιον, κληθεὶς εἰς τὴν Ἀλεξάνδρειαν, παρ' ὀλίγον κινδυνεύσαι τῷ βίῳ, *That not only he received no acknowledgment, but quite the reverse, being invited to Alexandria, he had like to have lost his life.*

Ποῖος, *qualis*, in Interrogations, Fem. ποία, Neut. ποῖον.

Sometimes it is joined with the Article. Polyb. τὰ ποία ταῦτα; *qualia hæc sunt? what sort of things are these?* It is also used without an Interrogation, for *qualis*. It is likewise taken for ποῖος, as ποία ἡρα for ποῖση, which answers exactly to the French, *à quelle heure?* Though Eustathius observes, that this Expression is not quite so proper.

Ποῖός, with the Accent upon the last, or ὁποιός, or ποῖός τις, is rendered, *certâ quâdam qualitate præditus & affectus*; and sometimes indefinitely, *cujusdam modi*.

II. Of ὅσος and τοσούτος.

As in Latin *tantum* sometimes has the Force of augmenting, and signifies *so much* or *so great*; and sometimes diminisheth, and signifies *only*; the same thing happens to the Greek ὅσος and τοσούτος.

The first Signification is very natural and common; the second may be seen in the following Examples, Καὶ δαδὰ τις ἡμῖν λαβὼν, ὅσον ὑπὸ νύκτιν, εἶτα ἀναιρείται, Plut. *Some body taking a torch, only just approached it, and afterwards took it away.* Τὸν μέλλοντα, ἢ ὅσον ἢ παρόντα πόλεμον, Thucyd. *the approaching and almost present war*; it is thus Terence says, *tantum non montes auri pollicens.* In like manner we say, ὅσον ἔκ, ὅσον ἔδωκα, for *ferè, almost.*

Τοσούτος

Τοσῶτον ὑπειπὼν, *Dem. si hoc unum addidero, having only this one thing to say.* Δειθεῖς ὑμῶν τοσῶτον, *Idem, Id unum a vobis deprecatus; having only this one thing to beg of you.*

C H A P. VIII.

*Remarks on the Verbs.*I. *That we must consider the Nature of the Verbs.*

As a Verb may be considered differently in Discourse, so it may admit of different Effects in Construction. Thus all the Verbs Adjectives being of themselves either Active or Passive, nevertheless because they may be considered, either as transmitting their Action into another Subject, which is properly the Nature of a Verb *Active*; or as restraining it within themselves, whereby we understand a Verb *Neuter* or *Absolute*; it therefore comes to pass, that Verbs Active are sometimes taken absolutely, and sometimes passively, as Ἐκ τῆς πληγῆς ἀναφέρειν, *Plato, ex ictu convalescens*, sup. *ιαυτὸν, seipsum*, as in French, *se portant bien*; in the same manner as Demosthenes says, ἀνέλαθεν ἑαυτὸν, *recollegit se; he recovered himself.* Thus ἐξειλῆσαι signifies *evolvere* and *elabi*, *to disentangle, to escape*; *προάγειν, producere, and progredi*; *to produce, and to advance*; *καταλύειν, dissolvere, and diversari, to loose, and to lodge*; *ὑπερβαλλειν, to exceed, to pass*; because we are to understand here either the Accusative, of a Reciprocal Pronoun, or of another Noun.

Likewise διαφέρειν, *differre, viz. se, aut aliud*; ἀπαλλάττω ὑπὸ σοῦ, *liberor a te*, that is to say, ἀπαλλάττω με ὑπὸ σοῦ, *I deliver myself through your means.* Τελῶ εἰς ἀνδρας, *censeor in viros*, that is to say, *τελῶ με, I put myself on the list, or I cause myself to be put*, *tendo, pertingo, pervenio, &c.* Τὰ δὲ εἰς ἀλλήλα ἀνακάμπει, *Aristot. hæc verò inter sese mutuo reflectuntur & recidunt.* Εἰ μὴ αἰὲ ἀναποδοιδόν τὰ ἕτερα τοῖς ἑτέροις γινόμενα, *Plato, Nisi per mutuam generationem sequentia priorum in locum sufficerentur*, that is to say, *if they did not put themselves in the place; if they did not succeed one another.*

Among those, some that are of an Active Power, are nevertheless translated by a Verb Passive; but this happens not by changing its Nature, but by an Agreement of the Signification; as ἀναλαμβάνω, *recreor, viz. ἀναλαμβάνω τὸν νῦν, I come to myself, I recover my spirits*; *καταλύω, morior, dissolvor, I die, viz. καταλύω τὸν βίον, vitam solvo*; and in like manner the rest.

On the contrary the Neuters being Actives; Ζήσεις με, *Psalms cxxxviii. vivificabis me, thou wilt revive me.* Ἄνδρας ἐπ' αὐτὰς ἔθησι, *Herod. viros eis imposuit; he placed men over them.* Συνανάξισον αὐτό, *Dioscor. fac ut una ferveat, make them boil together*; *βοᾷν τὸ νόμος, to implore the assistance of the laws.* Τὴν ἀπόκασιν ἐσχόλασε, *Jus Græco-Rom. lib. 3. tonsuram abolevit, properly speaking, otuari fecit, he gave his hair time to grow, and effaced the monkish tonsure, which he had been compelled to wear*; which come from the Verbs ζᾶω, *vivere*; βαίνω, *gradior*; ζῶ, *ferveo*; βοᾶω, *clamo*; σχολάζω, *otior*.

Likewise Ἀστραπὰς βλέπειν in the Comic Writers, *for fulgura ex oculis vibrare, to dart lightning from one's eyes.* Πῦρ βλέποντες, *πῦρ ἀναπνέοντες, Basil, that cast fire from their eyes and nostrils.*

Some

Some assuming a Passive Government, seem likewise to admit of a Passive Signification, as Ἀτίθαιεν ὑπὸ τῶν δικαστῶν, *damnatus est à judicibus, he was condemned to death by the Judges*; Ἀτίθαιεν ὑπὸ γυναικὸς Φαρμάκῳ, *Lucian, he was poisoned by his wife*; though in rigour ἀτίθαιεν signifies no more than *mortuus est, he died*; and the Preposition with its Case denotes the Cause of that Death. This Construction has been copied by the Latins, *Nihil valentius à quo intereat, Cic. periit ab Annibale, Plin. mori ab ense, Lucan.*

The same may be said of others, which are deemed Passive in the Sense, by reason of our common manner of translating them, as δοκέω, *videor*; but it properly implies, *appareo, I appear, I seem*; εὐδοκέω and εὐδοκίμω, *laudo, celebror*; but properly it signifies *inclareo, I make myself known*; γίμω, *plenus sum*, but properly it imports *plenitudinem habeo, seu refero, I run over, I overflow*; ἵοικα, *assimilatus sum, visus sum*; but its right Signification is, *apparui, conveni, imaginem retuli, I bear a likeness, or resemblance to, &c.* Ἀμαχόν τι ἵοικεν ἡ διὰ ὄψεως ἡδονή, *Lucian, the pleasure of the sight surpasses all others, that is to say, there is nothing beats it, aliquid invictum refert, redolet.*

To these we may reduce the Verbs, which we have mentioned Book 3. Chap. 19. explaining the Nature of the Middle Verb.

The Verbs Passive are also put sometimes absolutely, and then we must understand the Preposition with its Case, as γυμνάζεσθαι, *exerceri*; τρίβεσθαι, *fricari*; ξυρᾶσθαι, *radi*; λῦεσθαι, *lavari, viz. a se, or ab alio*; wherefore they are rendered, *to exercise one's self; to rub one's self; or to have one's self rubbed, to have one's self shaved, &c.* Thus in *Lucian, Πενθεσι καὶ κόπτοισιαι, lugent & plangunt, properly imports, lugent & planguntur à se, or cadunt se, plangunt se, they weep and beat their breasts.* Thus οἰσίσθαι not only implies *ali, to be nourished by another, but also cibum capere, to eat, to nourish one's self.*

However this does not hinder these Verbs from falling in sometimes intirely with the Nature of the Actives, and assuming their Government, as Ἐκαστον ἐφίλαται, *Theophil. unumquemque ad se trahit, he draws all the world to himself.*

II. Of πάσχω and ὀφείλω.

Πάσχω is frequently rendered by *facio*, not that it loseth its natural Signification, but because we consider it more proportionably to our Language, which generally translates the Passive by the Active. Thus when we say, ὁμοίον τι πάσχει, *perinde facit, the proper Sense is, simile quid patitur, he is in the like disposition, eodem modo afficitur.* In like manner, τί ἂν καὶ παθόμην; *what should I do? that is to say, in what situation should I be; what would become of me? what should I not suffer?* And in *Dem. Μηδαμῶς μηδὲν ἀβέβηκεν ὑμεῖς παθεῖτε, videte ne quid stulti faciat, that is to say, do not let yourselves be surprized, let nothing improper befall you.*

Likewise when it is rendered by *accidit*, it still preserves its natural Force, as Πάσχει τὸ Μῆδοι, *accidit id Medis, that is to say, the Medes suffer this, are in this situation, in this disposition.* From whence it is evident, that the Grammarians do not express themselves properly, when they say, that πάσχω signifies sometimes *patior*, and on the contrary sometimes *ago*.

The

The Imperfect ὤφειλον, and the 2 Aor. ἔφειλον, or Ion. without the Augment ἔφειλον, which the Grammarians place among the Adverbs, are never any thing else but real Verbs, though they are rendered by *utinam*, throughout all the Persons; ὤφειλον, *utinam ego*; ἔφειλεις, *utinam tu*; ὤφειλε, *utinam ille*. But we must always understand here εἴθε or αἴθε, which answers to *utinam*. Thus when Herod says, Μὴ ὅφειλον νικᾶν, we must understand, εἴθ' ὅφειλον μὴ νικᾶν, *utinam non vicissem, would to God I had not overcome, or I wish that I had not vanquished*. Likewise in Eurip. Μήποτ' ὤφειλε τὸν βεκόλον οἰκῆσαι, *would to God this cow-herd had never lived there*. And in Dem. Ἐπειδὴ δὲ, ἃ μήποτ' ὤφειλε, συνέζη, *since those things are come to pass, which it were to be wished never had*.

This Explication is so very just, that we frequently find this Optative Particle expressed, as in Hom. Αἴθ' ὅφειλον μέναι παρὰ Φαιήκεσσι, *od. μ. utinam mansissem*, that is to say, *utinam debuisssem manere, or oportuisset me manere, would to God I had staid among the Phæacians*. And ὅφειλον is so far from being an Adverb there, that we even meet with it in this Signification in the first Aorist, Ὡς πρὶν ὤφειλλ' ἀπολίσθαι, *utinam prius perissem, or perire debuisssem, I wish I had died before*.

But what chiefly occasions this Mistake, is that this ὤφειλον is even joined with an Optative. But in that Case it is the Neuter Participle, and the Phrase must be resolved by an Ellipsis. As in this Example adduced by Budæus, Ὅφειλον καλεῖσθαι καὶ οὐκ εἶδον αἱ ὁδοὶ μὲν, τῷ φυλάξασθαι τὰ δικαιώματά σου, Psalm cxviii. *Utinam dirigantur viæ meæ ad custodiendas justificationes tuas*, we must understand εἴθε, and resolve it thus, Εἴθε καλεῖσθαι καὶ οὐκ εἶδον αἱ ὁδοὶ μὲν, καὶ ὅφειλον περὶ τῷ φυλάξασθαι τὰ δικαιώματά σου, *O that my ways were directed, as they should be, to keep thy statutes!* Likewise when Gaza says, Ὅφειλον ἢ ἀξία τῆς ὑμῶν ὑπολήψεως, *quæ utinam digna essent vestrâ opinione atque sententia*; we must resolve it thus, Ὅφειλον ἢ ἀξία τῆς ὑμῶν ὑπολήψεως, ὥς ὅφειλον, *as it should be, as we could wish*.

CHAP. IX.

That we must consider the Nature of the Tenses.

It is very proper also to consider the Nature of the Tenses, which when perfectly understood, says Henry Stephen, contributes vastly to an adequate Knowledge of the Greek and French Languages; and on the contrary the want of understanding it produces a prodigious Obscurity in many Passages.

The Difference of the Preter-tenses, the Imperfect, the Perfect, and Plu-perfect, is the same in Greek as in Latin; but there remains some Difficulty with regard to the Aorists.

I. Of the first Aorist.

Sanctius gives the Name of Aorist to the second only, which seems to be more undetermined than the first, inasmuch as it is oftner put than the first for different Tenses, Present, Past, and Future: And as for the first he calls it παρεληλυθώς, as much as to say, *leviter præteritus, just now past*. Which is agreeable to the Explication of Casaubon in his Exercitations on Baronius's Annals, where treating of the coming of the wise Men; he says, that τὸ Ἰησοῦ γεννηθεῖσθαι, *Christo nato*, denotes a Time much latelier past, than

than if he had put γεγενημένος, which would signify that it happened long time since. This is also the Opinion of Vossius in the last Edition of his Greek Grammar, and in his Dissertation *de anno natali Christi*. Which it seems they have learned of H. Stephen in his Book of the *Conformity between the Greek and French Languages*. He had been formerly of the Opinion, that the Greek Aorist is the same with the French Perfect Indefinite, when they say, *je fis, j'allay, je lus*, wherein he agrees with Budæus in his Commentaries; but afterwards he began to question it, and nevertheless without coming to any Decision, he takes Notice of a very common Application of this Greek Aorist, which is to express the Time very lately past, and agreeably to these Expressions, *As soon as he feels the heat, he presently melts; If I do but hear the noise of a mouse, I am immediately awake*, and such like. As we may see in this Verse of Homer,

Ὅς κε θεοῖς ἐπιπίθῃται, μάλα τ' ἔκλυον αὐτῷ, Hom.

Whosoever submits to the Gods, they presently have heard him.

Where he observes that *I am immediately awake*, implies a habit or facility of awaking. Likewise in Demosthenes, *Μικρὸν πῶλον ἀνεχάτισε καὶ διέλυσε πάντα*, a very small accident in war ruins and destroys every thing.

This Use of the Aorist instead of the Present, frequently happens in the Imperative and the Infinitive, in the Middle as well as the Active, but seldomer in the Passive, except when the Active is disused, as the Grammarians observe. But herein there is no Distinction made between the Aorists, as Sanctius would fain have it. And it is unquestionable that in Practice they are frequently put for one another, as well as the Futures, though Sanctius calls the second *futurum remotius*, as I have observed in the beginning of the Verbs.

II. Of the Perfect and Aorists.

1. The 1. Aorists Passive of the Verbs in ομαι, which have no Active Voice, are generally taken actively, and sometimes also passively; as *διαλέγομαι*, I discourse; *διέλεχην*, I have discoursed or spoke; *ιάομαι*, I cure; *ίασθεις*, one that cures, or is cured; *παραδέχομαι*, I receive; *παραδεχθεις*, one that receives, or is received; *θεάομαι*, I consider, I contemplate; *ἰθεαθην*, contemplatus sum, I have considered, or lustratus sum, I have been considered, or observed.

In like manner *δαπανηθεις* for *δαπνήσας*, one that has squandered all; *διαλεχθῆναι* for *διαλέξασθαι*, to have discoursed; *εὐλαβῆθην*, rather than the Middle *εὐλαβησάμην*, I behaved well, with circumspection; *ἐργασθεις* for *ἐργασάμενος*, one that has done or performed; *διανοηθεις* for *διανοησάμενος*, qui excogitavit, one that has contrived or invented. And such like.

The Perfect Passive is also used sometimes in the same manner, as *διείλεγμαi*, I have discoursed; *ἠδίδεγμαi*, I have spent; *πεποίημαi*, I have done; *ἠλρέπισμαi*, I have disposed; *παραδέδεγμαi*, I have received; and it is these Verbs that properly correspond to the Latin Verbs commune, because they have both Significations under a Passive Termination, which is not always the Case of the Middle Verb, which in several Tenses retains the Active Termination.

The Verbs Passive that have two Aorists, oftner use the second than the first, as *πλήττομαι*, *ἠπλήχην*, I have been beaten, rather than *ἠπλήχην*.

In like manner ἔξάγην, *I have been broke*; ἡπάγην, *I have been taken away*; ἐτεώπην, *I have been changed, or I have taken flight*, from the Verbs ἔγγνυμι, ἀρπάζομαι, τρέπομαι, and the like.

III. Of the Middle Aorists.

Among the Middle Aorists the first is commonly used in both Significations, but the second is oftner met with in the Active Sense; for Example αἰδέομαι. εἰλόμην, *I have taken, I have chosen*, more usual than *I have been taken or chosen*, as the Author of the Idiotisms observes.

CHAP X.

That we are to consider the Nature and Disposition of the Moods.

I. Of the Indicative, the Subjunctive, and the Optative.

The Disposition of the Moods, which I have followed in the 3d Book, putting the Indicative, the Subjunctive, the Optative, the Imperative, and the Infinitive one after another, is certainly the most natural. For as the Imperative and the Infinitive are not properly Moods, the best way is to place them at the end of the Verb; and whereas the Subjunctive has much a greater Affinity with the Indicative, than the Optative has, as may be seen in Apoll. Book 3. Chap. 29. it is very proper it should be placed next to it.

Moreover as the 1. Aor. of this Mood marketh also the Time to come, one might imagine at first Thought that it would be proper to form it from the Fut. Indicat. as τυψω, ης, η, from τυψω, εις, ει. But this cannot be, as Apollon. observes in the same Place, not only because the Changes that are made in the Aorist Indicat. though not in the Fut. are the same in this Tense in the Subjunctive; as νέμω, *to pasture*, Fut. νεμῶ, 1. Aor. ἐνείμα, Subjunct. νέμω; ψάλλω, *to sing*, ψαλῶ, ἔψηλα, ψήλω; but moreover because the Changes that are made in the Fut. and not in the Aorists, are not admitted in the Subjunctive, as νομίζω, *to think*, Fut. νομίσω, Att. νομιῶ, Aor. ἐνόμισα, Subjunct. νομίσω, but never νομιῶ, as in all Appearance the Attics would have made it, had they taken it from the Future.

Now though the Moods are not to be rejected intirely, nevertheless their Significations are sometimes so very arbitrary, that they are frequently put for one another through all Tenses. Which we have not only proved in our Remarks in the Latin Method, having besides the Authority of Budæus for it in his Commentaries pag. 948, of the Edition of Robert Stephen, but moreover we think proper to confirm it here by the following Examples; Παρ' ἐμοὶ ἑδὲς μισθοφόρος ὅστις μὴ ἱκανός ἐστιν ἵσα ποιεῖν ἐμοί, Xen. *apud me nullus mercenarius est qui non idoneus est (for sit) eadem facere, quæ abs me fiunt, I have no one soldier in my pay that is not able to what I can do myself*; where we say ἐστὶ in the Present instead of ἂν ἦ in the Subjunct. or of ἂν εἴη in the Optative.

Εἰ γὰρ τὴν αὐτὴν παρειχόμεθα ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυρίαν, Dem. *For if we had discovered the same resolution in our own cause*; Si enim eandem in nostra ipsorum causa alacritatem ostendissemus, &c. where we see an Indicative for a Subjunctive, viz. παρειχόμεθα for παρασχόμεθα.

Εἰ μὲν περὶ καινῶ τι καὶ πράγματι προὔτιθετο λέγειν, Dem. instead of προὔθηται, *if he designed to speak of any new subject.*

In like manner, Εἰ μὲν γὰρ ἢ ἡμῶν πεισθέντες ἀνείλοιο τὸν πόλεμον, Id. for ἀνείλοιο, *Si enim a nobis persuasi bellum hoc suscepissent, If they had undertaken this war at our persuasion.*

Οὐδὲν πάποτε αὐτὴν εἶπα, ἔτε ἐποίησα, ἢ ἡσχύνθη, Xen. nihil unquam ei vel dictum abs me, vel factum est, quod erubuit, *for erubuerit, I never said or did any thing to her to make her blush.* Where the Aor. Indic. ἡσχύνθη is for the Optat. ἂν αἰσχυνέσθην.

Ἡ καμὴ καὶ ἀπὸ τῶν ποταμῶν ἔπινει πρότερον, ἢ συνιράζει, Arist. Camelus ē fluvii non bibit, antequam eos conturbabit, *for conturbabit; the Camel troubles the river water before he drinks of it; for ἂν συνιράζει in the Opt. or συνιράξῃ in the Subjunct. Which is very common with the Attics, even when they put the Conjunctive before it; Εἴπερ τις ὑμῖν προσεξεί τὸν νόον, Dem. Olynt. 1. Si quis vobis mentem adhibebit, for adhibuerit, if any body will listen to you with attention.*

The Optat. is also put for the Indic. Λύσανδρος δὲ Φιλοκλέα πρῶτον ἐρώλησας, ὃς τὰς Ἀνδρίας καὶ Κορινθίους κατακρημνίσει, τί εἴη ἄξιον παθεῖν, &c. Xenoph. Lyfander cum ex Philocle, qui Andrios & Corinthios præcipites egerat, quæfivisset, quâ pœnâ dignus esse, &c. *Lyfander having asked Philocles, who had ordered the Andrians and the Corinthians to be tumbled down from a precipice, what punishment he deserved.* Where we see κατακρημνίσει, Aor. Æol. Opt. for κατακρημνίσῃ, the Pluperf. Indicat.

Likewise in Plato, Ἐλεγες ὅτι Ζεὺς τὴν δικαιοσύνην πέμψει τοῖς ἀνθρώποις, where πέμψει is for ἔπεμψε, a Jove dicebas immissam hominibus justiciam fuisse, *you said that Jupiter had sent Justice to mankind.* Which is very common, where there happens to be a Particle, as ὅτι, ὥς, ὃς, ὅσπερ, ὅστις, ὅσοι, ὅτε, &c.

II. Of the Imperative and the Infinitive.

The Imperative, as we have observed Book 3d, may pass for a Future; and a Person must be very weak, says Apollon. Book 1. Chap. 30. not to believe it, since it is not customary to command things past, or present, but only those that are to be executed in consequence of the Commandment, and of course things to come.

Wherefore the Hebrews have made it their 1. Fut. and the Greeks use it frequently to express the Time to come, Οἶσθ' ἢ ὁ δράσων, Eurip. for δράσεις, Scis ergo quid fac, *for quid facturus sis; Do you know what you are to do? Οἶσθ' ὅτι ποιήσων, Men. for ποιήσεις, Scio te facturum, I know you will do it.* As on the contrary they often use the Future for an Imperative.

But the Author of the Idiotisms is mistaken in saying, that the Imperative is put for an Infinitive. For in the Example which he gives from Dem. Διηβίς ὑμῶν τοσῶτον. ἐπειδὴν ἅπαντα ἀέσσητε, κῆνατε, μὴ πρότερον πρόσλαμβάνετε. Where he pretends that κῆνατε is for κῆναι, and πρόσλαμβάνετε for πρόσλαμβάνειν: The Sentence is absolute, *Id a vobis unum precatus; postquam omnia audieritis, judicate, nullumque præjudicium afferte.* For his Request commences there absolutely, ἐπειδὴν, postquam. *Begging only this one favour of you; viz. not to judge before you have heard every thing, nor to let yourselves be swayed by any sort of prejudice.*

It is equally a mistake to say that the Infinitive is put for an Imperative,

tive, according to the Doctrine of some Grammarians, Μαρτυρεῖν ψευδῇ φεύγειν τὰ δίκαι' ἀγορεύειν, Phocil. for we must understand *χρή*, oportet, it is necessary; or *προσῆκει*, convenit, it is proper, or some such thing. *We must avoid bearing false witness, and say nothing but what is true.*

The Present of the Imperative, says Apollon. Book 1. Chap. 30. denotes only the Commencement of the Action; *Σκαπλίτω τὰς ἀμπέλους*, let him begin to work in the vineyard. But the Aorist implies the future Action accomplished; *Σκαψάτω τὰς ἀμπέλους*, let him have worked or dug in the vineyard. Wherefore Ramus, and those that have followed him, as Sylburgius and others, call these Aorists, as also the Perf. Imperat. *Futures Perfect*, that is to say, which denote the future thing accomplished, partaking at once of the Future and the Perfect.

III. That the Infinitive is not put for the Subjunctive.

It is also a mistake, which the Author of the Idiotisms has given into, to imagine that the Infin. is put for the Subjunctive, when Dem. says, Τὸ ψήφισμα τέτο γράφω· πλεῖν ἐπὶ τὰς τόπας, ἐν οἷς ἂν ᾖ Φίλιππος. For *πλεῖν* makes here an absolute Sentence, and ought to be considered as a Noun, according to what we have observed in the 3d Rule of the foregoing Book. Which may be resolved in Latin by *nempe*; Hoc decretum edo, *nempe* navigare ad ea loca, in quibus Philippus esse poterit; *My opinion is to let the fleet steer towards whatsoever place Philip is in.* For there is a wide Difference between saying, that this Expression coincides with the Signification of *ut navigaretur*; and saying the Infinitive is put there for *ut navigaretur*; which it certainly is not, since it can be explained in its natural Force.

Wherefore it is observable, that the Mutation of Moods is incident only to those three, which we put together in our Tables, and whereof we have given Instances in the 1 Number of this Chapter, because these Moods are frequently nothing more than a Difference of Termination in each Tense; but never happens to the Imperative or Infinitive, which are quite different things.

It is therefore wrong in Surfin, and several other Grammarians to say, that the Infinitive is put for the Subjunctive, when it is joined with ὥς, ὥστε, πρὶν, and the like Particles; as Παρακαλῶ ὥστε τυχεῖν, hortor te ut consequaris, *I advise you to act so as to obtain it.* Πρὶν δέναί δίκην, antequam pœnas dederis, *before you are punished*; for the Infinitive is there as a sort of a Noun, and ὥστε τυχεῖν is as if it were, Tanquam ad consequi, or ad consecutionem, *I advise you to the pursuit*, that is to say, *to act so as to compass your end*, and in like manner the rest.

IV. The Infinitives and Participles of all Tenses.

The Infinitive and the Participles may, as we have observed elsewhere, express all the difference of Time. It is for this Reason that with ἂν their Present frequently denotes the Future, as we shall shew in the Chapter of the undeclinable Particles. But this may be also seen in these Examples, Βεβαίαν εἰκὸς τὴν ἔχθραν αὐτὸς, ὑπὲρ ἧν φοβέσθαι, καὶ σπεύονθαι, ἔχειν, Dem. for *σχίσαι*; for by the Present he has marked the Future; *It is very likely that they will be confirmed in their aversion, by reason of the mischiefs they apprehend, and of those they have already suffered.* Κινδυνεύεις γὰρ καὶ ἢ τις ἐν ὁρῶν ποικίλα διαμύνει ἀνακύβων, μανθάνει τι, ἡγεῖσθαι ἂν αὐτὸν δεήσει, ἀλλ' ἐκ ὁμμάτων διαρεῖν, Plato 7. de Rep. *You will suppose perhaps that*

that he rather fancies these things than sees them with his eyes. Where we find, that νοήσῃν, which seems a Future, and θεωρεῖν, which seems a Present, nevertheless express both the same Time.

The same may be said of the Participle, ἄλλες δὲ μισθύνται, ὡς ἄμεινον μαχομένους ὑπὲρ σφῶν, ἢ αὐτοὶ, Xenoph. for μαχεσομένους, Alios mercede conducunt, quasi melius suâ causâ pugnaturi sint quam ipsimet, *They have foreigners in their pay, just as if those would fight better than themselves in their own cause.*

V. Of Verbals in *έον*.

Verbals in *έον* answer to the Gerunds in *dum*. They generally govern the same Case with their Verb, and must be resolved in the same manner as the Latin Gerunds, considering them meerly as Nouns Substantive, but frequently including a sort of Necessity or Duty, agreeably to what we have observed in the Latin Method, in the Remarks on the Gerunds Chap. 1. Μνημονεύέον Θεῷ μᾶλλον, ἢ ἀναπνεύσειον, Nazianz. where we may understand ἐστὶ *est*, though it is not absolutely necessary; because there is this Difference between the Gerund and the Participle, that the Participle always supposes a Verb, *Diligenda mater*, sup. *est*; but *diligendum matrem* is taken absolutely, by reason that the Gerund always includes the Action of its Verb; which has given it the Name of Gerund taken from *gerere*. We may therefore translate it thus, *We ought to think of God oftner than we breathe.* Οὐ σθένει νικηλέον γυναῖκας, Eurip. *it is not by force that we must get the better of the women.* Φεικέλον οὖν τῷ σωφρονένῳ τὸ πρὸς δόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκῆλα περισκοπεῖν, καὶ μὴ τὸν ὀρθὸν λόγον ἡγεμόνα ποιεῖσθαι τῷ βίῳ, Basil. *The wise man ought to avoid being governed by vain glory and the opinion of the multitude, without taking right reason for the ruler of his actions.* Ταῦτα ὅσω ποιητικώτερα, τοσῶτω ἥττον ἀκρεσίον παῖσι, Plato, that is to say, τὸ ἀκρεῖον ταῦτα τοσῶτω ἥττον ἀκρεσίον ὅσω, &c. *The more poetical these things are, the less they ought to be heard by children.*

The Attics, who particularly affect the Plural for the Singular, put also these Nouns in the Plural, Ἀδικεῖν τὲς Ἀθηναῖες καὶ πολέμηλέα εἶναι, Thucyd. *that the Athenians used them ill, and therefore they must declare war.* Τῶν κρατέων ἐπὶ παντὶ ἀκρεσία, Soph. *we must obey the magistrates in every thing*; where ἀκρεσία is for ἀκρεσίον, by a kind of Syllepsis cognate to that of *animalia currit*, whereof we have spoken in the foregoing Book, Rule 5.

If the Substantive is expressed, then these Nouns retain their Nature of Adjectives, and agree with the Substantive in the same manner as other Adjectives, as Ἡ ἀγαθὸς μόνος τιμητός, Arist. *the good man alone ought to be honoured.*

Of two more remarkable Expressions, and more difficult to resolve.

But if the Construction be different, then the Noun in *ον* is a Substantive, that has the same Government with its Verb, as Ἀρχὴν τὴν οἶαν αὐτῶ ἀρχέον, καὶ τάξιν ἥτινα τοῖς ἐργοῖς ἐφαρμόσειον, sup. εἴπομεν, Lucian in his Rules for writing History, *We have mentioned with what sort of an exordium we must begin, and what order we must observe in things.* Where ἀρχέον *incipiendum*, ought to be considered as a Verbal Substantive, which governs the Case of its Verb, as here ἀρχὴν οἶαν in the Accusative. And we must resolve ἐφαρμόσειον in the same manner.

But

But if after these Nouns there happens to be another Accusative that agrees with them, as with the Infinitive, it is because they include the Force and the Action of the Verb, as in Plutarch, *καὶ μιμητέον ταῦτα θαυμάζοντάς γε δὴ καὶ ζηλῶντας*, and these things ought to be imitated by those that admire them and are moved by them. And in another Place, *ἐφαρμόσειον τῶν καὶ τοῖς ὁμοίοις, κωλύοντα τὰς μέγα φρονῶντας ἐπὶ τοῖς μηδενὸς ἀξίοις*, he that has a mind to keep within bounds young people that raise disturbances on account of trifles, must apply this to similar occasions.

C H A P. XI.

Remarks on the undeclinable Particles.

And first of ὅτι.

We have already made mention in the 6. Book Chap. 1. of divers Words which commonly pass for Adverbs, though in reality they are not such, but are either an Accusative governed by *κατὰ*, or an Ablative governed by *σύν*, *ἐν*, *ὑπὸ*, or some such Preposition.

But it is proper to treat here of some of these Particles in particular.

I. That ὅτι is always a Relative.

The Grammarians frequently make ὅτι pass for a Conjunction, which they render by the Latin *quod*, and distinguish it from ὅ,τι, separated by a Virgula, which they say is a Relative. But this Distinction seems to be quite arbitrary, this Word being almost always the Neuter of the Relative, ὅ, to which the Attics have joined τι, as they do to several others, saying also in the Masculine ὅτις, in the Fem. ὅτις, as in the Neuter ὅτι. This we can make appear in the several Uses that this Word is received in, which will be a very great help towards the Explication of several difficult Expressions.

In order to proceed more methodically, we shall comprize here in a few Words what we have more diffusely proved in the general Grammar, Part. 2. Chap. 9. concerning the nature of the Relative, which is, that it has something in common with all the other Pronouns, inasmuch as it is put instead of a Noun; and something particular, in this, that it serves as a Connexion to join an accessory Proposition with its Principal. We have proved in the same Place, that the Latin *quod*, which among the Grammarians passes for an Adverb or Conjunction, is in reality this very Relative, but divested of its Office of a Pronoun, and retaining no more than that of joining where it occurs one Proposition with another.

Now though I do not pretend to absolutely deny, that the Greek ὅτι may oftentimes agree in Signification with the Latin *quod*, as *εὖ οἶδ' ὅτι ἐμμένονσι καὶ κείνοι τοῖς νόμοις*, Lucian, Scio quod leges ipsi servabunt, *I am very sensible that they will observe the laws*. Ὅτι μὲν γὰρ ἔτε πεπιδνημαι, ἔτε ἐν τῷ ταρτάρῳ εἰμι, καὶ αὐτὸς ὁρᾷς, οἶμαι, Idem, Quod neque vinctus sim, neque in tartaro, etiam ipse vides, opinor. *I fancy, you are sensible yourself, that I am neither fettered, nor in hell*. Εἶπεν ὅτι βέλῃς, Xenoph. *he hath said that he is willing*. Nevertheless I cannot help thinking, that to consider it rightly, ὅτι is frequently stript of its Office of a Conjunction, which is more peculiar to the Latin *quod*, and only retains that of a Pronoun.

In

In order to render this more easy to comprehend, we must observe that the Greeks in Imitation of the Hebrews (as we have made appear in our general Grammar) frequently use loose and detached Expressions, which are put almost absolutely in the Discourse, as we have already taken notice of some in the preceding Chapters. Thus in the Gospel when the Priests and Levites sent to St. John the Baptist to ask him who he was; the Text says, *Ut interrogarent eum, tu quis es?* Ἰνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ, John i. that is to say, to say those Words unto him, Σὺ τίς εἶ; *who art thou?*

Now it is in this Signification that we must generally take ὅτι, which seems to be owing to nothing else but to the Custom of the Attics, who, as Vergara says, Book 3. Chap. 23. *Gaudent geminare vocabula idem pol- lentia*. Whereto he wants not only to reduce ὅτι, but likewise ὡς, after the Verbs λέγω, φημί, and the like, as in this Passage which he adduces from Æsop, Τῆς δὲ Φαμένης, ὡς οἱ βόσκοι καὶ οἱ ποιμένες με ὑπεβλέποντο, Illâ vero respondente, *she answering thus; Bubulci & pastores me sibi infestam suspicabantur, the cowherds and the shepherds looked upon me as their enemy.*

And this is so far true, that frequently the Sentence may subsist without these Particles, and even they are sometimes omitted, as in Thucyd. Book 1. Τῶτον δὲ διὰ μέγεθος τε τῷ ἔλκε ἐκ ἐδύνατο ελεῖν καὶ ἅμα μαχιμώτατοι εἰσιν Αἰγυπτίων οἱ ἔλκον, *Hunc enim (regem Amyrtæum) propter paludis magnitudi- nem expugnare nequiverunt; Et simul quia qui paludes illas incolunt sunt Ægyptiorum bellicosissimi;* where we see it is all one as if he had said, Καὶ ἅμα ὅτι μαχιμώτατοι εἰσιν, &c. *They could not take the King because of the bigness of the lake; and moreover because of its being inhabited by the most warlike of all the Egyptians.*

Hence it is that even when ὅτι is expressed, it is frequently left out in the Translation, as in St. John xviii. Ὡς ἔν εἶπεν αὐτοῖς, ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, *Ut autem dixit illis, Ego sum, abierunt retrorsum, As soon then as he had said unto them, I am he, they went backward.*

Wherefore the τὸ alone is sometimes put for this ὅτι, as in St. Mark, Chap. v. Ὁ δὲ ἸΗΣΟΥΣ εἶπεν αὐτῷ, τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι, *Jesus said unto him, If you can believe, every thing is possible to him that believeth.* Which is the same as if he had put, εἶπεν ὅτι εἰ δύνασαι, &c.

This method of explaining is quite natural, and helps to clear up several very obscure Passages, as Dem. pro Corona, Ἀκούετε ὡς σαφῶς δηλοῖ, καὶ διορίζεται, ὅτι ταῦτα ἐγὼ πεποίηκα, ἀπόντων Ἀθηναίων, For whereas it is natural to imagine at first sight, that this ἐγὼ refers to Demosthenes who speaks here, and that the Sense of it is, *You hear how he declares and evidently shews, that it is I, who now am speaking to you, that have done this in spite of the Athenians;* on the contrary ταῦτα ἐγὼ must be referred to Æschines, of whom he speaks here, and whose own Words these are. Wherefore the meaning is this, *You see, Gentlemen, how Æschines declares and proclaims aloud; It is I, that have done this in spite of the Athenians.*

In like manner in the Relative Chap. 3. λέγεις ὅτι πλεσιός εἰμι, *Dicis, dives sum, that is to say, dicis hoc, thou sayest this, nempe, dives sum, I am rich.* For the Meaning is not *quod dives sum*, as the old Interpreter has rendered it; which seems to signify, *Quod Ego Christus qui loquor dives sum*, and is a quite different Sense. In like manner in St. John iv. 17. where Christ talks to the Samaritan Woman, and says; Καλῶς εἶπας, ὅτι;

ὅτι ἄνδρα ἐκ ἔχω, *bene dixisti, quia virum non habeo.* There are several other Places in the same Interpreter, wherein ὅτι is thus rendered by *quod* or *quia*, and where it would have been properer to have omitted it, as in St. John x. Ἀμὲν, ἀμὲν, λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων, *Amen, amen, dico vobis, quia ego sum ostium ovium*; where *quia* is superfluous; and in the vii. Chap. Οἱ μὲν ἄλλοι ἔλεγον, ὅτι ἀγαθὸς ἐστίν, *Quidam enim dicebant, quia bonus est*, where it is visible that this *quia* is of no manner of use.

It is also in this Sense we must take ὅτι, where H. Stephen in his Book *de Dial. Att.* says, that it ought to be taken for *enimvero*, or *nempe*, as in St. Mark vii. Ὁ δὲ ἀποκριθεὶς εἶπεν, ὅτι καλῶς προσφύτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, which he explains by *sane quidem, enimvero, bene, &c.* Whereas according to our Principle the Sense is quite natural to say, *At ille respondens dixit hoc, καλῶς, &c.* Wherefore the Interpreter has left out this ὅτι, having put simply, *dixit*; *benè prophetavit, &c.* In like manner in St. Luke xix. Λέγων ὅτι, εἰ ἔγνων καὶ σύ, which H. Stephen renders by *nempe, vel si tu nosset.* Whereas it is still all the same, *dicens hoc, saying this, viz. εἰ ἔγνων καὶ σύ.*

I am not ignorant that this ὅτι may be thus rendered by various Particles, and may be diversified in several Forms; but I will maintain that its natural Force falls in with our Principle, according to which it belongs to the Translator's Art to invent divers Forms of expressing it. Thus when Tully translates ὅτι by *nam*, as in this Example from Plato, Ὁψις αἰτία τῆς μεγίστης ὠφελείας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ τῆ παντὸς λεγομένων ὁδοῦς αὖ ποτε ἐγρήθη, ἡμῶν μήτε ἄστρα, μήτ' ἥλιον, μήτ' ἕρανον ἰδόντων, *Rerum optimarum cognitionem oculi nobis attulerunt; nam hæc quæ est habita de universitate oratio a nobis, haud unquam esset inventa, si neque sidera, neque sol, neque cælum sub oculorum aspectum cadere potuisset.* It is plain that this *nam* is a rational Particle, that has the same Force with *siquidem*, or *eo quod*, this *eo* being an Ablative of the manner, such as ὅτι is an Accusative, which also expresses the manner, and supposes *κατὰ*; whence it is that frequently the Latins do not write *eo quod*, but only *quod*, which also supposeth a Preposition. The Greek of Plato may be therefore translated thus, *The sight is of very great service to us, for it is certain that we should never have undertaken this discourse concerning the universe, if we had not beheld the stars, nor the sun, nor the heavens that encompass us.*

It is thus also we must resolve ὅτι in Interrogations, as in the Gospel, when the Disciples asked Christ, why they had not been able to cast out the Devil: Ὅτι ἡμεῖς ἐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; *Why have we not been able to cast him out?* that is to say, *καθ' ὅτι*; or *διότι*, just as *quare* is put for *qua de re*, which imports the same as *quamobrem*. Τί ὅτι συνεφωνήθη ὑμῖν; *Xenoph. Cur sic conspiratum est à vobis? Why have you thus conspired?*

For it is observable that this ὅτι is frequently governed by a Preposition expressed or understood, as in Polyb. Hist. i. Ὅμαι πάντας ὁμολογήσειν, διότι καὶ λίαν πολὺ τι τῆς ἀληθείας ἀπελείποντο προσθεῖν. *Confessuros omnes existimo quod (for κατὰ quod. or propter quod) admodum a rei veritate prius abfuerint, I do not suppose that there is any body that will deny, but before this they were very far from knowing the truth*; where it is plain he might have put ὅτι alone, or δι' ὅτι, separately, as we read sometimes in Authors, Ὁν ὁ Θεὸς ἀνέστησε, λύσας τὰς αἰῶνας τῆ θανάτου, καθεστὶ ἐκ τῆ δυνατὸν καλεῖσθαι αὐτὸν ὑπὲρ αὐτῆ, *Act ii. Whom God hath raised up, having loosed the*

the pains of death, because it was not possible that he should be holden of it. Where we see καθότι, where he might have put ὅτι only, or καθ' ὅτι, as St. Basil has put it in a Passage wherein he shews that external Goods are contemptible, εἰ μόνον καθ' ὅτι ἔχουσιν τὴν πρὸς τὰ ἐναλλία περιτροπὴν, ἀλλ' ὅτι μὴδὲ ἀγαθὸς δύναται τὰς κεκλήμενους ἀποτελεῖν. Not only because they are subject very easily to change, but moreover because they cannot communicate any goodness to those that are in possession of them. Where it is manifest that the second ὅτι supposes καὶ, as it is expressed in the first. Thus St. Luke speaking of the Father and Mother of St. John the Baptist, says, Καὶ ἐκ τῶν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, And they had no child, because that Elizabeth was barren. And lower down, Μὴ φοβῆσαι Ζαχαρία, διότι εἰσηκουσθη ἡ δέησις σου, Fear not, Zacharias, for thy prayer is heard, and others of the same sort.

II. ὅτι μὴ, nisi.

Here we meet with an Expression much harder to resolve than the preceding, and where ὅτι is nevertheless constantly a Relative, as H. Stephen acknowledges in his Thesaurus, though he does not seem to have discovered the Reason of it, which is nothing else but an Ellipsis.

This is when this Particle is joined with μὴ, which is rendered by nisi; as in the Book *de mundo*, which some attribute to Philo, Ἐκτὸς τοῦ κόσμου ἔστιν ὅτι μὴ τάχα πᾶν κενόν, *Extra mundum nihil est nisi forte vacuum*. But this is only an Ellipsis of εἰ, si; εἰ μὴ, nisi, and an Hyperbaton of ὅτι, which ought to be after μὴ, as if it were, εἰ μὴ ὅτι, nisi quod forte. *There is nothing out of the world, only perhaps a vacuum.*

Phrases of this kind may be all resolved in the same manner, as in Thucyd. Book 4. Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία, ἐν αὐτῇ τῇ ἀκροπόλει, Non erat fons, nisi unus in arce, that is to say, *there was never a fountain, save only one in the citadel.*

But what occurs more remarkable is, that when there follows a καὶ, which has the same Force with the Latin, *etiam*, the Sense is enforced and augmented, and seems to include some sort of an Inference, wherefore it is often rendered by *quin*, or *immo vero*, as in St. Gregory *Orat. 1. contra Jul.* Τὰς ἐλίγχας δὲ εἰ διέφυγεν, ὅτι μὴ καὶ μᾶλλον τούτοις ἑαυτὸν ὑποδείξει ἠγνόησεν. *Quominus tamen deprehenderetur effugere non potuit; quin imprudens licet quo certius deprehenderetur effecit.*

This is still confirmed from the following Passage of the xxth Oration, which seems a little more difficult, where speaking of the prophane Sciences, he says, that as we draw from venomous Creatures sometimes salutary Remedies, so we have extracted from the human Sciences what is good and rejected what is bad. Τὸ μὲν ἐξ ἐλαστικῶν τε, καὶ θεωρητικῶν ἐδιέλαμθα· ὅσον δὲ εἰς δαίμονας φέρει, καὶ πλάνην, καὶ ἀπωλείας βυθόν, διεπλύσαμεν, ὅτι μὴ κακίστων πρὸς θεοσεβείαν ωφελήμεθα, ἐκ τῶν χειρόνων τὸ κρεῖττον καταμαχθήντες, καὶ τὴν ἀσθένειαν ἐκείνων, ἰσχυρὴν τῇ καθ' ἡμᾶς λόγῳ ποινημένοι. *Id sane quod in inquirenda rerum natura & contemplatione versatur, suscepimus; quicquid autem ad dæmones, & errorem, & exitii voraginem ducit, respuimus. Immo etiam, ab eo ad Dei cultum adjuti sumus; nimirum ex deteriori, id quod præstantius est cognoscentes, atque illorum imbecillitate doctrinam nostram fulcientes.* For it is here as if it were εἰ μὴ ὅτι, nisi hoc etiam for quin etiam, but we have even drawn advantage from it by making it contribute to the worship of God.

But as the Particle *εἰ, si*, is understood here ; so we must suppose *ὅτι* in several Passages that have only *μή* ; as in St. Mark, Chap. vi. *Καὶ ἐκ ἡδύνατο ἐκεῖ ἐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀγγέλοις ἐπιθείς τὰς χεῖρας, ἰθεράπευσεν. Et non poterat ibi virtutem ullam facere ; nisi paucos infirmos impositis manibus curavit.* That is to say, *εἰ μὴ ὅτι, nisi quod.* And this Ellipsis occurs even in Latin Authors, as in Terence in his Phormio Act 3. Sc. 1. *Ecquid porro spei est*, says Antiph. *Nescio*, answers Get. *nisi Phædria haud cessavit pro te eniti*, for *nisi quod.*

III. *Ὅτι, quam.*

By this principle of the Relative we must also resolve *ὅτι*, when the Grammarians say it is taken for *quam*, as *ὅτι ἐγγύτατα, quam proxime ; ὅτι ἐν βραχυτάτῳ, quam brevissimo tempore.* For *quam* being only an Abbreviation of *quantum*, and *quantum* supposing *in* or *κατὰ*, as we have made appear in the Latin Method, *ὅτι* must be there for *καθ' ὅτι*, in quantum, as quick as possible. *Ὅτι σπὴνὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδός, &c. Matth. vii. quam angusta porta est, ἔσ' ἀρετὰ via est quæ ducit ad vitam*, that is to say, *καθ' ὅτι, quantum, or in quantum.*

And hereby we find out a manner of explaining these little Parentheses (*εὖ οἶδ' ὅτι*) which seem to embarrass the Grammarians, as *Βάλομαι πρὸ πάντων, ὃν μάλ' ἰσχυρῶς μνημονεύουσι, εὖ οἶδ' ὅτι, τὸς πολλὰς ὑπομνήσας, Dem. Antequam ad ea quæ ad rem pertinent dicere aggredior, eorum vos admonitos esse volo, quorum tamen optime (bene hoc scio, or rather sat scio) meministis*, that is to say, *for I know it very well, or which you all remember, I am very sure. Οὐδ' ἀπαντες, εὖ οἶδ' ὅτι, τῶτον τὸν λόγον ἀκηκόατε, Id. Nam vos omnes, sat scio, aliquid hac de re jam audivistis, for I know very well that you have all heard speak of it.* And in like manner the rest.

And this is sufficient to prove, that it is no less true perhaps to say of *ὅτι* than of *quod*, whereof we have treated in the Latin Method, that they are both nothing more than real Relatives.

C H A P. XII.

Of the Prepositions.

Notwithstanding that what we have said concerning the Prepositions in the preceding Book Chap. 2. is sufficient to shew their force and different beauties, as also to facilitate the understanding of them ; nevertheless we have thought proper to make some additional Remarks upon them here, whether with regard to their manner of diversifying the Phrase, or to the particular difficulties to which they sometimes are subject.

ΑΜΦΙ and *ΠΕΡΙ*, imply the same thing ; but they occur frequently joined together in the Poets, as *Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερὰς κατὰ βωμὸς ἔδομεν, Id. β. We offered sacrifice on the sacred altars near the fountain.* Which even occurs sometimes in Compounds, *ἀμφιπεριστρόφα, Hom. turned about, lead round.* But *περὶ* is much commoner in Prose. See their Periphrase lower down n. 5.

ἌΝΑ, *ΔΙΑ*, *ΚΑΤΑ*, are made use of all three in the Division of Numbers, as *ἀνὰ δύο, τρεῖς and τεταρτά ; κατὰ μῆνα, every month ; δι' ἔτος πέμπτη, every fifth year.* But this Distribution is expressed also in other different manners ; *ἤρξατο αὐτὰς ἀποστέλλειν δύο δύο, Mark vi. And began to send*

send them out two and two; which partakes of the Hebrew Phrase. *Εἰς ἕκαστον*, each in particular; *ἑξήκοντα ἑκάστοις*, of sixty each; *κατ' ἄνδρα ἕκαστον*, each separately. In like manner *ὁ καθ' ἕκαστον*, each in particular; *ἡ καθ' ἑκάστην*, each female in particular; *οἱ καθ' ἓνα*, each taken separately. Likewise with *σύν*, *σύνδυο*, *σύντρεῖς*, two and two, three and three. See the foregoing Book Chap. 2.

Εἰς and *Ἐν* are sometimes read in the Scripture in a particular meaning, and which proceeds from the Hebrew; as *Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ ὐρανῷ, μήτε εἰς Ἱερουσόλυμα*. Matt. v. But I say unto you, swear not at all, neither by Heaven, nor by Jerusalem. *Γενεῖ μοι εἰς Θεὸν ὑπερασπιστήν, καὶ εἰς οἶκον παραφυγῆς*, Psalm xxx. Be thou to me as a God that is my protector, and as a house of refuge.

II. Variation of the same Phrase caused by Prepositions.

As there is hardly a Phrase but what may be expressed by a Preposition, according to what we have shewn in the Latin Method, so there is nothing that contributes more to diversify the Sentence. For example.

To say, *with all my strength, as much as I am able*; we may put *εἰς δύναμιν*, τὰ εἰς δύναμιν; *καλὰ δύναμιν*; *ὅσον ἐπ' ἑμοί*; *ὅσον σθένος*, sup. *καλὰ*, or even *εἰς*, *ἐπ'*, just as we say *ὅση δύναμις*; likewise *ὅσον δυναλὸν*, or *πρὸς ὅσον δυναλὸν*; or even *ὅσα δυναλὰ*; *εἰς ὅσον ἤκω δυνάμει*; *ὅσον εἰς ἑμέ ἤκεν*; *ὅσον* or *παρ' ὅσον*, or *καθ' ὅσον*, or *ἐφ' ὅσον*, or *ἐφ' ὅσα*, or *καθ' ὃ δύναμαι*; *ἐφ' ὅσον πλεῖστον*. Again *τὸ ἑμὲ μέτρον*, sup. *καλὰ*, or *κατ' ἑμαυτὸν μέτρον*; *καλὰ τὸ ἑμὸν μέτρον*; *τὸ ἐπ' ἑμοί*, *τὸ κατ' ἑμέ*; *τόγ' ἑμὲ*; *τὸ ἐπ' ἑμέ ἤκον μέτρον*; again *ὡς οἶόν τε*; *ὡς οἶός τε ᾧ*; and *ὡς οἶόν τε εἶναι*, as much as possible.

To express *quickly, diligently*, we may put *ἐν τάχει*; *σύν ταχείᾳ*; *καλὰ τάχῃ*; *διὰ ταχείως*; *διὰ τάχους*; *διὰ ταχείων*; *εἰς τάχῃ*. We read also without a Preposition, *ὅσον τάχῃ*, *ταχύ*, *τάχιστα* (where we may understand *καλὰ*) and *ταχείως*, where we may understand *διὰ*, though several take these Words for Adverbs. We say likewise *ὡς εἶχε τάχους*, and *ὡς ἦν αὐτῷ τάχους*.

To express, *of what, concerning what, or for what has he been accused*, they put, *ἐξ ᾧ*; *ἀφ' ᾧ*; *ἀνθ' ᾧ*; *ἀνθ' ὧν*; *ἐφ' ᾧ*; *ἐφ' ὧν*; *ἐφ' οἷς*; *ἐν οἷς*; *ἐφ' ὅτῳ*; *ἐφ' ὃ*; *παρ' ὃ*; *καθ' ὃ*, δι' ὃ αἰτιάται.

To say, *entirely*, we find *καθ' ὅλα*; *τὸ δ' ὅλον*; *τὸ σύνολον*; *πάντα τρόπον*, sup. *καλὰ*, as they put it sometimes, *καλὰ πάντα τρόπον*, *παντὶ τρόπῳ*, sup. *ἐν*. And also by the Adverbs, *πάντως*, *παντελῶς*, *παντάπασι*, and the like.

III. The Signification of a word changed by a Preposition.

But as nothing is apter to deceive People than the difference of Signification, which the same Word receives by reason of a different Preposition, which, as Verg. says, has imposed upon several Translators, it is proper to give here some instances of this Variety in the same Noun, over and above those which we have given of different Sorts in the List of the 2d Chap. in the preceding Book.

Πῆς, ποδός, the Foot.

Τὰ ἐν ποσὶν ἀγνοῶσιν, They do not as much as see what lies before their feet. *Πρὸς τοῖς ποσὶν αὐτοῦ ἦν*, he was at his feet. *Καλὰ ποδας*, instantly, immediately. *Παρά ποδας*, presently, that instant, and merito according to Vergara. *Περί ποδα*, fit to one's foot, aptly, a propo, conveniently. *Ἐκ ποδός ἐπέλω*, he followed close to his heels, he came close behind him. Likewise

Ἐμποδὼν γινώμαί σοι, *I am an hindrance to you, I lie in your way, or I go to meet you, the same as ἐν ποσίν.* Κτείνειν πάντα τὸν ἐμποδὼν γεγόμενον, Herod. *To kill all those that came in the way.* Ἐκποδὼν, *at a distance, as Ἀνδρὸς κακῶς πρᾶστον* ἑκποδὼν φίλοι, which might have been also put in the Dative ἀνδρὶ, &c. *A man in distress is forsaken by his friends; his friends keep at a distance.* Ἄλλ' ὑμεῖς μὲν ἐκποδὼν, Lucian, *but you are dead, or departed.*

Χεῖρ, χειρός, *the hand.*

Λαμβάνω εἰς χεῖρας, or μετὰ χεῖρας, *I take in hand, or into my hands.* Ἐδέξατο ὕδαρ κατὰ χειρός, *he took water to wash his hands.* Φέρω μετὰ χεῖρας, *to carry in one's hands.* ἔχω διὰ χειρός, *I have it in my hands; as ἐν χειρὶ, or ἐν χειρσί.* Ἐπληξεν αὐτὸν κατὰ χειρός, *he wounded him in the hand.*

Ὀφθαλμός, ὤ, *the eye.*

Ἐξ ὀφθαλμῶν ἀπόπειμναι, *drive him away from you; out of your presence.* Κατ' ὀφθαλμῶς, on the contrary, signifies *near you, in your presence.* Οὐδεὶς γὰρ ἐθέλει τυράννῃ κατ' ὀφθαλμῶς καλῆσθαι, Xenoph. *For nobody is willing to censure a Tyrant in his presence.*

Ἡμέρα, ας, *the day.*

Τὴν καθ' ἡμέραν ἀκρασίαν τέ βίβω, Dem. *Each day's intemperance in eating.* Ἀποδύομαι καθ' ἡμέραν, *they plundered me by day.* Μεθ' ἡμέραν, Æsop. *some time after.* Παρ' ἡμέραν, *from day to day, out of two days one.*

Μέρος, τὸ, *a part.*

Ἐν τῷ μέρει, *in his turn, for his part:* Ἐν μέρει, or μερίδι, *instead, for, in the place of, vice, loco.* Ὡς ἐν τῇ τῶν ἐχθρῶν ὄσιν μερίδι, Dem. *as enemies, for enemies.* Ἐν ὁδῷ μέρει τίθεισθαι τὰ ἡμέτερα, Helioid. *You have had no esteem for us.* Ἐν μερίδι or κατὰ μέρος, *by turns, separately, apart, one after another.* Τὰ ἐν μέρει, τὰ ἐπὶ μέρος, *particular things, things taken separately, each apart; τὰ καθ' ἕκαστον, the same.* Ἐν παρρησίᾳ μέρει τιθεσθαι or ποιεῖσθαι, *the same as ἐν παρρησίᾳ, to do a thing slightly, negligently, not to mind much, not to be very uneasy about a thing.*

IV. A remarkable Signification of Ἀπὸ.

Ἀπὸ with the Genitive which it governs, not only signifies Distance, as ἀπὸ τῆς πατρίδος, *far from his country;* or the succession of Time, as ἀπὸ τῆς ἀρχῆς ἐκείνης, Plut. *at the expiration of that publick employment;* but also the Sect and Profession that one follows, or the kind of Life that one takes up with; as οἱ ἀπὸ τῶν μαθημάτων, Laert. *the Mathematicians;* οἱ ἀπὸ φιλοσοφίας καὶ λόγων, *Those that profess philosophy and polite literature;* οἱ ἀπὸ τῆς περιπάτου, *the Peripatetics,* Athen. οἱ ἀπὸ τῆς σοφίας, Lucian, *the Stoics;* οἱ ἀπὸ θυμῆλης, *the Comedians,* as Budæus expounds it. For θυμῆλη is properly that place in the Theatre, which was allotted for the Singers, and Players of Instruments.

Thus οἱ ἀπὸ τῆς ἐκκλησίας, in S. Basil signifies the Christians, *ii qui stant, or sunt ab Ecclesia,* as the Translator has accurately rendered it; Ἡμῶν δὲ πρὸς τὰς ἀπὸ τῆς ἐκκλησίας ἐστὶ τις λόγος περὶ τῶν διακριθεῶν ὑδάτων, in Hexam. hom. 3. *But now we must speak against those that are in the Church, or that are of the Church.* And Justinian is mistaken in a Discourse of his for the fifth general Council against Origen, who was condemned therein, in alledging this Passage, as if S. Basil understood ἀπὸ τῆς ἐκκλησίας for those

those *qui ab Ecclesia exciderant*, or as if he meant here that Origen had been expelled out of the church. For it is visible by the Sequel, that this Father designs to point out in this Passage rather the Christian Church in opposition to Paganism, whereof he had spoken before, than the Catholic Church in opposition to Heresy. And it is evident that he as well as the other Fathers, as S. Athanasius, never looked upon Origen as a Person out of the Communion of the Church, but as an Ecclesiastic Author who lived and died in it, though charged with several errors.

V. *Periphrasis of ἀμφὶ and περὶ.*

The Periphrasis formed by these two Prepositions together with the Article, is very common, and admits of two remarkable Significations.

The 1. to denote the principal Person, as οἱ ἀμφὶ τὸν Ὀρφεύην for ὁ Ὀρφεύης, *Orpheus*; οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, *Plut. Philip and Alexander*; οἱ περὶ Σωκράτην, *Socrates*; Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθισαν πρὸς τὰς περὶ τὴν Μάρθαν καὶ Μαρίαν ἵνα παραμυθίσωσιν αὐτάς, *John ii. And many of the Jews came to Martha and Mary to comfort them.*

Expressions of this sort, says H. Stephen, seem to have been contrived originally for Philosophers and great Folks, whereby not only their Person was marked, but also their Disciples and their Retinue. Inasmuch as we may conjecture it to have been the Effect of the Greek Vanity, to have rendered it afterwards common in Discourse, in order to mention a Person with greater Air and Ostentation; in the same manner as the Moderns use the words *Lordship, Excellency, Highness, Reverence, Eminence, Majesty, Holiness, &c.* to express with a greater mark of Respect not the Thing but the Person.

The second Signification is to express at the same Time, both the chief Person, and his Retinue or Attendants, as οἱ περὶ τὸν Κύρον, for *Cyrus and his soldiers*; οἱ ἀμφὶ τὸν Ἐπίκουρον, *Epicurus and those of his sect.*

To these we may subjoin a third, that is very natural, which is to mark the Retinue or Attendants, and not the Person, τοῖς ἀμφ' αὐτὸν δορυφόροις, *Euseb. to the soldiers of his guard.*

It is in this last Sense we must understand the Phrases that have an Ellipsis, as οἱ περὶ τὰ ἱερά, *sup. ἀνθρώποι, those that are employed in the sacrifices, viz. the priests.*

VI. *Difficulty concerning these Periphrases.*

These Periphrases being liable to different Interpretations, very frequently are the Occasion of Ambiguity in Discourse. Wherefore in Thucyd. οἱ ἀμφὶ Πείσανδρον, by some is understood *Pisander only*, and by others *Pisander with his Attendants*. In Xenophon οἱ ἀμφὶ τὸν Κύρον by some is expounded *Cyrus only*, and by others *Cyrus and his Soldiers*. In the Acts Chap. xii. οἱ περὶ τὸν Παῦλον, is by the ancient Interpreter rendered *Paulus & qui cum eo erant, Paul and those that were along with him*; though in S. John xi. he has rendered πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *ad Martham & Mariam.*

Now when there is a Noun joined with an Article, or some Partitive, which has a Relation to it, and which governs it in the Genitive, it seemeth, says H. Stephen, that there is scarce any room to question its being taken to express a Multitude; οἱ περὶ Ἀρκεσίλαου Ἀκαδημαῖκοι, *Plut. we must not explain it, Arcefilaus the Academic, but Arcefilaus and his followers the Academics.* Likewise in the Life of Galba, Πλείστοι τῶν περὶ

Τιγέλλιον καὶ Νυμφιδίον ἐν τιμῇ γεγονότων, *Several friends of Tigellius and Nymphidius.* And in the Life of Demetrius, οἱ δὲ περὶ τὸν Φαληρεῖα, πάντες μὲν ὅντινο δέχεσθαι τὸν κραδίην, &c. that is to say, Phalereus and all his Retinue, according to Budæus. Likewise in St. Basil in the treatise on the true Faith, Συγισῶσι δὲ τὰτο καὶ οἱ περὶ τὸν μακάριον Πέτρον καὶ Ἰωάννην μαθηταὶ τοῦ Κυρίου, that is to say, *S. Peter. S. John, and other Apostles of the Lord.*

VII. *Whether to remove the Ambiguity the Verb may be put in the Singular.*

But it is proper to enquire, whether when we intend to mark the Person only by this Periphrasis, it be not allowed to put the Verb in the Singular.

Budæus in his Commentaries is of opinion that it may be put by a Figure, viz. by a Syllepsis; which H. Stephen seems to favour in his Thesaurus, and Sylburgius in his Grammar confirms it; to remove, he says, all Ambiguity. Gretser teaches the same, and Surfin in his Grammar gives for instance of these Expressions οἱ περὶ τὸν Παῦλον ἔλεγε, *Paulus dixit, S. Paul hath said.*

Nevertheless the only Authority for all this is a Passage of Herodot. which having been given by Budæus, hath been afterwards laid hold of by the rest, though it seems to be a very weak Foundation. It is taken from the 1. Book Chap. 62. and is thus quoted by Budæus. Καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὁρμηθέντες ἐκ Μαραθῶνος, ἦσαν ἐπὶ τὸ ἄστυ, ἐπὶ τῷ τῷ συνιόντες, ἀπικνέσθαι ἐπὶ Παλληνίδος Ἀθηναίων ἱερὸν, καὶ ἅλῃα ἔθειο τὰ ὅπλα. And it is certain, that some ancient Editions, as that of Aldus, read it thus, putting ἀπικνέσθαι in the Singular, and ἔθειο in the Plural. And it is observable that the Editions of Paul and H. Stephen have this very same reading, and that Sylburgius in his Notes which are at the end of this Author makes no Sort of Emendation. Moreover Valla has translated it in the Plural, *perrexerunt* and *posuerunt*, wherein the French Translators agree with him. Wherefore the Passage may be rendered thus: *But Pisistratus and those that were with him, marching out of Marathon, advanced towards the town, and having drawn together, they took post at the temple of Minerva Pallenis, and put themselves in readiness for battle.* True it is that H. Stephen in revising the Latin Translation of Valla, has restored *pervenit*, and *ex adverso arma posuit*. But having made no alteration in the Greek Text, as he might have done, following the ancient Editions, he leaves this Expression still more dubious, since he seems to have gone from what he taught in his Thesaurus. Wherefore I should be glad to have some further Authority to resolve this difficulty; especially as there seems very little foundation for putting the Verb in the Singular from this Passage, forasmuch as having Nouns and Participle, in the Plural, as ὁρμηθέντες and συνιόντες, it seems to determine absolutely a Plural, according to what I have offered above. In effect, how could they be otherwise than several, since he talks of People that were drawn up together?

C H A P. XIII.

Of the Particle *ὥς*, *ut*.

ὥς is derived from *ὅς* according to the Etymologist. It is susceptible of so many different Significations in the various uses to which it is applied, that H. Stephen in his Thesaurus, is of opinion that it may be sometimes taken for an *Adverb*, sometimes for a *Conjunction*, and sometimes for a *Preposition*. Nevertheless if we look into the Matter with due Attention, we shall find, that it is never nothing else but a Particle of likeness and relation, in the same manner as the Latin *ut*.

ὥς therefore is taken for *ut*, *sicut*, *velut*, *tanquam*, *quasi*, *pro*, *loco*, *as*, in the same manner as, as if. Sometimes it receives an Accent, *ὥς*, and is rendered *ita*, *sic*; and then it is the same thing with *τῶς* for *ὁύτως*, *thus*.

But when they say *ὥς εἰκάσαι*, we must understand *ἐξέειπεν*, *ut conjicere* sup. est, or *licet*. Likewise in Aristophanes, *ὥς γέ μοι δοκεῖν*, *as well as I can judge, according to my opinion*.

It denotes also a Relation, when we say, *Μείζων ἢ ὥς κατ' ἀνθρώπου*, *major quam pro humana natura, exceeding human nature*. *Τόφλος ἐκεῖ ὥς πρὸς ἐμέ*, Lucian, *He is blind in comparison to me*; *ὥς πενήκοντα*, *about fifty*. Likewise when we say, *ὥς εἶδον*, Hom. *ut vidi*, *for postquam, As soon as I had seen*.

Likewise when we say, *ὥς τάχιστα*, *quam celerrime*, *ὥς ἀρίστα*, *quam optime*; where we must always understand a Verb, as when Xenoph. says, *Πόλιν δὲ πορευθεὶς ὥς ἐδύνατο τάχιστα*, *profectus quam celerrime, or quam celerrime potuit, being gone to the town with all imaginable expedition*.

ὥς εἰπεῖν, *as I may say*, *ut ita dicam*, or *ferè dixerim*, or *ut dixerim*.

ὥς μὴ for *μὴ* signifies *ut ne*, or simply *ni*; where we must understand *ut*. In the same manner as they say *ἵνα μὴ*, or simply *μὴ*, where we must understand *ut*.

ὥς is also put for *ὥς*, *ita et*, *adeo ut*, *inasmuch that*; for *εἴθε*, *utinam*, *would to God*, as *ut* in Latin.

It is put after other Adverbs in order to augment the Signification, *ὑπερβῶς ὥς χαίρω*, *mirè admodum lætor*, *it is surprising how pleased I am*. Just as Tully says, *incredibile est quam valde gaudeam*. *ὑπερβῶς ὥς βέλομαι*, *I ardently desire*, *θαυμαστῶς ὥς ἐλυπήθη*, *he is prodigiously sad*. But properly this is, *mirum, ut*, or *quomodo tristis est*, and in like manner the rest.

It likewise bears this Signification, when it is taken for *quàm* by way of Admiration, *ὥς ἀγχαλέον περᾶν εἶναι*, *quam molesta res est, quam dura*, *O what a difficult thing it is!*

Likewise when it is taken for *quod*, as *ὅτι*, it is nevertheless always in the Signification of *ut*, as a Particle of Similitude; as he said it is no wonder, *εἶπεν ὥς εἶδεν θαυμαστὸν εἶναι*, that is to say, *he has shewn how it is no wonder*. *ἰσχυρὰ ὥς αὐτὸς πεποίηκε*, that is to say, *how, or in what manner he has done it*.

It is sometimes joined even with *ὅτι*; as *εἰπὼν τῷ Φάρακι, ὥς ὅτι ἀκίνητος μὴ*, *telling him that if he made any difficulty to, &c.*

We likewise say, *ὥς εἴθε*, *quod utinam*, *which God grant*.

ὥς is also rendered by *nam*, *enim*, *for*; and sometimes also by *quandoquidem*.

quidem, since, whereas, forasmuch. Ὡς ἐκείνῃ ἰνδ' ἔχει, Thucyd. *for ἐκείνῃ γὰρ, says the Scholi. for it is no longer possible.* Ὡς νῦν γε καὶ σε ἐλεῶ, τελείως ἡδὴ ἐκείνην ἀνέχουμαι, Luci. *For at present I pity you, after you have stormed as much as you pleased.* But methinks we may take it in the same Sense as Tully uses it in his Book de Oratore, Ut non jam sine causa Demosthenes tribueret primas & secundas & tertias actioni, *So that Demosthenes had reason to give the first, second, and third place to action.*

Ὡς, they say, is also put for the Preposition πρὸς, *ad*, and retains its Accusative, Ὡς αὐτὸν βασιλέα, Thucyd. *towards the King himself;* πολλῶν φυγόντων ὡς τὸν Πειραιᾶ, Xenoph. *several taking refuge in the port of Piræcum.* Ἠκομεν ὡς Μακεδονίαν, Æsch. *we go towards Macedonia.* Οἴχεσθαι ὡς τὰς Λακεδαιμονίους, Dem. *to retire towards the Lacedæmonians, &c.* But we ought rather to understand the Preposition πρὸς, *eis*, or the like. Οἴχεσθαι ὡς πρὸς τὰς, *to go as it were toward them;* and in like manner the rest.

C H A P. XIV.

Of the negative Particles.

Two Negatives generally make an Affirmative in Latin, because they destroy one another; it is quite the reverse in Greek, for here they enforce the Negation. Μὴ δὴτὰ μηδεὶς ταῦθ' ὑμῶν ἐπινοήσειε, Dem. *Let none of you presume to approve of this by the least sign.* Μὴ καθαρῶ γὰρ καθαρῶ ἰφάπτεσθαι, μὴ δ' ἀθμιῶν ἐστὶ, Plato, *For it is impossible for an impure spirit to rise to the knowledge of a pure truth.*

In some places several are put successively to increase the Negative. Οὐδὲν δυνάον ἐδεπώπολε εἶδεν τέτων περὶ αὐτῶν, Plato, *There is no possibility of doing any of those things.* Οὐδεπώποτε εἶδεν ἢ μὴ γένηται τῶν δέσλων, Dem. *Nothing that is necessary will ever be done.* Μὴ ἐν μηδὲ σὺ, μήτε χαλεπὸν τι τῶν τοιούτων ἂ μήτε τῷ σώματι, μήτε τῇ τῆς ψυχῆς ἡμῶν φύσει προσήκει, νόμιζε εἶναι, μήτ' ἀγανακτεῖ τοῖς προσπεπικώσιν, Dion. Cassius, *Do not imagine that what can neither touch your body, nor your soul, can be an evil; nor do not be disturbed at the accidents that befall you.*

Nevertheless we meet with Exceptions of this Rule; for in Latin two Negatives have the force of denying, as we have made appear elsewhere; and on the contrary in Greek they sometimes affirm; Οὐ δύναμαι μὴ μνησθαι αὐτῷ, Xenophon, *non possum ejus non meminisse, I cannot help remembering him.* Τὸν Ὀδυσσεῖα μὴ δ' μισεῖν ἔκ ἀνδραίμων, Luci. *I cannot help hating Ulysses.* Οὐχ' οἶόν τε μὴ ἔχει τέτων θάτερον ὑπάρχειν, Aristot. *it must of necessity be one of the two.*

After the Verbs of denying, hindering, or forbidding, the negative Particle seems superfluous; as ὥπιω μὴ δυνήσκεισθαι, *I am afraid I shall not be able;* Οὐκ ἀν' ἐξαγὼ γένοιο μὴ δ' ἐμὸς υἱὸς εἶναι, Lucian, *You cannot deny that you are my child.* Μὴ διαφθεῖραι ἐκώλυσε, Thucyd. *He hindered it from corrupting.* And Cicero has used *ne* in the same Sense, *potuit prohibere ne feret, &c.*

Sometimes there is an Hyperbaton in the Negative. For whereas in Latin the Negation always destroys what follows it, as, non dico, non simulo, *I do not say, I do not dissemble, &c.* On the contrary here it sometimes precedes the Verb, letting its Force fall upon what follows it; as, Οὐ φημι, μὴ φάσκω, dico non, *I say no;* μὴ προσποιῆμαι, simulo non, *dis-simulo, I pretend not to.*

Sometimes

Sometimes the Negative is at a greater Distance from its Verb, as Οὐ τί τιν' ἐξοπίσω νεκρῷ χαλεσθαι ἀνάγει, Hom. Il. ε. for ἀνάγει δὲ ἕτινα, *He ordered that no one should abandon the dead body.* Οὐ γὰρ ταῦτα ἀντ' ἐκείνων γέγονεν ἔδδ', πολλὰ δέ, Dem. that is to say, Οὐ γὰρ ἔδδ' ταῦτα ἀντ' ἐκείνων γέγονεν πολλὰ δέ, *For this by no account was done instead of that, far from it.* Φανήσεται γὰρ ἔδδ', πολλὰ δέ, τῆς γενησομένης ἄξιον αἰσχύνης, Demosth. for Οὐδὲ γὰρ Φανήσεται, πολλὰ δέ, τῆς γενησομένης ἄξιον αἰσχύνης, *This will not appear equal to the shame that must ensue, far from it.*

With Verbs of Fear, μή is rendered by the Affirmation, the same as *ne* in Latin, δέδωκε μὴ ἐκ ἔχω τοσαύτην σοφίαν, Xenoph. *Metuo ne will pursue.* Φοβόμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν, Thuryd. *Metuimus ne ambobus frustrati simus, I am afraid we have missed them both.* Εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τρέποιο, Xenoph. *Nisi vereretur ne se adversus me ipsum converteret; were I not afraid that he would turn against myself.*

But if another Negative is added, then the Sentence becomes negative, as *ne non* in Latin. Δέδοικα μὴ ἐκ ἔχω τοσαύτην σοφίαν, Xenoph. *Metuo ne non habeam tantam sapientiam, I am afraid I shall not be so wise.* Μὴ δέισσῃς ὡς ἐκ ἡδέως καθευδήσῃς, Idem. *Non est quod metuatis ne non jucunde sitis dormituri, Do not be afraid that you shall not sleep at your ease.* See in the new Method of the Latin Tongue the Remarks on *vereor ut, vereor ne.*

As in Latin *non modo* is sometimes taken for *non modo non*; in like manner in Greek οὐχ or μὴ with ἔτι or ὅπως; which must be determined by the Sense: Καὶ ὁ Γαβίνιος ἐρωτηθεὶς τὸ αὐτὸ τεῦτο, ἐχ' ὅπως ἐκείνον ἐπήνεσεν, ἀλλὰ καὶ, &c. Dion Cassius. *And Gabinius having been asked the same thing, not only did not commend Cicero, but even, &c.* See in the Latin Method the Remarks on the Ellipsis, Numb. 11.

Μήποτε.

Μήποτε is often taken for *fortasse, perhaps*, after the manner of *haud scio an* in Latin. Εἰ γε μὴν ἀποδημία προσέοικεν ὁ θάνατος, ἔδ' ἔτις ἐστὶ κακόν, μήποτε δὲ καὶ τενασίλιον ἀγαθόν· τὸ γὰρ μὴ δεδωλωσθαι σαρκί, καὶ τοῖς πάθεσι ταύτης, ὑφ' ὧν καλᾶσπώμεθα ὁ νῦν τῆς θνήσκῃς ἀναπύμπλαται φλυαρίας, εὐδαιμόν τι καὶ μακάριον, Plut. *For if death resembles a journey, it is not therefore an evil, but on the contrary perhaps it is a blessing: For to be freed from the servitude of the flesh, and the passions thereof, which only weigh down the soul, and fill it with trifling desires, is certainly a great felicity.* Μήποτε ἄγαν εὐθὺς ἦ, Theophr. *Perhaps it would be a piece of folly.* Μήποτε δὲ δεῖ γράφειν, Athan. *Perhaps it is necessary to write.* And in St. Paul, Ἐν περὶ αὐτοῦ πειρασμοῖς καὶ ἐν ἀντιδιατιθεμένοις· μήποτε δὴ αὐτοῖς ὁ Θεὸς μελάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 2 Tim. ii. *In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.*

Μήποτε admits of several other Uses, as Interrogations; Ἄλλὰ μήποτε ἔτ' τοῦτο ἢ αἴτιον; Theophr. *But may not that perhaps be the cause?* In Negations; Μήποτε τοσούτον ἀμελήσαμεν ἢ ἀρετῆς, ἢ τῷ φιλικῷ καθήκοντι, Gregor. *Ab sit ut eousque negligamus, Let us not be so far neglectful of the study of virtue, or of friendly duty.*

CHAPTER XV.

I. Of the Particle ἄν.

Ἄν is properly derived from εἰ, *si*, as Ἄν τιμῶν ἀφῆτε τὰς ἁμαρτίας, John xx. *Si quorum remiseritis peccata, whosesoever sins ye remit.* But it is frequently a potential Particle, δυνατὸν, though being sometime redu-

H h h

plicated,

plicated, it is also called *παραπληρωματικόν*, a redundant or expletive Particle.

It is joined with almost all Tenses and Moods ; Examples whereof are very common. But with the Indicative it has the same Force as the Subjunctive, because of the conditional Power which it includes : Thus the French often expresses in the Indicative with a Conjunction, what the Latins would explain in the Subjunctive, *si j'avois aimé*, for *si amavissem* ; *quand je faisois*, for *cum facerem* ; *s'il a fait*, for *si fecerit*.

Thus they express in the Imperf. Indicat. *Χρησιμώτατοι γὰρ ἂν ἦσαν ἅπαντων*, Dem. *Essent enim, or esse possent (and by no means erant) utilissimi omnium. For they would be the most serviceable of all.*

As also in the Perf. contrary to the Opinion of Gaza, *Εγὼ μὲν ὑμῖν ἔγραψα τὰς νόμους, οἷα ἂν ᾤμην ὠφελιμώτατος εἶσθαι τῇ πόλει*, Lucian, *I have given you such laws as I thought would be most conducive to the good of this city.*

Likewise in the Aorists, as in Synesius, who writing to his Brother concerning a Murther, whereof it was uncertain whether he that was charged with it was really guilty, says a learned Author, that we must equally doubt of the veracity of the Accused and the Accusers ; *Τὸν μὲν ὅτι τοιοῦτός ἐστιν ὥς· εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἂν*, him, because if he has not committed it, he was however capable of it ; *Τὰς δὲ καὶ μὴ πλάσασθαι ὅτι συνέπλασαν αὐν*, and those because if they have not really forged this accusation, they were nevertheless malicious enough to do it. Where it is visible that *ἂν* simply denotes an apparent and probable Possibility of the Action.

Wherefore this Particle with the Aorists is frequently rendered by the Pluperf. of the Subjunctive, where it not only implies a probable Possibility ; but sometimes even a kind of Certainty of the future Effect ; *Οὐδὲν ἂν ὧν νυνὶ πεποίηκεν, ἐπραξεν*, Dem. *Nihil eorum quæ nunc fecit, præstitisset ; He would have done nothing of what he has done.* *Εἰ δὲ μὴ, εἶπον ἂν ὑμῖν*, John xiv. 2. *If it were not so, I would have told you.* *Πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι, μελεόησαν*, Luke x. 13. *They had a great while ago repented, sitting in sackcloth and ashes.*

Wherefore in St. John iv. where Jesus Christ talking to the Samaritan Woman, says to her, *Εἰ ᾔδεις τὴν δωρεὰν τῷ Θεῷ, καὶ τίς ἐστὶν ὃ λέγων σοι, Δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἂν ὕδωρ ζῶν*, that is to say, *Tu petisses ab eo, & dedisset tibi aquam vivam*, without there being any more occasion for putting *forſitan* in the first Number, where the ancient Interpreter hath put it, than in the second where he hath not put it ; the Force of *ἂν* consisting not in making the Proposition absolutely dubious or uncertain, but in rendering it conditional and feasible : *You might have asked of him, or undoubtedly you would have asked of him, &c.* The same may be said of the v. Ch. ver. 46. *Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί*, where he has translated, *Si crederetis Moysi, crederetis forſitan & mihi* ; though the Greek includes no manner of doubt. Wherefore St. Austin hom. 45. de verbo Dom. citing this Passage, has not put *forſitan*, but *utique crederetis mihi*. The same likewise may be said of the following Passage Chap. viii. ver. 19. *Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν*, *If ye had known me, you should have known my Father also.*

II. "An with the Infinitive and the Participles.

But *ἂν* with all the Tenses of the Infinitive and of the Participle, denotes almost constantly the Time to come. The Reason is, because, as

we have observed elsewhere, these Infinitives and these Participles being indifferent to every division of Time, they are determined to the Future by this conditional Particle ; as Δοκεῖ μοι ἄλλα προβλεθεὶς μάλις *άν* ποιεῖν ἵασκεῖσθαι ἕκαστα, ὥτε ὅποτε δέοιτο, ἔχειν *άν* παρσκευασμένοις χρῆσασθαι, Xenoph. *Met* thinks that by proposing prizes and rewards, you will render them more careful of perfecting themselves in their exercises, so as to be always in readiness when you have occasion for their service. Where ποιεῖν has the Force of ποιήσκειν, and ἔχειν that of ἔξειν. Ἄλλοι δὲ πεινίαν μὲν ἔν *άν* φοβηθῆναι, εὐδὲ καταπλαγῆναι φασιν, εἰ ἐδύνατο τοῖς ἄλλοις ὁμοίως πονεῖν, ἐκπορίζειν τὰ ἄλφια, Lucian, Others said, that they should not be afraid of poverty, could they but get their living by working like the rest.

Νομίσας ἔκ *άν* ἔτι συμμίζειν αὐτῷ τὰς μισθοφόρας, Xenoph. instead of συμμίζειν, thinking that the foreign troops in his pay would not join him. Ὡς εὐδὲνα λησάντα τὰ τὴ μεγίστη Θεῷ σημεῖα, Xenoph. instead of λήσονται, just as if any body could be ignorant of the marks of the great supreme being.

When the Particle *άν* is joined with the Perfect of the Infinitive or of the Participle, then the Phrase partakes of the Past and the Future, after the manner of the Future of the Subjunct. in Latin, as ἀλλὰ πάντα ταῦθ' ὑπὸ τῶν βαρβάρων *άν* ἐαλωκέναι, Dem. *Sed omnia hæc a barbaris captum iri.* Μὴ τοίνυν ὧ ἄνδρες Ἀθηναῖοι, τῶτοις ἔτῳ χρησάμενοις *άν* ὑμῶν, ἄλλως πως ἔχτε ὑμεῖς, Id. *Do not therefore, O Athenians, behave differently towards those, who would use you, if they could, in the same manner.*

Thus what the Latins express by the Future of the Subjunctive, may be very aptly rendered in Greek by this Particle, as *Quare si quem etiam horum minorum aliquid offendit, jam ista deseruerit ; jam ætas omnia, jam dies mitigarit,* Cic. pro Cælio, Εἰ δὴ τις τῶτων τινὶ τῶν ἐλαττόνων ἀπαρέσκειται, καὶ δὴ τῶτων ἔτῳ *έκ* εἰς μακρὸν ἀφείτ' *άν*, ἤδη τε πωλεῖα τὸ τῆς ἡλικίας τ' *άν* καὶ χρόνῳ πρᾶνται. *At Historia non cesserit Græcis, nec opponere Thucydidi Sallustium vereor.*

III. **Αν* In Interrogations.

**Αν* is also used in Interrogations, Σὺ γὰρ *άν* κάμην ἀποστήσας ; σὺ γὰρ *άν* προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν, ὅπερ κίνδυνῳ πρόσσει, Æsch. *You make a Place revolt ? Could you have the courage to approach by yourself, let alone a town, even a single house where there were no danger ?*

Thus when Terence says, *Sineres vero tu illum facere hæc ? Sinerem illum ?* Adelph. act. 3. sc. 4. It may be thus rendered in the Greek, Σὺ γὰρ *άν* ἐκείνον τὸν σὸν περιόρῳς ταυτὶ πρᾶττον ; περιωρῶν *άν* ἐγώ ; *Would you suffer him to act thus ? I suffer him ?* And the rest in the same manner.

IV. **Αν* expletive, or redundant ; and Elliptic, or understood.

**Αν* is an Expletive when it happens to be reduplicated in the same Period as Ἐπεὶ γινόμενον γ' *άν* οἷον λέγομεν, ἀγαπᾶσθαι τε *άν* καὶ οἰκεῖν διακυβεύοντα εὐδαιμόνως ὁρῆν ἀκριβῶς μόνον πολιτείας, Plato in Politico, *for if a Prince was such as we have described, he would gain the love of his subjects, and might reign peaceably over them, conforming to the only true rules of government.* Παρῶν σὺ γ' ἀμφοδὼν ὀχλεῖς Σουθεῖς δ' *άν*, *έκ* *άν* ἀλεγοναίς πλέον, Soph. *For being so very near to me you are troublesome ; but if you go away, perhaps you will be no longer so.*

This Particle is also sometimes understood.

Πῶς τις τοι πρόφρων ἔπεισιν πειθῆναι Ἀχαιῶν ; Eurip. *How is it possible for any of the Greeks to submit to you willingly ?* For *άν* πεισθῆναι. In like man-

ner ; Καὶ εἰ μὴγε ὁ Ζεὺς διέστησεν αὐτὸς, καὶ ἀχρὶ χειρῶν παρεχώρησε τὸ πρᾶγμα, Lucian, *And if Jupiter himself had not interposed, they would have come to blows*, talking of the Dispute of the three Goddeses concerning the golden Apple.

V. Remarkable Force of the Particle *ἂν* in abridging.

This Particle has a very remarkable Force in Discourse, inasmuch as it includes within itself the Signification of a Verb understood, says Budæus ; which contributes vaitly to Conciseness ; as, *Τοσαύτην ἐποίησαντο σπευδὴν ὅσην πρὸς ἂν τῆς ἐαυτῶ χάρας πορευμένης* ; that is to say, *Ὅσην πρὸς ἂν ἐποίησαντο*, Isocr. *They made as much haste, as if their own country had been a destroying.* Δόξαν μὲν ἔγωγ' ἂν συγχωροίην, τὰ δ' ἕτερα ταῦτα οὐκ ἂν, Plato in Phil. *I should be satisfied to yield them the honour, but nothing else.* Ἐγὼ μὲν γὰρ ἴσως διωσάμην, καὶ ἄλλος τις ἂν ψευδῇ λόγον καὶ συκοφανίαν, Dem. contra Mid. *For very likely I should be able, and so would any body else, to refute this untruth, and calumny.*

C H A P. XVI.

Of some other Particles that are necessary for Connexion or Transition in Discourse.

I. Of those that connect things.

Καὶ is very ornamental, when it is reduplicated, as when Phocion says to Antipater, *Οὐ δύνασάι μοι καὶ φίλῳ καὶ κόλακι χρῆσθαι*, *You cannot have me for your friend, and a flatterer at the same time.*

When it happens to be alone in the second member, it diminishes the first, and is taken for tamen, quanquam, nevertheless, but, notwithstanding, although, &c. As when Epaminondas at the Sight of a great Army without a Commander, cries out ; *Ἡλίκον θηρίον ! καὶ κεφαλὴν οὐκ ἔχει*, *What a monstrous beast ! but it has never a head.*

In expressing two opposite things, ἕτερον is frequently put in the first Member, and καὶ in the second, though they are both translated by aliud, another thing ; as *Ἐτερον δὲ τὸ ἀντέχειν, καὶ κρατεῖν*, Arist. *Aliud autem est resistere, aliud vincere, it is one thing to resist, and another to overcome.*

When different things are compared by καὶ, the Verb is put in the Singular, *Διαφέρει δὲ τὸ ἀδίκημα, καὶ ἄδικον*, Arist. and not *διαφέρουσι*, *Injury and injustice are two different things.*

Τὲ and καὶ are joined in such a manner, as τέ goes before, but at the end of a Word, and καὶ comes after, but precedes another Word ; thus Sophocles speaking of Women ;

Αἷς κόσμος σιγῇ τε, καὶ τὰ παῦρ' ἔπη.

Whose ornament is silence, and few words.

II. Of those that import Distinction.

The most usual are μὲν and δὲ, Examples whereof occur so very frequently, that one can hardly see any thing else, as *Ἄ περὶ καὶ ἃ προσήκει, λόγῳ μὲν ἀναζητεῖν δεῖ, ἔργῳ δὲ παρατεῖν*, *What is honourable and decent should be not only the object of our enquiry, but likewise the subject of our actions.*

Those

Those two Particles have sometimes the same Force with the Latin *cum* and *tum*, when some general thing is marked in the first Member, and afterwards something particular, or of greater Consequence in the second; as Πολλὰ μὲν ἔγωγε ἰλατίζμαι κατὰ τὸν τῶν ἀγῶνα Αἰσχίνε, δύο δ' ἄνδρες Ἀθηναῖοι, καὶ μεγάλα, Dem. *Equidem cum Æschine hac in causa multis sum rebus inferior, tum duabus potissimum, viri Athenienses! iisque permagnis.* Which may be translated thus, *It is true Æschines has many advantages of me in this cause, but especially in two things, O Athenians! and those of very great consequence.* Thus when Tully says in his Book of old Age, *Sæpe vero mirari soleo cum hoc C. Lælio, cum cæterarum rerum tuam excellentem, M. Cato! perfectamque sapientiam; tum vel maxime quod senectutem tuam nunquam tibi gravem esse senserim.* Perionius sheweth that this is an Imitation of Plato, which may be thus translated into Greek, Πολλάκις μὲν δὴ Μάρκε Κάτω, μετὰ τέττα Καίη Λαίλιε, θαυμάζω σε τῷ τρόπῳ, πολὺ δὲ μάλιστα αἰσθανόμενος, ὡς ῥαδίως αἰεὶ τὸ γήρας φέρεις. Where Gaza instead of μὲν δὴ and πολὺ δὲ has put ποτὶ μὲν, and ποτὶ δὲ καὶ μάλιστα, which may be translated thus, *I have very frequently, my dear Mark Cato! admired together with C. Lælius, your excellent and consummate wisdom and prudence in most things; but nothing surprizes me more than that I have never heard you complain of the inconveniencies of old age.*

Oftentimes after having put μὲν ἔν in the first Member, they repeat δὲ several times in the Sequel, which sometimes produceth a very agreeable Gradation. Δίκη μὲν ἔν νόμος τέλος ἐστὶ, νόμος δὲ ἀρχὴ ἐργον, ἀρχὴ δὲ εἰκὼν Θεοῦ τῷ πάντα κοσμεῖν, Plut. *Justice therefore is the end of the law, as the law is the work of the Prince, and the Prince is the image of the Almighty that rules and governs all things.*

Frequently these two Particles are put to express opposite things, and the beauty is, when there is a Negation joined with δὲ in the second Member, as in this Sentence of Philemon,

Μόνω δ' ἰατρῷ τῷτο καὶ συνηγόρῳ

Ἐξέσιν ἀποκτείνειν μὲν, ἀποθνήσκειν δὲ μὴ.

Physicians and Lawyers only, have the privilege of killing people, without dying for it.

Sometimes after μὲν they do not put δὲ, but ἢ μὴν ἀλλὰ, or ἀλλὰ only, tamen, nevertheless, but, notwithstanding.

Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής. Il. ε.

Tydeus was but of a small size, but he was a stout soldier.

Ἀπαντες μὲν εἰώθασιν οἱ παριόντες ἐνθαδε, ταῦτα μέγιστα φάσκειν εἶναι, καὶ μάλιστα σπευδῆς ἄξια τῇ πόλει, περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβουλευεῖν ἢ μὴν ἀλλ' εἰ καὶ περὶ ἄλλων τινῶν πραγμάτων ἤρμοζε τοιαῦτα προειπεῖν, δοκεῖ μοι πρέπειν καὶ περὶ τῶν νυνὶ πραγμάτων ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν, Isocr. de pace. *I am not ignorant that it is generally the custom of those, who appear in this place, to declare that what they have to say merits the greatest attention, as being most conducive to the public welfare; but if ever this sort of exordium has been proper upon any other occasion, methinks it is absolutely necessary upon the present subject.*

Sometimes in the first Member they put τὸ μὲν, for *illud quidem*, and in the second μὴν instead of δὲ, for *sed*; as Ὡς τὸ μὲν ὅλον κινεῖσθαι ζῶν ἀτάκτως μὴν ὅπῃ τύχῃ προίεναι, καὶ ἀλόγως, Plato Tim. *Ita totum animal movebatur illud quidem, sed immoderate & fortuito, Cic. de universo, Informis*

much that the whole animal moved intirely, but with an irregular and fortuitous motion.

Δὲ is also put sometimes for sed, but, without having μὲν before it. Πύρρῳ πρὸς τὸν ὑπισχυόμενον τὰ τακτικά διδάξειν, ἐν δὲ παρατάξει ἐδόποτε γεγονότα, ἔκ ἐφη διδόναι ἀπεριστάτως στρατηγῶν, *A certain person promising Pyrrhus to teach him the art of drawing up an army in battalia, though he had never seen one drawn up himself, Pyrrhus made answer, that he had no occasion for a general that had never heard the sound of a trumpet.*

III. Of those that are made use of in the continuance of the Discourse.

It is an Elegancy to commence the Period with εἰ μὲν δὲ, *atqui si*, and in the next Member to make εἰδὲ follow it, *sin, secus* : Εἰ μὲν δὲ καλὸς ἐστὶν ὁδε ὁ κόσμος, ὅτε δημιουργὸς ἀγαθὸς, δῆλον ὡς πρὸς τὸ αἰδῖον ἔχεται. εἰ δὲ, ὁ μὲν εἰπὼν τινι θεῷ, πρὸς τὸ γεγονός, *Plato*. *Atqui si pulcher est hic mundus, si probus ejus artifex, profecto speciem æternitatis imitari maluit ; sin secus, quod ne dictu quidem fas est, generatum exemplum est pro æterno secutus, Cic.* *So that, if this world be good, and its Maker skilful, it is evident that, in creating it, he had before him a model incorruptible and eternal ; but, if otherwise (which would be blasphemy to affirm) he must have followed a created and perishable pattern.*

Εἴπερ, *siquidem*, is generally put with the Indicative, to insert some little Proof, that supports a Proposition, as Πολέρον ἔν ὁρθῶς ἓνα θεῶν προειρηκάμεν, ἢ πολλὰς καὶ ἀπείρους λέγειν ἢ ὁρθότερον ; ἓνα, εἴπερ κατὰ τὸ παραδειγμα διημιουργημένον ἐστὶ, *Plato in Timæo*, *Rectene igitur unum mundum dixerimus, an sint plures & innumerabiles dictu verius ? unus profecto, siquidem factus ad exemplum, Cic. de universo. Shall we then justly say that there is but one world, or with more reason, that there are many, and even innumerable ? undoubtedly one only, since it was created upon this one only model.*

Ἀρχὴς γὰρ δὴ ἀπολλυμένης, ὅτε αὐτὴ πάλιν ἐκ τῆς αὐτῆς ἀλλο ἐξ ἐκείνης γενήσεται. εἴπερ ἐξ ἀρχῆς δὲ τὰ πάντα γίνεσθαι, *Plato in Phæd.* *Nam principium extinctum, nec ipsum ab alio renascitur, nec à se aliud creabit ; siquidem necesse est à principio oriri omnia, Cic. Tusc. 1.* *For once the principle is destroyed, it can neither be reproduced by any thing else, nor can it produce any thing else itself ; because every thing must necessarily take its rise from the principle.*

Εἴπερ is frequently put without expressing the Verb, as Ἀλλὰ τῆς σάλπιγγος ἀκρόν, εἴπερ ἄρα, περιέλεπεις τὸ κατὰ σιανόν, *Lucian*, that is to say, εἴπερ ἄρα ἀκροῖς, *But as soon as you hear the sound of the trumpet, if perchance you do hear it, then you look about you, &c.*

IV. Of those that are made use of to express a Doubt.

When there happen to be several Members of Interrogation, the Greeks express the first sometimes by πότερον or πότερα, sometimes by εἰ, and the last by ἢ. The first answers to the Latin *utrum*, and the second to their *an*.

Ἀλλὰ is also put in the beginning, when it serves to form an Objection ; but this Particle is also used in answering. Ἀλλὰ νῦν δια καὶ χάρις τέττα συγγενεῖς πολλοὶ καὶ καλοὶ καγαθοὶ παραστῆτες αὐτὸν ἐξαλίσσουσιν, ἀλλ' ἔτ' εἰσὶν αὐτ' ἱγνόωσι πάποτε, *Dem. 2. in Aristog.* *But without this perhaps a great number of brave and honourable relations will assist him and free him ; but he has none, nor ever had.* In like manner *At* is repeated in Latin : *At ludos quos Cæsaris victoriæ Cæsar adolescens fecit, curavi : At id ad privatum officium,*

officium, non ad statum Reipublicæ pertinebat. Mutinus Ciceroni. *But perhaps it will be objected that I have had the care of the public games that young Cæsar gave in honour of Julius Cæsar's victory: But that regarded, &c.*

Ἄλλα is never used in Interrogations in the middle of a Period; and on the contrary ἢ is never put in the first Member of Interrogations.

Ἢ ἔ, ἢ μὴ, answer to *annon*, and *nonne* in Latin.

Ἄρα is also used in Interrogations, and is generally rendered by the Latin *an*. But Tully in the 5th of the *Tusc.* has translated it likewise by *ergo*; because of its being put there to infer a Conclusion. Τὸν μὲν γὰρ καλὸν καὶ ἀγαθὸν ἄνδρα καὶ γυναῖκα, εὐδαίμονα εἶναι φημί· τὸν δὲ ἀδίκον καὶ πονηρὸν, ἀθλίον. Ἀθλιὸς ἄρα ἔτις ἐστιν ὁ Ἀρχέλαος, κατὰ τὸν σὸν λόγον; Εἰπέρ γε, ὦ φίλε, ἀδίκος, *Plato in Georg.* Ita piosus existimo bonos beatos, improbos miseros. Miser ergo Archelaus? Certe si injustus, *Tusc. 5.* For it is my opinion that the just alone are happy, and the wicked miserable. According to your argument therefore must Archelaus be deemed miserable? Undoubtedly, if he be wicked.

V. Of those that are used in Inferences or Conclusions.

Καὶ δὴ, quamobrem, quocirca, wherefore, therefore, Καὶ δὴ κατὰ ταῦτα καὶ ἡμῖν λεγέειν μὲν ἀμφοτέρω τὰ τῶν αἰτίων γένη, *Plato in Tim.* Quocirca nobis sic cerno esse faciendum, ut de utroque nos quidem dicamus genere causarum, *Cic. de universo.* Wherefore, since it is so, I think it is fit we should treat here of both these sorts of causes.

Ἐτι δὲ serves for a Connexion to add a fresh Proof, after having adduced already several Arguments, and is rendered by *jam*, *jamvero*, *præterea*, *moreover*, *besides*, *likewise*, &c. Ἐτι δὲ τοῖς παθεῖν ἀκολυθητὶς ὢν, μάλα τις ἀπέσθαι καὶ ἀνωφελὴς, *Arist. 1. de moribus*, *Jamvero, quum, &c.* And being moreover a slave to his passions, it will be of no manner of service to him to hear these things.

VI. Of Adversative Particles.

Καὶ τοι is joined either with the Subjunctive, or with the Optative, Καὶ τοι τὶ γένητ' αὖ νεώτερον, ἢ Μακεδὼν ἀνὴρ καταφρονῶν Ἀθηναίων; *Dem.* Quamquam quid tam novum esse potest, quam Macedonem quendam esse qui Athenienses despiciat; But what can be more surprizing than to behold a Macedonian despise the Athenians?

Κἄν is put with the Subjunctive, and δὲ with the Indicative: Examples whereof are very common.

Καίπερ is put sometimes without a Verb, along with the Participle: Ἀδύνατον ἔν Θεῶν παισὶν ἀπιστεῖν, καίπερ ἀνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, *Plato in Timæo*, where λέγουσιν refers to παισίν, Ac difficile factum est à Diis ortis fidem non habere; quamquam nec argumentis, nec rationibus certis eorum oratio confirmetur, *Cic.* It is impossible not to give credit to those that draw their origin from the Gods, even when they do not support their assertion by the strength of argument and reason.

ANNOTATION.

I might have still enlarged here upon the divers Properties of Particles, which may be seen more particularly treated of in Budæus, towards the end of his Commentaries, in H. Stephen's Treasure, and in Perionius, from whence this Chapter has been borrowed. But I have been satisfied with pointing out what I thought chiefly worthy of Observation, all the rest being very easy.

We must only remark here, that all these Particles being inserted only in order to connect the Members of a Discourse, and wind it into different Turnings, it is easy to translate them, once their Force is in general well understood, for they may be rendered in a thousand different Ways, which cannot be well enumerated here, no nor even in the most copious Dictionaries, by reason that there is no one thing more particular and extensive in all Languages, nor that is susceptible of a greater variety of Forms in translating.

End of the Eighth Book.

BOOK

B O O K N I N T H.

O F

QUANTITY, ACCENTS, DIALECTS, and
POETIC LICENCES.*Of the Quantity of Syllables.*

IN the present Treatise of Quantity we shall only take notice of what the Greeks differ in from the Latins; though we shall not omit any thing that can be esteemed necessary, not only for the composing of Verses, but moreover for a thorough Knowledge of the Accents, and the exact Pronunciation of Prose.

C H A P. I.

*Some general Rules of Quantity.**I. Observations on the Mutes and Liquids.*

1. Not only a Mute joined with the Liquids λ, ρ, makes the Syllable common by Position, as in Latin; but likewise these Letters joined together in the same Syllable, κν, κλ, μν, ωλ. Hence it is, that those Verbs which begin with those Letters thus joined, frequently repeat the first in the Reduplication of the Preter-perfect, κέκλημαι. See Book 3. Rule 7.

2. Sometimes a Liquid preceding the Mute, renders the Syllable short, as μπ, νθ, κκ, νλ, and even two Liquids, as μρ.

Τῶν μνησσαι φίλον τέκνον, ἄμυνε δὲ δῆλον ἄνδρα, Il. 22.

Horum memento chara proles, Et fuga inimicum virum.

But this does not happen often, wherefore some read here φίλε τέκνον, correcting thus all the Editions that have it differently.

3. σ is sometimes cut off, either in the middle or the end, especially before a Mute; in which Case it forms no Position, as

Ὡς ἀπόλοιτο κ' ἄλλοις ὅστις τοιαῦτά γε ἔξει.

Sic pereat & alius quicumque talia perpetrat.

Let all those perish thus, that act in the like manner.

For here σ that is in the middle of ὅστις slips away, without making the Syllable long by Position; in like manner at the end of πολύφωνος in Hesiod, Κραῖζει πολύφωνος κορώνη, Arat. *Crocitat clamosa cornix.* Which Virgil has imitated 2. Æneid.

Limina tectorum & medii in penetralibus hostem.

As some read it. See the new Latin Method in the Treatise of Poetry. And Erytreus in the 7th Chapter.

II. Of long or short Syllables in general.

1. The two Vowels η and ω always lengthen the Syllables ; as on the contrary the two short ones ϵ and $\circ$ always make the Syllables short.

2. All Diphthongs are long, save only that at the end of Words $\alpha\iota$ and $\omicron\iota$ have the same Effect as short Syllables with regard to the Accent.

3. Short Finals are sometimes made long, not only by virtue of the Cæfura, which happens also in the Latin, but even without a Cæfura.

4. A Liquid following a short Vowel, makes it long, even when this Vowel happens to be in the next Word, as ϵ in $\omega\phi\epsilon\lambda\omicron\nu$, *I ought* ; α in $\omega\lambda\lambda\alpha\lambda\iota\sigma\sigma\omicron\mu\acute{\iota}\nu\omega$, Il. 22. *using many intreaties*.

5. Several Monosyllables, though short of their own Nature, are frequently made long by Poetic License ; such as $\acute{\alpha}\nu$, $\gamma\acute{\alpha}\rho$, $\gamma\acute{\iota}$, $\delta\acute{\epsilon}$, $\kappa\acute{\epsilon}$, $\kappa\acute{\iota}\nu$, $\mu\acute{\iota}\nu$, $\mu\acute{\iota}\nu$, $\nu\acute{\upsilon}$, $\nu\acute{\upsilon}\nu$, $\delta\acute{\varsigma}$, $\pi\acute{\epsilon}\rho$, $\pi\acute{\epsilon}\rho\iota\nu$, $\epsilon\acute{\chi}\epsilon$, $\tau\acute{\epsilon}$.

6. The long Vowels, and even the Diphthongs, may be shortened, when they happen to precede another Vowel or Diphthong, particularly at the end of Words, because the Greeks are not obliged to make Elisions, as in the 1. Iliad.

"Αἴω ἰλῶν' ὃ δὲ κεν κεχολώσεται ὄνκεν ἰκωμαι.

Auferam ; ille autem indignabitur ad quem venero.

Which has been sometimes imitated by the Latins, as we have made appear in the Latin Method.

7. The same happens sometimes even when the following Word beginneth with a Consonant, as

Εἰδὲ κεν οἶκαδ' ἰκωμαι φίλην ἐς πατρίδα γαῖαν, Odyf. 2.

Quod si domum venero, in charam patriam.

8. The long Vowels are frequently shortened before σ .

9. Prepositions that either begin or end with one of the three common Vowels, make this Vowel short, either in Composition, or out of Composition, as $\iota\pi\acute{\iota}$.

10. Privative α is commonly short.

C H A P. II.

Of the particular Rules of Quantity.

And first of the three common Vowels before the Penultima.

The particular Rules of Quantity ought to be considered according to the three common Vowels α , ι , υ .

They are very often short or long indifferently in several Words, which upon that account admit of no Difficulty, because they may be taken either way.

General Rule of the three Vowels A, I, Y.

Generally speaking, they are short in whatsoever Syllables, save only those which we shall except in the following Articles and Chapters.

E X C E P-

EXCEPTIONS.

I. Of A before the Penultima.

1. A is long, when it supplies the Place of the Augment, as *ᾄον* for *ᾄον*, I did hear, from *αἶω*, to hear.

2. Privative A, which of itself is short, is sometimes lengthened, where there happen to be three short Syllables successively, as *ἀκαμάλ*, indefatigable; *ἀθάναλ*, immortal.

3. A is likewise long before a Vowel in the following Words, *ἀένα*, always flowing, for *ἀείνα*, instead of which they likewise use *αἶνα*, perennis, eternal; *ἀέρι*, aërius, airy; *ἀειθαλής*, always green; *Ἄονες*, Aones; *ἀΐσω*, to rush, to fall upon; *αἶψή*, an impetuous motion; *αἶκες*, from the Singular *αἶξ*, a violent motion; *ἀάαλ* (where the middle α is long) who does not leave un/unilbed; or very prejudicial; or inviolable, invulnerable; *ἀκράανον*, imperfect, unuseful; *κυλαῖ*, a bragger, a prattler; *ὀλαῖν*, oleaginous, made of an olive tree; *ἰάομαι*, to cure.

Likewise the Derivatives of *λάας*, a stone, *λαῖν*, made of stone.

It is also long before Consonants in the following Words.

5. Before γ in *σφραγίζω*, sigillo, to seal; *ναυαγέω*, to be shipwreck'd; *ναυάγιον*, shipwreck; *ἰθαγενής*, legitimate.

6. Before δ; *ἀδνηκώς*, overcome with grief, for *ἀνδνηκώς*, from *ἀνδῆω*, to be tired and heavy, to be uneasy.

7. Before θ, in *ξάθυμ*, lazy or negligent.

8. Before κ, in *ἀκούσι*, involuntary; *διάκον*, a Deacon or minister; *λακίω* for *ληκίω*, to resound.

Likewise in Numerals in *όσι*, as *διακόσι*, *τριακόσι*, Plur. *διακόσιοι*, two hundred; *τριακόσιοι*, three hundred; and such like.

9. Before λ, in *φαλαῖνη*, balæna, a whale; *cicindela*, a glow-worm or gnat; *ἀκοσύνη*, Nicand. folly, madness.

10. Before μ, in *ἀμῆλ*, harvest, and *ἀμῆλς*, harvest time.

11. Before ν, in *κράνιον*, the skull; *μανικός*, furious, mad; *ἀνεψιός*, consobrinus, a nephew; *Τιτάνι*, belonging or relating to Titan.

12. Before π, in *δραπέτης*, fugitive; *ναπία*, sinapi, mustard.

13. Before ρ, in *ἀράομαι*, to use prayers or imprecations; *ἀρητήρ*, a priest, one that prayeth, Fem. *ἀρητήρα*, a priestess; *καράβ*, corabus, a lobster; *ἀμάρακ*, amaracus, marjoram; *μαρύομαι* for *μηρύομαι*, to wind skains; *ἀριστον*, dinner.

14. Before σ, in *ἐπαράσιμ*, execrable; *εὐκρασία*, a good habit of body; *κοράσιον*, a little girl.

15. Before τ, *ἄτερ*, for *ἕτερ*, alter, another. Likewise *θάτερον* for *τὸ ἕτερον*, alterum.

In the Compounds of *λάας*, as *λατομία*, lapidicina, quarry; *λαλυπ*, lapicida, a stone-cutter; *διδυμαλόκ*, brought to bed of twins.

16. Before χ, in *τράχυν*, fish, taken from *τραχύς*, Ion. *τρηχύς*, rough.

II. Of I, before the Penultima.

1. I is long before a Vowel in *ἰάομαι*, to heal, to cure; *ἰατρός*, a physician; *ἰάσιμ*, curable; *ἰήτῃρ*, a physician; *ἰύζω*, to cry out, to make a noise; *ἰυγή*, sibilus, whistling; *ἰυγμός*, the same; *ἰωχμός*, pursuit of the enemy; *Ἰθρ*, a mountain of Thessaly; *Πιερία*, *Πιέρι*, *Πιερίδς*, the Muses.

2. In the Compounds of *ἰς*, *poison*; *ἰσόλοσ*, *venomous, that casts forth poison*; *ἰσχεύειρα*, *qua sagittis gaudet*.

And in *δοῖμαι*, *to think, to judge*.

Παλιώεις, *pursuit*; *προώεις*, *pursuit*.

Πισάω, *to fatten*; *ἰάω*, *to gladden*; *χιονόεις*, *snovoy*; *Φθιώτης*, of *Phthia*.

It is also long before Consonants in the following Words, as

3. Before *β*, in *ἀλίσσαλον*, *Nicanor*, *sale tinctum, dipt in salt*.

4. Before *γ*, it is almost always long, *ἐγύω*, *rigeo, to be stiff with cold*.

5. Before *δ*, in *πιδῶ*, *to flow, to spurt up*; *Πιδότης*, *a proper name*; *χελιδών*, *Hesiod. a swallow*.

6. Before *θ*, in *ἰθύνω*, *dirigo*, II. ↓ but it is short in *Hesiod*, as also *ἰθύνηρ*, *a director or governor*, and such like.

7. Before *κ*, in *ἱκεσία*, *supplication*; *ἱκέσιος*, *a suppliant*; *νικάω*, *to overcome*; *Φοινικίος*, *a Phœnician*; *φρικαλέος* and *φρικώδης*, *dreadful, terrible*.

8. Before *λ*, in *ἱλεως*, *favourable, propitious*; *ἱλύσις*, *limosus, muddy*; *ἱλαδόν*, *in troops, in crowds*; *ἱλασμός*, *propitiation*; *μελίλιπλον*, *melilot, a sort of herb*; *ὀμιλαδόν*, *in crowds*; *ὀμιλέω*, *to converse*; *πυλέω*, *to heap up, to press upon*; *φιλεπύω*, *to kiss*; *χίλιον*, *to feed*; *χίλια*, *τά, a thousand*; *χιλιάς*, *ἄδος, a thousandth*; *Ἴλιον*, *the city of Troy*; *Μίλητος*, *the city of Miletus*.

9. Before *μ*, in *βριμάω*, *to be angry, to gnash one's teeth, to threaten*; *ἱμείρω*, *to desire*; *ἱμερόσις*, *desirable*; *μιμίομαι*, *to imitate*; *μίμημα*, *a pattern or model to imitate*; *μιμητός*, *imitable*. Likewise in the Compounds and Derivatives of *τιμή*, *honour*; *τίμιος*, *honourable*; *Φιμώδης*, *made of packthread*.

10. Before *ν*, in all Verbs in *νέω*, as *κινέω*, *to move*; *κίνυμι*, *the same*; and in *γίνωμαι*, *to be, or to be made, to be present*; *γινώσκω*, *to know*; *δωσικς*, *whirling, or turning round*; *δωήεις*, *whirling, turning round*; *ἰγνέος*, *a wild fig*; *ἰών*, *the hind part of the head*; *ἀκροβύτια*, *first-fruits*; *πυνύσκω*, *to advise, to reclaim a person*; *σύνωμαι*, *to hurt, to prejudice*; *δελφίνιος*, taken from *δελφίν*, *a dolphin*; *ἀγνέω*, *to lead, to conduct*.

11. Before *π*, in *ἱππαρέω*, *to pray, to intreat*; *ἐπιπίω*, *to fan*; *διππέτης*, *fallen from heaven, come from Jupiter*; *ἡνίπαπε*, *Od. 20. increpuit, he reprimanded, chided*.

12. Before *ρ*, always long, as *Σεμέραμις*, *a proper name*.

13. Before *σ*, in *ἰσοφασίζω*, *to be like, to make like*; *ἰσαῖος*, *like, equal*; *ἰσάζω*, *to render equal*; *ἰσόθεος*, *God like, equal to God*; *μισέω*, *to hate*; *Σίσυφος*, *a proper name*; *Φθισίνωρ*, *a destroyer of mankind*; *σισύμβριον*, *serpyllum*.

14. Before *τ*, in *ἱτέα*, *salix, a willow tree*; *σιτεύω*, *to nourish*; *τίτυρος*, *a proper name*; *Τρίλωνς*, *Τρίλογενής*, *Τριτογενής*, *Minerua*; *φύω*, *to produce*; *φίτυμα*, *a plant or root*.

15. Before *φ*, in *διφάω*, *to search*; *διφότης*, *one that searches or inquires*. Likewise in *ἴφι*, *strongly*, with its Derivatives and Compounds, *ἱφίγνυια*, *a proper name*; *φίος*, *strong, robust*; *ἰφίνοσ*, *one that has a strength of judgment*; *τριφυλλίς*, *trifolium, trefoil*.

16. Before *χ*, in *κίχαιω*, *to find*; *κίχωρα*, *succory*; *κίχώριον*, *the same*.

III. Of *Υ* before the Penultima.

1. *Υ* is long before a Vowel in *Ἐννάλιος*, *Mars, warlike*; *κυάνιος*, of a bluish or grey colour; *κυανοχαίτης*, *one that begins to have grey hairs*, an Epithet

Epithet of Neptune; μυελός, marrow; μυρσός, that has its tail cut; μυροδόκος, a place of retreat for the mice; μυελός, a bath; μυελόν, coagulum, curds, or any thing coagulated; πάλυδάω, to pronounce ill, opening the mouth too wide; υἱός, rain.

It is also long before Consonants in the following Words.

2. Before γ, as in the Obliques of θυγάτηρ, ἱγίς, a daughter; though in the Nominative it is frequently read short in Hom. and others; in μυγαλέν, mus araneus, a sort of weasel, whose bite is venomous.

3. Before δ, in κτίμις, illustrious; κταλίμις, the same, Od. γ. κταίνω, to render famous; κτῶν the same; κταλέμις, moist.

4. Before θ, in ἐρυθρίαω, to blush; ἐρυθραίνω, to make blush; πυθιδών, Nicander, sink; μυθίμαι, to say, to speak; and its Compounds, παραμυθίμαι, to comfort, to encourage; παραμυθιον, consolation.

5. Before κ, in ἐγκρατίω, to detain, to hinder; ἐγκανίω, the same, Od. γ. μυκάσμαι, to bellow; μυκηθμός, bellowing; φυκίον, moss, sea-froth, paint; φυκίεις, full of such froth or moss.

6. Before λ, in δολακίς, sort of porpy; δύλακος, a bag; κογχύλιον, a kind of muscles; μυλιάω, to gnash with one's teeth; σκύλομαι, σκυλεύω, συλάω, and συλεύω, to plunder; from σκύλον or σύλον, spoliū, spoils; σφονδύλιον, the chine bone; ἰλαῖος, Silvius, that produceth a great deal of wood; ἰλακῶω, Oppian, to bark; ἰλακίεις and ἰλακίδης, names of dogs; ἰλακώμαρος, accustomed to barking; φύλιπτις, pugna, battle.

7. Before μ, in the Possessive Pronouns of the second Person, ὑμέτερος, vester, yours.

And in θυμόςμαι, to be angry, and other Derivatives of θυμός, animus, heart, courage: Likewise in κυμαίνω, to float, to swell; κρυμώδης, cold; λυμαίνω, to hurt, to purify; μυμώω, to reprimand.

8. Before ν, in some Compounds of the Preposition σύν, as σύνιμι, to know, to understand; συνεχίς, continued; ξυνώω, to join; Πρηνειος, a name of Apollo.

9. Before π, in κυπέομαι, to be sorrowful; τρυπάω, to make a hole, to pierce through; τρέπανον, terebra; τρέπημα, a hole, and its Derivatives.

10. Before ρ, in φρεώω, to turn round; κύριος, master or lord; μυζίος, multiplex, manifold, infinite; μύρια, ten thousand; μύραινα, a lamprey, with its Derivatives, and the Verbs in υρέω; πλημμυρέω, to drown, to overflow; πλημμυρία, the ebbing of the sea, waves, inundation.

In the Derivatives of πυρ, fire, as πυραμίς, a pyramid; Πυραίχμης, Pyræchmes, &c.

11. Before σ, commonly long in the first Syllables, as μυσάρος, abominable; φυσάω, to blow. Likewise in some Compounds of λύω, to loose, to deliver; or of λύσις, loosening, or delivery; as λυσίπνοος, that which freeth from pain, which delivers, or comforts; λυσίζωνος, which loosens the girdle; λυσιμελής, which loosens or eases the limbs; λυσιμέριμος, which freeth from care.

12. Before τ, in ἀτρυλάνη, an epithet of Minerva; αὔτω, to cry out; φυλάμιος, fator, one that produceth; φυλαδία, a place planted with trees.

13. Before φ, in εἰλυφάζω, to whirl round, to turn round; τυφόομαι, to be proud; τυφομανής, proud, vain; τυφομανία, pride, insolence.

14. Before χ, in βρύχομαι, to gnash with one's teeth; βρυχάομαι, to roar; σμύχομαι, to burn.

15. Υ is doubtful in the following Words, *πυραυγής*, *shining like fire*; *συρίξω*, *to play upon the flute*; *φύρω*, *to knead*; and *δυγάτηρ*, whose other Cases have υ long, as we have observed already.

C H A P. III.

Of the three common Vowels of the Penultima.

I. Of A Penultima.

1. A is long before a Vowel, in *δαήρ*, *levir, a brother-in-law*; *ἰάων*, Genit. Plur. *bonorum*; *κράας*, *the head*; *λαίγξ*, *a pebble*; *Θαῖς*, *Λαῖς*, *Ναῖς*, *Πτολιμαῖς*, proper Names; *Λυκάων*, *Μαχάων*, *Χάων*, and such like proper Names; *Ποσειδάων*, *Neptune*; *παμφανής*, *resplendent of all sides*.

2. In Appellatives in *αός*, as *λαός*, *the people*, and its Derivatives; *ναός*, *a temple*; *παός*, *affinis, a relation*.

3. In the Compounds of *ἄω*, *spiro*; as *ζαής*, *blowing violently*; *ἄλσαής*, *blowing upon the sea*.

4. In the Compounds of *κεράω*, *to mix*, as *εὐκραής*, *one that is of a good temper or constitution*.

5. Likewise in those of *αἰξ*, *violence or impetuosity*, or of *αἰσσω*, *to rush upon*; as *πολυαἰξ*, *violent, impetuous*.

6. In Verbs in *άω*, when there precedes an ϵ or a ρ , as *ἰάω*, *to suffer, to permit*; *περάω*, *to go through*.

7. In the Æolic Genitives in $\alpha\omicron$, and in *άων*; as *Αἰνείαο*, *Æneæ*; *Αἰνιάων*, *A nearum*.

8. As often as the Doric α comes from η , as *ἀγάνωρ*, for *ἀγῆνωρ* *strong, stout, proud*.

A is likewise long.

9. Before γ , in *ἀαγής*, *that cannot be broke*; *δαγύς*, *chrysal, ice*; *δυσπραγής*, *unfortunate*; *σφραγής*, *a seal*; *ταγός*, *dux, a captain*.

10. Before δ , in *ὀπαδός*, *a lacquey*; *σπάδιξ*, *termes, the branches together with the fruit*.

11. Before κ , in *ἄκων*, for *αἰκων*, *invitus, unwilling*; *κνάκων*, *between white and yellow*.

12. Before λ , in *ἀμάλη*, *manipulus, a sheaf*; *καλός*, *handsome*; *δαλός*, *a torch*; *Ὀμφάλη*, *a proper name*; *τρεκίφαλος*, *triceps, three headed*.

13. Before μ , in *θυμίαμα*, *thymiam, perfume*; *ἀκρόαμα*, *acroama, music*; and such like verbals in α pure.

14. Before ν , in *ἕρανος*, *a feast wherein each person brings his portion*; *ἰκάνω*, *to come*; *κικάνω*, *to overtake*; *φθάνω*, *to prevent*; *ἰανός*, *thin, fine*. Likewise in Dissyllables in *ανος*; *δανός*, *dry*; *τρανός*, *open, plain, manifest*. The Gentiles in *ανος*; *Γερμανός*, *Βρετανός*, and their Feminines *Βεβανής*: Those that have more than three Syllables, *Ἰελιανός*, except *Ὠκεανός*, *the Ocean*. Likewise those in *άνωρ*; *Βιάνωρ*, *a proper name*.

15. Before ω , in *Ἐναπος*, *the name of a river*; *Ἰάπυξ*, *the name of a wind*; *Πρίαπος*, *a proper name*; and Att. *ἄπας* and *ἄπαν*, *all*, which are short Ion.

16. Before ρ , in *θυμαρής*, *pleasant, agreeable*; *φλυαρῶ*, *to trifle*; *καρίς*, *squilla, a sort of fish*; *καλίαρα*, *imprecation*; *ωάραρος*, *vain, useless*; *τιάρα*, *a tiara*.

a tiara. And the Masc. Dissyllables in αρος; as λαρος, *larus, a sea-bird*; and likewise Polysyllables, as μυσαρός, *detestable*.

17. Before σ, in the Penultimate of the Futures of Verbs in άω, or εάω; as ακροάσω, *I will hear*; πειράσω, *I will try*.

18. In πρᾶσις, *a sale*; φᾶσις, *fama, fame*, for which reason they are circumflexed.

19. In all the Feminine Participles of the 1. Aor. as τύψασα *que verberavit*.

20. In the Datives Plur. where the Penult. of the Dat. Sing. is long by Position; τύψαι, with the Penultimate long, because of its being long in τύψαι. In the same manner ἔλμυσι, the Plural long, by reason of the Singular ἔλμυθι, taken from ἔλμυς, *lumbricus, a worm*.

21. Before τ, in ἄαλος, *hurtful*; ἄκραλος, *merum, pure, or unmixed wine*; ἀνάαλος, *incurable*; ἀπλαλος, *very large*; ἀπάραλος, *execrable*; διαλός, *visible*; ὀραλός, *the same*; ἀόρατος, *invisible*; δυσπέραλος, *difficult to pass through*; Καίραλος, *the name of a river*; κρατήρ, *crater, a bowl*; φρατήρ and φράτωρ, *of the same tribe*.

In the Names of precious Stones, ἀγάτης, *an agate*; γαλάτης. In Gentiles in άτης, whose Feminines are in ατις; as Σπαρτιάτης, *a Spartan*, &c. Except Γαλάτης, Δαλμάτης, Σααρμάτης, Σαυρομάτης.

22. Before χ, in ἰαχῶ, *to make a noise*, with its Derivatives; τραχύς, *rough*, with its Compounds.

23. It is common in some others, as ἀήρ, *aër, the air*; ἄωρ, *a sword*; ἱανός, *a fine dress*; ἄρις, *one that is without a nose*; ἰαχή, *a noise*.

II. Of 1 Penultima.

1. I is long before a Vowel in the Ionic Feminines, as ἀνῆ for ἀνία, *sadness*, and such like.

2. In ἀνῶ, *to be sad*; and its Derivatives.

3. In αἰκία and αἰκίνη, *a wound*; καλία, *a nest*; ὀρμία, *a fishing rod*; except when they are shortened by Licence.

4. Θρίον, *a cable*; ἰνυξ, *motacilla*; Πίηρ or πῖερ, *pinguis*; κίω, *a pillar*; πῖων, *fat*; πρίων, *serra, a saw*.

5. In φθίω, *to corrupt*; χρίω, *to anoint*; πρίω, *to saw*.

6. In the greatest part of the Comparatives in ῖων, as βελῖων, *better*; but their Neuter is oftener short.

7. In Dissyllables in ῖος, that are acuted on the last; κριός, *aries, a ram*; ῖος, *poison, an arrow*.

Before Consonants it is also long in these Words, viz.

8. Before β in ἀκριβής, *diligent, exact*, with its Derivatives; ἱρυσίζη, *milderew or blasting*; θλίβω, *to press, to crush*; ῥίς, *a kind of bird*; ρίζη, *pruina, hoar frost*.

9. Before γ, in πνίγος, *choaking*; ῥίγος, *excess of cold*; σνγή, *silence*.

10. Before δ, in εἰλιδών, *convolutim*; κνιδη, *nettle*; πίδαξ, *a fountain*; χελιδών, *a swallow*; χλιδη, *softness, voluptuousness*.

11. Before θ, in βριθῶ, *to be heavy or sleepy*; βριθός, *heaviness*; βριθύς, *heavy*; ἱριθός, *a wool-carder, a servant maid, a labourer, or worker at the harrow*; ἱριθύς, *the same*; ἰθύς, *rectus, straight*; κριθή, *barley*; Σιβῶ, *a mountain of Thracia*.

12. Before κ, in κίχυς, *vis, robur, strength*; ἀκίχυς, *weak*; ἰκην, *victory*; Φοινίκεν, *Phœnicia*; φρίκεν, *dread or fear, the roaring of the sea, the shaking with an ague, or through cold*.

13. Before λ, in ἄργιλος, *argile clay*; ἰλύς, *mud*; κούλη, *cunila, a kind of herb*; νεογιλός or νεογιλῆς, *new born*; ὄμιλος, *a crowd or multitude*; πιδίλον, *a cord to bind the feet with*; πῖλος, *a hat, an arrow, a club*; σμίλαξ, *taxus, a yew tree*; σμίλη, *a penknife, a shoemaker's cutting knife*; σπίλος, *a spot*; ψιλός, *thin, slender*; χιλός, *pabulum, food, forage*.

14. Before μ, in βρῖμη, *force*; Βριμώ, *Proserpine*; κλίμαξ, *a ladder*; λιμός, *hunger, famine*; μῦμος, *a buffoon*; σιμός, *flat-nosed*; Φιμός, *cord, packthread, a balter*; τιμή, *honour*; ἄτιμος, *one that is not honoured*; and in Compounds terminating in ἦμος, as ἰφθιμος, *brave, valiant*.

15. Before ν, in γύρνος, *a kind of frog*; ἐρνός, *a wild fig-tree*; θαμνός, *thick, frequent*; τριῶξ, seu θρίναξ, *a sort of three-cornered sieve*; θριδακίνη, *wild lettuce*; κλίνη, *a bed*; ξινός, *skin*; χαλνός, *a bridle*; Καμάρινα, *a pestilential lake in Sicily*; κάμινος, *a furnace*; σέλινον, *parsley*, and several others terminating in ἦνος, or ἦνον.

We must except 1. the Nouns of Matter, as δρύινος, *oak*, whereof the Feminines however make the Penultima long, as μολυβδίνη, *a thing made of lead*. 2. Trissyllables in ῖνη, whose first is long, as ἀξίνη, *a hatchet*; δώῖνη, *a gift*; ἰλξίνη, *the name of an herb*; ὑσμίνη, *a fight*. 3. These two Dissyllables, ῥή, *a file*; δίνη, *vortex*.

But it is also long in Verbs in ῖνω or ῖνομαι; as κλίνω, *to incline*; κρίνω, *to judge*; γίνωμαι, *to be, to be made*.

16. Before π, in γριπεύς, *piscator, a fisherman*; Εὐριπός, *Euripus*; ῥιπή, *the shooting of an arrow*; κινπός, *a niggardly fellow*; σκίπων or σκηπων, *scipio, a staff*.

Before ρ it is short, conforming thus to the general Rule, however Ἴρος, *Irus*, and ἱρός, *holy*, are excepted. It is also short before σ, except Ἀσχίστης, Βεισεύς, *names of men*.

17. Before τ, in ἀκόνιλον, *wolf-bane, a kind of herb*; κλιτός, *the descent of a mountain*; λῆτον, *a ragged shirt*; λιτός, *simple, mean*; ατιλος, *despised, unpunished*; σῖτος, *frumentum, wheat*; Τῖαν, Τρίτων, Τίφης, *proper names*; Φίττος, *a father*. Likewise in Nouns ending in ἱτή, ἱτης, ἱτις, as Ἀφροδίτη, *Venus*; ὀπλίτης, *armed*; ὀνίτις, *a sort of herb*. We must however except κρίτης, *a judge*, and such like Nouns formed from Verbs, that shorten the Penultima of the Perfect.

18. Before φ, in γρήφος, ὁ, *a net*; Σέσιφος, *an island*; ἱφι, *vehemently*, with its Derivatives and Compounds; εἰφος, *a squadron*; σίφων, *a pipe*.

19. Nouns that are called Barytons, viz. that are not accented on the last Syllable, whether they be Dissyllables or no, have also the Penultima long, except καρκίνος, *a crab or lobster*; and πῖνος, *nauseous*.

20. I is common in ἴει, ἴον, ἴσις; ἴε, ἴει, ἴομεν, and such like with their Compounds.

Likewise in λίαν, *much, a great deal*; ὀώ, *I think, I judge*; τίω, *to honour, to punish*; ἦα, *I have been*; εὐδιος, *calm, serene*; υπεύδιος, *exposed to the air*; ἐνιπή, *a reprimand*; ἐνίπω, *to give injurious language*; ἴσος, *equal*; ῖφω, *to snore*; μεσίτης, *a mediator*, Ὠρίων, *a constellation*.

III. Of τ Penultima.

1. It is long before a Vowel, in Ἑνώ, *Bellona, the Goddess of war*; Θνάς, *a Bacchanalian*; μῶω, *to shut, to hide, to wink*; μυών, *a muscous part of the body*; μύωψ, *an ox-fly, or gad bee*; πῶον, *snout*; ὤω, *to rain*.

Likewise in the greatest part of the Verbs in ὤω, when there happen to go before, either two Consonants, or a Syllable long by Nature, as πῖω,

to spit; ξύω, to shave, to scrape, to smooth; πομπνῶ, to be busy; ἰδρω, to fix, to establish; ὠρόμαι, to howl, to cry out; except some that have the γ doubtful, as we shall take notice of hereafter.

Before the Consonants it is also long in some Words, as

2. Before β , in ὕβρις, for κυβρις, crooked.
3. Before γ , in ἀμαρυγή, brightness; ὑγή, whistling, noise; ὀλορυγών and ὀλορυγή, howling; πυγή, clunes, the buttocks; τρυγών, όνος, η, a turtle dove.
4. Before δ , in Ἄβυδος, Abydus; βολυδών, in clusters; ἐρικυδής, famous, and other Compounds of κῦδος, glory.
5. Before θ , in βυθός, depth, or hollow; μῦθος, a fable, or discourse; ἄμυθος, without fiction; ζυθος, beer; πύθω, to rot; πύθω, corruption, stink.
6. Before κ , in βρυκός, a herald, a cryer; βρύω, to eat, to swallow; συκῆ, ficus, a fig-tree; σύκων, ficus, a fig; φυκίς, a kind of fish; Φύκος, alga, sea-weed.
7. Before λ , in ἄσυλον, a place of refuge; κίνδυλα, a sort of instrument for building ships; φυλή, tribe, race, or family; φύλον, the same; ὕλη, a wood or forest; φύλαξ, a guardian; χυλός, juice; σφονδυλή and σπειδυλή, a kind of root or insect.

8. Before μ , in θυμός, mind, courage; with its Compounds, as πρόθυμος, ready; μυνώ, to blame, to reprimand; ἀμύμων, blameless.

Likewise in Verbals in ῥμα, as θυμα, victim, sacrifice; κῆμα, swaves, storm; ἀξῆμα, seasoning; ἔδμα, the handle, or the middle part of the plow; φῖτμα, fruit, plant; μῦμα or μήυμα, mark or token.

In the greatest part of the Verbs in ρμι; as ζευγνυμι, to join.

In the oblique Cases and Plural Number of the Pronouns of the second Person, as ὑμεῖς, ὑμῶν, ὑμῖν, vos, vestrum, vobis.

9. Before ν , in τυνη, Dor. for σύ, tu; Δίαλυνα, Diana; θυνος, Hefych. impetus, a violent motion; ἀνέθυνος, accountable to nobody; κίνδυνος, danger; ὕκυνος, the name of a fish; ξυνός, common, and such-like Compounds of συν; μων, pretext, excuse, Od. φ.

10. Before π , in γρυπός, hooked; λύπη, sadness; πανύπες, broadfooted.

11. Before ξ , in αγκύρα, anchor, or the name of a town; αλιμυξής, salt, beaten by the sea, or falling into the sea with noise; γέφυρα, a bridge; γυγος, a circle; κνώρη, a sort of instrument; κύρος, authority; λάφυρα, spoils, or booty; ὄρυρα, a sort of grain; ὀρύγυρος, a sort of herb; πάπυρος, the tree or plant, whereof they made paper; πύτυρον, bran; πλημμυξίς, the ebbing of the sea; πυξίς, wheat; σύγγυξ, a flute; σφέρα, a hammer; τυξίς, cheese.

In a Word, all the Nouns in υγος, that have a long Syllable before the Penultima, whether by Position, or by Nature; as ὠξυγός, miserable; ισχυρός, strong.

In all Verbs in ὕγω, as φύγω, to mix, to knead; σύγω, to drag, to draw.

12. Before σ it is almost always long, excepting Verbals in υσι, which have it short; as λύσις, loosening; φύσις, nature; χύσις, fusio, infusion, pouring out, and such like.

13. Before τ it is long in Verbals in ὅτης, ἑτης and υτις, as μνηστής, an informer; μνηστήρ, the same; παρσένυτις, an old woman. Likewise in ἀδοκευτός, not cried for, not wept for; αἰτή, a noise; βακχίς, tempus vespertinum, the evening; γαυρός, a quiver; Κανυτός, Cocytus, a river of hell; λύτωρ, solator, a deliverer; μνητώρ, an adviser; ἑτώρ, a deliverer, ἑτήν, ruta, rue, a kind of herb; ἑτίς, diaton, σκίτος, skin.

14. Before ϕ , in $\kappa\acute{\epsilon}\lambda\upsilon\phi\omicron\varsigma$, the bark or rind, the shell; $\kappa\upsilon\phi\acute{\omicron}\varsigma$, crooked; $\kappa\upsilon\phi\omega\upsilon$, a sort of punishment; $\tau\acute{\upsilon}\phi\omega$, astringo, to squeeze, to press, to bind fast; $\tau\acute{\upsilon}\phi\omega$, to burn, to smook; $\tau\acute{\upsilon}\phi\omicron\varsigma$, to $\tau\omega$; $\tau\acute{\upsilon}\phi\omicron\varsigma$, smook, pride, arrogance.

15. Before χ , in $\epsilon\mu\psi\upsilon\chi\omicron\varsigma$, vitalis, vital; $\tau\omicron\iota\chi\omega\epsilon\upsilon\chi\omicron\varsigma$, which batter the walls; $\tau\upsilon\mu\delta\omega\epsilon\upsilon\chi\omicron\varsigma$, a robber of sepulchres: And in all the Verbs in $\epsilon\chi\omega$, as $\tau\epsilon\upsilon\chi\omega$, attero, to break, to spoil; $\beta\epsilon\upsilon\chi\omega$, frendeo, strideo, to fume, to gnash with one's teeth. And in $\beta\epsilon\upsilon\chi\eta$, stridor, noise; $\Psi\upsilon\chi\eta$, the soul; $\tau\epsilon\upsilon\chi\omicron\varsigma$, a carving tool; $\epsilon\pi\iota\beta\epsilon\upsilon\chi\eta\varsigma$, one that makes a great noise.

16. It is common in $\epsilon\pi\acute{\upsilon}\kappa\omega$, to draw back, to hinder; $\nu\acute{\alpha}\nu\upsilon\mu\omicron\varsigma$, unknown; $\acute{\upsilon}\delta\omega\rho$, aqua; and in the greatest part of the Verbs in $\acute{\upsilon}\omega$.

CHAP. IV.

Of the three common Vowels at the End of Words.

Of A Final.

1. It is long in the Feminines taken from the Masculine in $\omicron\varsigma$, as $\delta\iota\kappa\alpha\acute{\iota}\alpha$, just, from $\delta\iota\kappa\alpha\iota\omicron\varsigma$; $\acute{\alpha}\gamma\iota\alpha$, holy; $\acute{\alpha}\rho\chi\alpha\acute{\iota}\alpha$, ancient; $\omicron\iota\kappa\epsilon\acute{\iota}\alpha$, domestic; $\sigma\iota\delta\eta\epsilon\acute{\iota}\alpha$, of iron; $\kappa\alpha\theta\alpha\epsilon\acute{\alpha}$, pure.

The following three Poetics are excepted, $\pi\acute{\omicron}\tau\iota\upsilon\alpha$, venerable; $\pi\acute{\epsilon}\pi\epsilon\iota\rho\alpha$, ripe; $\delta\iota\alpha$, divine; which their Accent sheweth.

2. In all Nouns in $\acute{\iota}\alpha$, as $\phi\iota\lambda\acute{\iota}\alpha$, friendship; $\sigma\omicron\phi\acute{\iota}\alpha$, wisdom; $\epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha$, desire, cupidity; $\epsilon\acute{\xi}\epsilon\sigma\acute{\iota}\alpha$, power; $\eta\gamma\epsilon\mu\omicron\upsilon\acute{\iota}\alpha$, government; $\acute{\iota}\sigma\omicron\rho\acute{\iota}\alpha$, history; $\pi\epsilon\acute{\nu}\eta\alpha$, poverty; $\kappa\alpha\pi\pi\alpha\delta\omicron\kappa\acute{\iota}\alpha$, Cappadocia; $\Gamma\alpha\lambda\alpha\acute{\tau}\eta\alpha$, Galatia.

3. In Nouns in $\epsilon\iota\alpha$, proceeding from Verbs in $\epsilon\acute{\upsilon}\omega$, as $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha$, kingdom, reign, royal power, from $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\omega$, to reign; $\delta\epsilon\lambda\epsilon\acute{\iota}\alpha$, servitude, from $\delta\epsilon\lambda\epsilon\acute{\upsilon}\omega$. But the others in $\epsilon\iota\alpha$ are short, as $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$, a queen, taken from $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, a king; $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$, truth, coming from $\acute{\alpha}\lambda\eta\theta\eta\varsigma$, true; likewise Ἀλεξάνδρεια , Alexandria, and the rest.

4. In those in $\delta\alpha$, $\theta\alpha$, $\epsilon\alpha$, as $\Lambda\eta\delta\alpha$, a proper name; Μάρθα , Martha; $\eta\mu\acute{\epsilon}\rho\alpha$, the day; $\chi\acute{\omega}\rho\alpha$, a place or country; $\chi\alpha\epsilon\acute{\alpha}$, joy.

5. In those that are preceded by two Consonants, as $\acute{\alpha}\gamma\gamma\epsilon\alpha$, booty or spoils; $\pi\acute{\epsilon}\tau\epsilon\alpha$, a rock.

6. In several Nouns in $\alpha\iota\alpha$, of two or more Syllables, as $\sigma\epsilon\lambda\eta\gamma\eta\alpha\acute{\iota}\alpha$, the moon; Μαία , the mother of Mercury; Ἀθηναία , Minerva, which appears always by the Accent; for if a final was short, the Penultima, as we shall shew hereafter, would be circumflexed.

7. In the Vocatives of the proper Names in $\alpha\varsigma$ of the Parasyllabic Declension, as Αἰνείας . But the Vocative of Nouns in $\eta\varsigma$ is short, as $\omega\pi\omicron\phi\eta\tau\eta\varsigma$, a prophet; $\omega\pi\omicron\phi\eta\tau\alpha$.

8. In the Vocatives also of proper Names Imparasyllabic, as Πάλλα , δ Pallas. But in Appellatives the Vocative is short.

9. In the Dual of Parasyllabics that follow the Feminine, as $\tau\acute{\omega}$ Μῆσα , two Muses; $\tau\acute{\omega}$ Αἰνεία , two Aeneases, &c.

10. $\alpha\upsilon$ final is long in Imparasyllabic Masculines acuted, as Τῆλιν , Παῖν , Πᾶν . But the Compounds of this last are short, as $\sigma\acute{\upsilon}\mu\pi\alpha\iota$, all.

11. In $\acute{\iota}\alpha\upsilon$, valdè, very much; Εὖαν , Euan, an exclamation of joy.

12. In the Accusat. Sing. of Parasyllabic Masculines, as Αἰνείαν , Aeneam. But the Feminines are short, as Μῆσαν , Musam. Wherein it conforms always to the Quantity of the Nominative.

13. In Monosyllables in *αε*, as *κάε*, caput, the head; *ψάε*, a starling. But the Conjunction *γάρ* is short, and generally all other Words terminating in *αε*, except the Masculines and Feminines. For according to Neander, all Nouns of those two Genders that end in a Liquid, make the last Syllable long, except *μάκαρ*, happy, and *δάμαρ*, uxor, a wife.

14. In the Masculines in *ᾱς*, that are not accented on the last, as *Αἰνείας*, *Aeneas*; as also *πᾱς*, all, and its Compounds.

Except *μέγας*, great, and *λίτας*, a stone. Likewise Nouns derived from *κερανύω*, as *κεράς*, the head, the flesh; *μελικράς*, *Hippocrates*, a sort of compounded Wine.

15. The Nominat. and Genit. Sing. of Parasyllabic Nouns in *ας*, together with the Accusat. Plur. as well of the said Nouns, as of those in *α*, have *α* long, as *ὁ Πυθαγόρας*, τῷ Πυθαγόρα, τὰς Πυθαγόρας; τῇ Αἰνεία for *Αἰνείης*; τῆς ἡμέρας, diei, and τὰς ἡμέρας, dies, the days; τῆς τιμᾶς for *τιμῆς*, honoris, and τὰς τιμᾶς, honores; though sometimes we find these Accusatives shortened by License, but not very often. Moreover the Poets frequently shorten the Accusatives of the Pronouns *ἡμέας*, nos; and *ὑμέας*, vos.

16. The Masc. Participles in *ας* are long, whence *α* continues long in the Penultima of the Feminines, as we have observed above; *τύψας*, *ασα*, qui and quæ verberavit; *στάς*, stans; *σῆς*, qui stetit; *ποιήσας*, qui fecit. But their Neuter in *αν* makes the last short, as *φιλήσαν*, &c.

II. Of I final.

1. I is long in the Name, of the Letters ξῖ, ψῖ, φῖ, ωῖ.

2. In the final demonstrative Additions of the Attics; *τατί*, this; *δευρί*, here; *νυνί*, nunc, now; *εἰσσί*, this here.

3. In Dissyllables acuted, *κημίς*, a boot or stocking; *σφραγίς*, a seal; likewise *στρατιῶτις*, a woman that bears arms.

4. In Nouns of a double Termination, *ἄλλης*, ἄλλῃ, the sun-beam; *δελφίς*, δελφίν, a dolphin; *ῥίν*, ῥίς, naris, the nostril.

5. In the Obliques of the Nouns in *ις* or *ιν*, *ινος*, either of the foregoing, as *ῥίν*, ῥινός; or of others, as *κίς*, κίως, a small worm, except *τίς*, quis.

III. Of γ final.

1. It is long in the Names of the Letters, *μῦ*, *νῦ*.

2. In *τύ*, for *σύ*, tu, thou.

3. In Adverbs in *υ*, as *μεταξύ*, among; *μεσσηγύ*, in the middle, except *ἀντικρύ*, on the contrary, opposite, which is common.

4. In the Imperfect and Aorist of Verbs in *μι*, as *ἰδείκνυ*, I did shew.

5. In Nouns of a double Termination, as *φορέυς*, and *φόρευν*, a Sea-God.

6. In the Accusatives of those Nouns that have the Nominatives long, those two Cases being always equal with regard to the Quantity of the Final, as *μῦν*, a mouse; *ἰλύν*, mud.

7. In the Nouns in *υε*, *πῦρ*, ignis, fire; *μάρτυρ*, a martyr, a witness.

8. In Monosyllables in *υς*, as *μῦς*, a mouse, *σὺς*, a hog.

9. In Substantives which having the Final acuted or circumflexed, are declined in *ος* pure; as *ἀχλὺς*, a fog; *ἰλὺς*, mud; *Τηθύς*, *Tethis*, a proper name; *ὠζὺς*, misery; *ὄφρυς*, the eyebrow; *νδὺς*, the belly.

CHAPTER V.

Two Observations concerning the Quantity of Nouns and Verbs.

Though what has been hitherto said, may suffice for what regards the Quantity of Nouns and Verbs, as well as for every thing else, nevertheless we shall adjoin here two Observations, in order to give still a more particular Knowledge of their Quantity.

I. Of the oblique Cases of Nouns.

1. The Article makes α long in the Feminine of the Dual, and in the Accusative Plur. of the Feminine, τὰ. τὰς.

2. The Genit. Sing. and the Accusat. Plur. of the Parasyllabics have α long; τῆς ἀληθείας, of the truth; τὰς ἀληθείας, the truths.

3. The final Quantity of the Nom. is retained in the oblique Cases of Nouns that increase, as φῶκυν, φῶκυνος, a Sea-God.

We must except 1. the Nouns in υρ, which have υ short in the Obliques, contrary to the Nature of the Nominative; as πῦρ, πυρός, fire; μάρτυρ, μάρτυρος, a martyr, a witness. To which we must join ὁ ἅλς, ἅλς, salt. 2. Dissyllabic Feminines in ις, that have the Penultima long by Nature, and are declined in δς, have the Penultima of the other Cases long, as κνημίς, ἴδος, boots, stockings. Likewise Polysyllables compounded of three short ones, as πλοκαμίς, ἴδος, a tuft of hair.

4. Likewise those that make the Genitive in θος, as ὄρνις, ὄρνιθς, a bird or fowl; except κόρυς, ὀρθς, an helmet. And those that have the Nominative terminated in υς, as ἰχθύς, a fish; πελαγμός, ὕδς, pelamys, a kind of fish.

5. When a doubtful Vowel before ψ or ξ in the Nominative, is short there by Nature, it is made long in the Obliques, as φοῖνιξ, ἰκος, a palm-tree, or a phoenix; τέλλιξ, ἰγος, a grass-hopper; ῥάξ, ῥαγός, a grape stone; γρύψ, ὑπός, a griffin; κόκυξ, υγος, a cuckoo; κήρυξ, υκς, a herald or crier.

On the contrary λαίλαψ has α long in the Nominative, and short in the Obliques; as also αὔλαξ, ακος, a ridge of land.

II. Of Verbs.

1. The Quantity of the Penultima of each Tense of the Verbs in ω, continues in all the other derivative Tenses.

Except the second Future, and second Aorist, which have the Penultima short, as κρίνω, to judge, 2. Fut. κρινῶ, 2. Aor. ἐκρίνον; ψάλλω, to sing; ψαλῶ, ἔψαλον.

2. Α, ι, υ, in the Penultima of the Futures of Verbs in άω, ίω, ύω, are long; as ἀκροάσω, I will hear; κυλίσω, I will roll; κωλύσω, I will hinder; λύσω, I will untie; though sometimes we find them short by Licence.

3. The Penultima is also long in ἔκρινα, I have judged; τέτυφα, I have beaten; and ἔστανα, I have stood.

But the Attics shorten the Penultima, as ἐλήλυθα, the Perf. Mid. of εἰλεῖσθαι or ἐρχομαι, to come.

4. Verbs in υμι have υ long in the Singular of the Present and Imperfect of the Indicative Active: But in the Plural of the said Tenses it is short; as likewise throughout all the Passive.

T H E

THE
S E C O N D P A R T
O F
T H I S B O O K
O F T H E
G R E E K A C C E N T S.

C H A P. VI.

Of the Nature and Division of Accents, of their general Analogy, and that they are not to be confounded with Quantity.

Accents are nothing more than small Marks, which have been introduced into the Language, to ascertain the Pronunciation of it, and facilitate it to Strangers. Wherefore the ancient Greeks, to whom it was natural, never used them, as is demonstrated from Aristotle, old Inscriptions, and ancient Medals. It is not an easy Matter to tell, what Time the Practice of writing these Accents first prevailed, though it is probable not till after the Romans began to be more curious of learning the Greek Tongue, and to send their Children to study at Athens, that is, about or a little before the Time of Cicero.

III. *Three sorts of Accents.*

The Inflections of the Voice may be all reduced to three Sorts, according to what we have observed in our Latin Method: Wherefore the Greeks, as well as the Latins, had only three kinds of Accents, viz. the Acute, which elevates the Voice; the Grave, which depresses it; and the Circumflex compounded of both, which denotes the Elevation and Depression of the Voice in the same Syllable. This we have already touched, Book 1. Chap. 8. and shall now explain more largely, so as to render all the Rules, which are delivered upon this Subject, more intelligible, and at the same time more easy to be remembered.

All Words ought naturally to have an Acute, because it is almost impossible to pronounce any one Word, without giving it some Elevation. But because the Voice being once elevated, must afterwards fall of course, this Fall may be upon the same Syllable, or upon the ensuing ones; if it be upon the same Syllable, thence ariseth a Circumflex; but if upon the subsequent Syllables, they have no Accent marked; but a Grave is understood, whence they are all called Barytons.

The

The Grave therefore is not properly an Accent, but a Privation or a Depression of the Accent. Wherefore it is never marked but in the middle of a Period, and at the end of Words, which should naturally have an Acute, denoting then, that those Words do not intirely raise their Final, but only sustain it a little; sustain it, I say, because it is natural to the Voice to sustain always some one Syllable in each Word, to avoid precipitating itself; nor do they raise it intirely, because this Elevation would seem to bear too far upon the subsequent Word, as to draw it to itself, which can only be done with the Enclitics: Wherefore, as we shall see hereafter, the Acute Accent is not displaced, nor changed into a Grave, when it is followed by an Enclitic.

III. *Their general Analogy.*

Now it is the Nature of the Ear, says Cicero, never to judge of the Accents of Words but by the three last Syllables, no more than of the final Cadence of a Period but by the three last Words. Wherefore the Accent, whether in Greek or Latin, is never drawn back farther than the antepenultimate Syllable. And if the modern Greeks sometimes remove it to the Pre-antepenultima, that is the fourth Syllable beginning from the last, this is only a Consequence of Barbarism, which has corrupted all that was most beautiful in their Language, and most harmonious in their ancient Pronunciation.

Wherefore the Accent after its Elevation can never have more than two Syllables of Depression, which will include two or at most three Times or Measures, and never four, that is, after the Accent there are never two long Syllables. Infomuch that if the two last be short, the Accent may without any Difficulty be upon the Antepenultimate in Greek, as it is always in the Latin, as *ἄγος*, *Dominus*, &c. But if the two last are long, the Accent can never be drawn back further than the Penultimate, both in Greek and Latin, as *ἀνθρώπος*, *formosus*, &c. And if this Penultimate should happen to be long, and the last short, a Circumflex Accent may be upon this Penultimate, either in Greek or Latin, as *formósus*, *σῶμα*. In all which Instances there are no more than two Times or Measures of Depression after the Accent, and never more than two Syllables, either in Greek or Latin.

But there is still this Difference between the Greeks and the Latins, that out of the three Measures of Depression, which may follow the Accent, the Greeks do not permit there should be two on the last Syllable, though they allow them on the Penultimate, as *ἀνθρώπος*. On the contrary the Latins do not allow, that two of these Times or Measures should be upon the Penultimate which follows the Accent, though they suffer them to be upon the last, as *Dóminos*. Whence it is said, that the Greeks regulate their Accent by the Ultimate, and the Latins by the Penultimate. Wherein, methinks, the Rule of the latter is much easier than that of the Greeks, because although the last happens to be frequently changed, either in declining or conjugating, their Accent nevertheless generally remains unvaried (unless it be in the Increase of Words) being the same in *Dóminus*, for Instance, as in *Dóminos*. Whereas the Greeks are frequently obliged to change, as in *ἀνθρώπος*, *ἀνθρώπιος*, and the like.

From hence also it proceeds, that the Circumflex is never drawn back further than the Penultimate; because this Accent comprizing in itself the Elevation

Elevation and the Depression of the Voice, it denotes already a Measure of Depression on the very Syllable, to which it is fixt; inſomuch that if there were two Syllables more to follow, this would be like to a Depression of three after the Accent. For *σῶμα* being as if it were *σόμα*, if one was to ſay *σῶματος*, this would be all one as *σόματος*, and as if an Acute was placed on the Pre-antepenultimate, which is never tolerated. Wherefore in ſuch Caſes the Circumflex muſt be changed into an Acute, that is, the Voice muſt not commence to ſink, before it comes to *μα*, *σῶμα*. Moreover, we hence diſcover why the laſt Syllable, which follows the Circumflex, cannot be long by Nature; becauſe this laſt Syllable having been already preceded by a Depression, which is contained in the very Circumflex, it cannot, purſuant to what we have already obſerved, have two Measures more: And the Latins agree in this with the Greeks, that they never place the Circumflex on the Penultimate of a Word, but when the laſt Syllable happens to be ſhort, though according to them, the Syllable, which follows the firſt Depression, may be long after an Acute.

Thus the whole Difficulty of the Greek Accents conſiſts in two Points. The firſt in knowing the Quantity of the Penultimate and Ultimate. The ſecond in knowing on what Syllable the Words ſhould have their Elevation by Nature, becauſe even ſuppoſing the ſame Quantity, ſtill the Elevation may not be the ſame; which never happens among the Latins. It is eaſy to know the firſt Condition, by the Aſſiſtance of the Rules, which I have laid down in the preceding Chapters. With regard to the ſecond, it is very difficult to compaſs it exactly, as there is nothing more embarraſſing, than to ſee ſo great a number of Rules, accompanied with a ſtill greater number of Exceptions. Wherefore I have thought proper to wave ſuch an Attempt here, leaving it either to Authors, who have treated of it more particularly, or to Practice, and Lexicons, which may be conſulted occaſionally, in order to be certain of the principal Accent of the Nominative.

Nevertheless, ſince there are ſtill divers Mutations of Accents in the Caſes of the ſame Noun, which one cannot be ignorant of, without running the riſk of committing an Error at every Word he reads or writes, and without paſſing for a Perſon not well verſed in this Language; I have therefore thought proper to collect here all that is moſt neceſſary to be known on this Subject, and have thrown it all into very clear Rules, and into a very methodical Order, the whole founded on the Analogy of the Principle, which I have juſt now explained.

IV. Not to confound Accent with Quantity.

But there is nothing, wherein People are more apt to be deceived in the Pronunciation, than in confounding the Accents with Quantity, which, as I have obſerved already, are two very different things. For Quantity denotes the length or ſhortneſs of the Syllables, and their Duration in pronouncing; whereas the Accent only points out the Elevation and Depression of the Voice. Now as in Muſic we obſerve that the Baſe Notes have oftentimes ſeveral Measures, whereas the higher Notes have but one, or leſs than one; that theſe paſs ſometimes quicker, and the others very ſlowly: In like manner it is an eaſy matter in Pronunciation to elevate a Syllable, and, if requiſite, to make it ſlide nimbler; and on the

the contrary, to depress another, and at the same time to give it, if necessary, a slower Motion. Thus in *τετράρριον*, the Antepenultimate Syllable must be elevated, though quickly; and the Penultimate depressed, though sustained longer and fuller than any other Syllable of this Word, because it is such of its Nature.

This Pronunciation, which Marcian Capella calls the very Soul of Sounds, and the Foundation of Harmony, *animam vocum & Musices seminarium*, is so majestic and so grave, when it is thus intermixed with Quantity and Accent (besides the Utility it contains, of making us judge of Writings by the Ear as well as the Eye) that without it, Prose becomes quite heavy and flat, and the Verses themselves lose all their ancient Beauty, as several learned Persons have observed before us; insomuch that there is no longer any Possibility of perceiving either Cadence or Harmony in them, by reason that this vicious Pronunciation intirely corrupts and destroys their Feet, Number, Measure, Words, Sense, and all their Grace, which depends equally on the Observation of the Quantity, as on the Elevation of the Accent. Wherefore several have been of Opinion, that it would be most adviseable, at least for a time, not to mark any Accents at all, as they only tend to infect us with a false Pronunciation, and to make us oftentimes take a long Syllable for a short one, or vice versa.

Nevertheless I fancy we may get rid of this Inconvenience, without proceeding to such an Extremity, by conforming to the true Pronunciation, which I have pointed out in the first Book, which Pronunciation is by so much the easier, as I have reduced it always to that of our Tongue. For giving a double Sound to the Diphthongs, so as to let the two Vowels be heard, though all in one breath, and uttering the long Vowels more slowly, and more in the hollow of the Mouth, than the short ones; and adding afterwards the difference of the Accents, which only consists in pushing the Voice a little, in order to give it its Elevation, whether long or short, according as the Word requires; we shall easily fall into this Proportion, which is neither harsh nor difficult, but contains a Sweetness acknowledged by all the Ancients, and an Utility which will be quickly perceived by those, who will be pleased to give themselves the Trouble of a little Application.

ANNO TATION.

The Greek Grammarians make use of certain Terms to express their Accents, which seem more difficult than the things themselves, to those, who are Strangers to them. Wherefore we do not intend to use them. We shall notwithstanding take notice of them here, that they may be no Obstruction to those, who may chance to meet them in other Grammarians.

The Acute Accent is called ὀξύς, *acutus*; the Grave βαρύς, *gravis*; and the Circumflex περιπρωμένος, *circumflexus*, from σπρω, to draw, περισπρω, ὦ, to bend, to crook. Thus

The Words that have	An Acute on	1. the last	are called	1. ὀξύτονα, as Θεός, Deus, God.
		2. the Penult.		2. παροξύτονα, as λόγος, fermo, a discourse.
		3. the Antep.		3. προπαροξύτονα, as ἄν- θρωπος, homo, a man.
	ACircum- flex on	4. the last		4. περισπώμενα, as κοσ- μῶ, orno, I adorn.
		5. the Penult.		5. προπερισπώμενα, as σῶμα, corpus, the body.
	A Grave understood on	6. the last		6. βαριτονα, which may be applied also to the other Denominations, except the 1. and 4. as οἶκος, a house ; τύπῳ, I beat ; δῆμα, a spectacle.

The Grave being only marked, as I have already observed, in the middle of a Period instead of an Acute, the Words that are thus marked, are nevertheless called ὀξύτονα, Acute. There is none but Glenardus, as I know of, that has called them Barytona, Grave, undoubtedly led into this Mistake by the Practice of those who mark those Words with a Grave, even out of Discourse, contrary to all appearance of Reason. 1. Because the Denomination of ὀξύτονα would be in that Case absolutely false, there being no other Words but these, to whom it can be attributed. 2. Because the Rule of Grammarians, which says that the Acute may be in three different Places, would be likewise very useless, if these Words were not to have it on the last, but at the end of a Period. 3. Because it is the Nature of every Word to have some Elevation in order to sustain the Pronunciation. And perhaps those very Words were not intirely without it, even in the middle of a Sentence, but only had it softened and diminished ; in order, as I have observed, that it should not bear too much upon the subsequent Syllables. Agreeably to this, I have always marked an Acute on the Final of these Words, when they are not in the middle of a Sentence ; though in some Places there may chance to be a Grave contrary to our Intention.

CH A P. VII.

The RULES of ACCENTS.

And first of Nouns.

R U L E I.

That the Accent of the primitive Word is generally continued throughout.

The Accent of the primitive Word, without some particular Obstruction, continues the same through all the derivative Cases.

E X A M P L E S.

This is the most fundamental Maxim, which we are to be governed by, in the use of Accents ; that the Accent of the primitive Word re-

mains the same, and on the same, or on the corresponding Syllable throughout all its Dependencies, not only in declining and conjugating, as λόγος, a discourse, λόγε, λόγω; τύπω, I beat, τύπεις, τύπῃ; but moreover throughout all the Derivatives, and the Words or Tenses that depend upon one another. Thus τυπῶ the second Future of the Indicative, having a Circumflex, it is continued in τυποῖμι, the Future of the Optative, throughout all the Numbers and Persons. And the same must be understood of all the rest.

But in σῶμα, σώματος, the body, the Accent remaining upon σω, is changed from a Circumflex into an Acute, by reason that, pursuant to the general Rule laid down Book 1. Chap. 8. and the Analogy which we just now explained in the preceding Chapter, a Circumflex can never be upon the Antepenultimate.

In ταχύς, ταχέος, rough; ἀληθής, -θείος, true; εἰς, εἰντος, standing; the Accent continuing on the same Syllable, is changed from a Grave (which it is in the middle of the Discourse) into an Acute, because, according to the same Rule, a Grave can only be upon the last Syllable. And the Feminine of these same Nouns, retaining the Accent on this very Syllable, make it a Circumflex, ταχεῖα, εἴσα, because of its being long and the last short, according to what we shall observe in the 4th Rule. Though there are two, which are excepted, ἐλαχύς, little; ἐλαχέα; λιγύς, harmonious, λίγεια.

Thus we see, that this Rule, which is the most general, supposeth nevertheless the Knowledge of all the rest, which are like so many Obstructions to its having its proper Effect.

ANNOTATION.

We may reduce to this Rule all the Compounds which retain the Accents of their Simples, though the greatest part draw them back, as we shall observe Rule 11.

We must also reduce to this Rule the Adverbs formed from the Genitives Plural of Nouns, Pronouns, and Participles, which generally retain their Accent, as from σοφῶν comes σοφῶς, wisely; from μακαρίων comes μακαρίως, happily. In like manner ἔτως, thus; ἐκείνως, after the manner; ἀληθῶς, truly; ἐνθῶς, eloquently. There are only some few excepted, which may be easily observed in Practice.

But there are some Nouns which vary from this Analogy, as ἡ μία, one, τῆς μιᾶς, τῇ μιᾷ, with a Circumflex on the last. Ἄμφω, δύο, τὰς, ἀμφοῖν, δυοῖν, and δυεῖν, Dat. δυοί.

R U L E II.

That the Greeks regulate their Accent by the last Syllable, and in what manner.

1. If the last Syllable be long, generally the Accent must not be on the Antepenultimate.
2. The Diphthongs of αι, οι, at the end of Words must pass here for short, except in the Optative Mood.

E X A M P L E S.

1. It is proper to remind the Reader here of what we have already explained in the foregoing Chapter, that is, that the Latins regulate their Accents by the Penultimate, and the Greeks theirs by the Ultimate,

mate, insomuch that if in a Word, which is accented on the Antepenultimate, the last either through declining or conjugating becometh long, the Accent moves its Station, and advances to the Penultimate; as ἀνδρωπος, *a man*, ἀνδρώπῃ, ἀνδρώπῳ; because the last Syllable being long, the Accent can never fall upon the Antepenultimate, for the Reason given in the preceding Chapter.

2. Now the Diphthongs αῖ and οῖ are always reputed short at the end of a Word, except it be in the Tenses of the Optative. Thus τετύφοι, the third Person of the Preterit of the Optative, hath the Accent on the Penultimate, because the final οῖ is long in this Mood. But ἀνδρωποι, *homines*, has the Accent on the Antepenultimate, because αῖ final is reputed short out of the Optative Mood. But if there happens to be any other Letter after οῖ at the end of a Word, this Rule does not take place; wherefore ἀνδρώποισι, *hominibus*, hath the Accent on the Penultimate, by reason that οῖς is long, and therefore the Accent cannot be upon the Antepenultimate.

A N N O T A T I O N.

We might have also said, that the last being short, the Accent is commonly upon the Antepenultimate; but this is not so general, though it may be remarked as a very common Rule. For

1. In all Barytonous Verbs, those Tenses that have more than two Syllables, and have the last short, have always an Acute upon the Antepenultimate, as ἔτυπλον, τέτυφα, τύπλομεν, ἐτύπλετο.

2. Those Nouns, which assume a short Vowel in their Vocative, draw back the Accent of the Nominative to the Antepenultimate; such as 1. proper Names in ης; Σωκράτης, ὦ Σώκρατες, *Socrates*, Σωθένης, ὦ Σώσθηνες, *Softhenes*, proper Names. 2. These four Nouns in ης which make the Vocative in α, ὁ δεσπότης, ὦ δεσποτῖα, *a lord*; ὁ μηλιέρης, ὦ μηλιέτα, *wife*, *prudent*; ὁ εὐρύοτης, ὦ εὐρύοτα, *one that sees at a distance*; ὁ ἀνακῆτης, ὦ ἀνακῆτα, *without malice*.

3. These here likewise draw back the Accent in those which have the last short; ἡ θυγάτηρ, ὦ θυγάτερ, *a daughter*; Acc. θυγάτρα; Dual. θυγάτρε; Plur. θυγατέρες; but the Dat. in ασι is long, θυγατράσι, *to the daughters*. Thus ἡ Δημήτηρ, ὦ Δήμητηρ, *Ceres*; ἐνιάτηρ, ὦ ἐνιάτερ, *a sister-in-law of the brother's side*. To those we may subjoin the following, which having but two Syllables, withdraw back at least their Accent as far as they can, σωτήρ, ὦ σῶτερ, *Saviour*; (where the Circumflex Accent is used, by reason that the ω is long, though we likewise meet with ὦ σωτήρ) πατήρ, ὦ πατήρ.

But their Accusative is unquestionably, τὸν πατέρα, and not πάτερ, to distinguish it from πάτερ, ας ἡ, *one's country*. In like manner μητέρα, *matrem, a mother*, to distinguish it from μήτηρ, ας, *the matrix*; γαστέρα, *ventrem, the belly*, to distinguish it from ἡ γάστρα, ας, *a vessel with a big belly*; ἀνὴρ, *vir, a man of courage*; ἀνδρα, Voc. ἀνερ, Plur. ἄνδρες; δάερ, *levir, a brother-in-law*; δάερ, &c. As for the Genitives and Datives of these Nouns, see Rule 7. Annōt.

4. The Adjectives in ων and in ης throw back the Accent on the Antepenultimate in the Neuter, as βελίων, ἀμείων, *better*, τὸ βέλιον, ἀμεινον; κακοδαίμων, *unhappy*, τὸ κακοδαίμων; εὐδαίμων, *happy*, τὸ εὐδαίμων, though some place here a Circumflex, εὐδαίμων. In like manner αἰθιαδης, *self-pleased*, τὸ αἰθαδης; αὐτάρκης, τὸ αὐταρκης, *self-sufficient*.

This

This even happens to the Vocative of the Comparatives and Compounds of δαίμων and γλυκὺς, as ὦ γλυκίον, *sweetest*; ὦ κακόδαιμον, ὁ *devil*; as alio to these three proper Names, ὦ Ἀπόλλον, ὁ *Apollo*; ὦ Πόσειδον, ὁ *Neptune*; ὦ Ἀγάμεμνον, ὁ *Agamemnon*. Whereas the rest are accented on the Penultimate, as ὦ αἰδῆμον, ὁ *verecunde*; ὦ Μαχᾶον, ὦ Παλαίμον, ὁ *Macaon*, ὁ *Palemon*, &c.

But the Neuter of the Participles does not draw back its Accent on the Antepenultimate, though the last happens to be short, as ὁ ἀγιάζων, *sanctifying*, τὸ ἀγιάζον, *what sanctifieth*; πῦρ καταναλίσκον, *a consuming fire*.

The Verbals also in εὖς, εἶα, εἶον, are accented on the Penultimate, though the last is short in the Masculine and the Neuter, as γραπτός, εἶα, εἶον, *scribendus, a, um, to be written*; οἰσεῖον, *ferendum, to be suffered*, &c.

R U L E III.

Exception from the foregoing Rule.

1. The Ionic Genitive in εω for ου,
2. The Attic Genitive of Nouns in ις or ι,
3. ΩΣ, ΩΝ, not increasing: 4. Nouns compounded of γέλως, are accented nevertheless on the Antepenultimate.

E X A M P L E S.

We must except from the foregoing Rules four sorts of Nouns that are accented on the Antepenultimate, though their Finals be long:

1. The Ionic Genitive in εω, instead of ου, as Αἰνείεω for Αἰνείης, *Æneas, of Æneas*.

2. The Attic Genitives of the Contracts in ις or ι, throughout all the Numbers; as from ὄφιος, ὄφεως, *of the serpent*. D. ὄφειν. P. ὄφειν, *of the serpents*; from πόλις, πόλεως, *of the city*. D. πόλειον, P. πόλειον, *of the cities*. In like manner some uncontracted Nouns in υς, as πῶχευς, *the elbow*; πέλκευς, *a scab*, πελέκεον, &c.

3. Nouns in ως or in ων not increasing, that is, those whereof the Grammarians form the 4th Declension of Simples, as Μενέλεως, Μενέλεω, &c. *Mentæus*; εὐγεως, *fertil*; ἀνώγειον, *a refectory or dining room*; ὑπόχρεως, *a debtor*.

4. The Compounds of γέλως, *laughter*, as καλέγελας, ὦλος, *laughter*; φιλόγελας, ὦλος, *one that loves to laugh*.

A N N O T A T I O N.

The Reason why the Compounds of γέλως follow this Analogy of the Accent, is because they are frequently declined parasyllabically like the foregoing; for as we say γέλως, γέλωτος, and γέλως, γέλω; so in like manner we say φιλόγελας, ὦλος, and φιλόγελας, ω. But the Reason why these Attic Nouns in ως and ων declined parasyllabically, are accented on the Antepenultimate, is because they were thus accented in the common Termination ος and ον. Just as the Attic Genitives ὄφεως and others are accented on the Antepenultimate, only because this was the Accent they had in the common ὄφιος: Thus the Ionics in εω, as Αἰνείεω, are accented on the Antepenultimate, only in order to retain the Accent on the same Syllable, which it was on, in the common Αἰνείης. Inasmuch that this Rule is in such a manner an Exception from the foregoing, that it serves to corroborate the first, which is that of retaining always the Accent on the

the same Syllable. Whereto we may adjoin, that those Words which having the last long, are accented on the Antepenultimate, conform to the Analogy of the Latins, inasmuch as their Penultimate is always short; wherefore if it should happen to be long, they change it for a short, as *Μενέλαος*, *Μενέλεως*.

R U L E I V.

Of the Circumflex Accent in particular.

When the Penultimate is long, and followed by a short Syllable, either it has no Accent, or it must have a Circumflex.

E X A M P L E S.

A Circumflex Accent can never take Place but on a Syllable long by Nature; because, as we have observed, it necessarily includes the Elevation and Depression of the Voice on the same Syllable. Now the long ones are η, ω, and all the Diphthongs (except αι and οι final, which were excepted in Rule 2.) and sometimes the common ones α, ι, υ, as we have shewn, when treating of Quantity.

Therefore if the Penultimate being long, and followed by a short, is to have an Accent, it must absolutely be a Circumflex, as *Μῆσα*, *Μυσα*; *φιλέντα*, *amantem*, *loving*.

I said, if it is to have an Accent, for it may of its Nature perhaps be without one, as *ἀθροῦτος πλούσιος*, *a rich man*. But if the Final is long, the Penultimate cannot be circumflexed, though it may be acuted, pursuant to the Analogy which we have explained in the preceding Chapter. Thus *Μῆσα* changes its Circumflex into an Acute in the Genitive and the Dative, *Μέσης*, *Μέσῃ*.

A N N O T A T I O N.

It follows from this Rule, that the Adjectives and the Participles of the Imparisyllabic Declension, which are accented on the last, have a Circumflex on the Feminine of the Parisyllabic Declension, by reason of its terminating in α short, as *ταχύς*, *ready*, *swift*, *ταχῆα*; *βραχύς*, *short*, *βραχῆα*; *εἰπών*, *saying*, *εἰπῶα*; *τμηθεὶς*, *cut*, *τμηθεῖσα*. We must except however the following three; *ελαχύς*, *little*, *ελάχεια*; *λιγύς*, *resounding*, *harmonious*, *λίγεια*; *ἡμισυς*, *half*, *ἡμίσεια*, which are accented on the Antepenultimate.

But it is observable, that the Circumflex may be placed even upon a long Penultimate, when the last happens only to be long by Position, as *αὔλαξ*, *a ridge*; *πῦθαξ*, *a fountain*; by reason that there was a very wide Difference even in Pronunciation between a Syllable long by Nature, and one long only by Position; from whence it proceeds, that a Penultimate which is only long by Position, is incapable of receiving this Accent.

R U L E V.

Of Parisyllabic Nouns acuted.

All Nouns that have no Increase in their Declensions, and have an Acute Accent on the last, retain it throughout all their Cases, except the three Genitives and Datives, which are circumflexed.

E X A M P L E S.

Nouns of the Parisyllabic Declension, which have an Acute on the last (which in the middle of a Sentence, as we observed, is supplied by a Grave)

Grave) retain it throughout all their Cases according to the first Rule. But they take a Circumflex on the last of the Genitive and Dative throughout the three Numbers, as

S. ὁδός, ὁδῶ, ὁδῶν, ὁδόν. D. ὁδῶ, ὁδοῖν. P. ὁδοί, ὁδῶν, ὁδοίς, ὁδῶς, *a way, a journey.*

R U L E VI.

Of the Genitive Plural of the Feminine Parasyllabics.

1. All other Nouns of the Feminine Gender take a Circumflex in the Genitive in ῶν.
2. But the Adjective in ος gives its Feminine in this Case, the Accent of the Masculine.

E X A M P L E S.

1. Besides the Nouns just now mentioned; all those likewise that are declined like the Feminine Article, of whatsoever Gender they be, and whatsoever Accent they have in the Nominative, are circumflexed on the last of the Genitive in ῶν, that is, of the Plural, as ὁ ταμίης, *a steward*, ταμιῶν; ἡ ἀκανθα, *a thorn*, ἀκανθῶν; βαρεῖα, *heavy*, βαρεῖων.

2. Nevertheless the Adjectives in ος retain always the same Accent in this Case, as well for the Masculine as for the Feminine, as ἅγιος, *holy*; Genit. Plur. ἁγίων, *sanctorum*; ἡ ἁγία, *holy*; Genit. Plur. ἁγίων (and not ἁγιῶν) *sanctarum*. Οὗτος, *he*, αὕτη, *she*; Genit. Plur. τούτων, for all Genders. Σφίτερος, σφείερα, *suus, sua, theirs*, Genit. Plur. σφείεων, as well for the Masculine as the Feminine.

R U L E VII.

Monosyllables encreasing in their Obliques.

1. Monosyllables encreasing in their Obliques have the final Syllable of the Genitive and Dative, circumflexed, if it happens to be long, and acuted if it be short.
2. But Participles, and τίς, when it is interrogative, retain the Accent on the same Syllable.
3. Likewise Τῶς, θῶς, δῶς, πῶς, ῥῶς, and φῶς, in the Genitive in ῶν, are acuted on the first Syllable.

E X A M P L E S.

1. Monosyllables declined with Increase, have always an Accent on the last, in the Genitives and Datives of all Numbers. Which Accent is a Circumflex, when the last Syllable happens to be capable of it, that is to say, when it is long by Nature; otherwise they have an Acute.

In all other Cases the Accent remains on the same Syllable it was on in the Nominative, pursuant to the first Rule; but if it was an Acute in the Nominative, it is changed into a Circumflex in these Cases, when the Syllable is long, by reason that the Syllable added by Increase is there short, according to the Analogy of the fourth Rule.

Thus ἡ χεῖρ, *the hand*, makes χεῖρός, χεῖρὶ, χεῖρα. D. χεῖρὶ, χεῖροιν. P. χεῖρες, χεῖρων, χεῖρά, χεῖρας.

Τὸ πῦρ, *the fire*, makes πυρός, πυρὶ. Pl. πύρα, πυρῶν. &c.

A N N O T A T I O N.

1. We likewise say πύρα, incendia, burnings: And Pafor pretends, that to express ignes, it is written just in the same manner, with the Accent.

cent on the last, by reason of the Letter ξ , which draws the Accent to it. But πυρά, $\tilde{\alpha}\varsigma$, Pyra, is a funeral fire.

2. The Nouns that are declined with a Syncope, conform in some measure to the Analogy of the preceding ; as κύων, a dog, κύωνος, κυνός, κυνί, κύνα, &c. because these Cases are formed, as if the Nominative were κύων. It is pretty near the same thing in ἀνὴρ, a man, ἀνδρός (instead of ἀνέρος) ἀνδρεί ; πατήρ, πατρός, πατρί. In like manner μηλός, μηλεί ; θυγαλός, θυγαλρί, from μήτηρ and θυγάτηρ, though these are accented on the Penultimate. In the Dual θυγαλροῦν, Plur. Gen. θυγαλῶν ; but the Dative θυγαλράσι has the Accent on the Penultimate. For the other Cases of these Nouns see Rule 2. Annot. n. 3.

Γυνή, mulier, a woman, takes its Cases from the unusual Nominative γυναίξ, and falls into this Analogy, having the Accent on the last in the Genitives and the Datives, γυναικός, γυναικί, γυναικῶν, γυναιξί.

2. The Monosyllable Participles, and the Interrogative τίς, retain always the Accent on the same Syllable in the Genitives and Datives, as well as in the other Cases ; ὢν, ens, being ; ὄντος, ὄντι, ὄντα, &c. θεῖς, having put, θεῖος ; φεῖς, born, produced, φύντω, &c.

Τίς, quis ? τῶο ? τίω, τίνι, τίνα, &c. But when it is not interrogative, but indefinite, it is accented on the last ; τίς, aliquis, somebody, τινός, τινί, τίνα, &c.

ANNO T A T I O N.

Nevertheless sometimes, when it is neither interrogative, nor properly indefinite, being rather instead of the Relative ὅς, as we have observed in the preceding Book, it has also the Accent on the Penultimate ; λάχωμεν τίνος ἕσσι, fortiamur cujus sit, let us see whose it shall be ; ἐκ ἧδε τίνες εἰσίν, be did not know who they were.

3. There are likewise some particular Nouns that have an Acute Accent on the first in the Genitive Plural : Τρώς, Pl. G. Τρώων, Trojanorum, of the Trojans ; ἡ δάς, fax, a torch, τῶν δαδων ; ὁ θῶς, ἱηχ, τῶν θῶων ; φῶς, lumen ; τῶν φῶτων, to distinguish it from φῶλων from the Noun φῶς, vir, a man, though some write also φῶλων, virorum. But φῶδων comes from the Plural αἱ φῶδες, red spots in the legs proceeding from being too near the fire ; πᾶς, all ; πάντων ; τὸ ὅς, τῷ ὠτός, the ear ; Plur. τῶν ὠτων ; παῖς, a child, τῶν παίδων.

ANNO T A T I O N.

We might have mentioned some others, which are not much used, or whereon there is a diversity of Opinions, as ὁ χλένης, a wild boar, τῶν χλένων ; ὁ χρένης, a usurer ; τῶν χρένων, &c. We likewise say λάων, κερᾶτων, from λάς, ὁ, a stone ; κερᾶς, τό, the head, &c.

R U L E VIII.

Of the Accent of contracted Words.

The Circumflex Accent is on contracted Words, when it arises from an Acute joined with a Grave, it remains as it was before, as in φιλεούμεν, φιλοούμεν.

E X A M P L E S.

Those Syllables, which have no Accent marked, are supposed to have a Grave ; as in the last of τύπω, to beat ; and in the last of φιλέω, to love ; because, as we have made appear in the foregoing Chapter, the Voice which

which was raised on the foregoing Syllable, must fall of course on the next, which here is the last.

Wherefore if in contracting you join a Syllable marked with an Acute, such as (´) to the following, whereon you suppose a Grave (˘); from these two there results a Circumflex, which as we have observed is a Compound of both, and used to be marked even with the Conjunction of those two Strokes together, thus, (ˆ) though since it has been rounded thus; (ˆ), wherefore of φιλέω, you make φιλῶ of φιλέειον, φιλεῖτον, &c. In like manner in the Nouns, νόος, νῆς, the mind; γῆα, γῆ, the earth, &c.

But if the Contraction is formed otherwise than of an Acute and a Grave, it cannot give birth to this Figure (ˆ) and consequently the Accent will remain the same as it was before, as in φιλεῖμην, φιλοῖμην, that I had loved; πλήρεις, πλήρεις, pleni, full; ἑσταώς, ἑσταώς, ἑστώς, flans, standing; γεγαώς, γεγώς, natus, born.

ANNOTATION:

1. From this Rule we may infer, that the greatest part of those Nouns, which have a Circumflex on the last, are formed by Contraction. For Example in the Parasyllabic Declension the Masculines in ῆς, as Ἑρμῆς from Ἑρμείας, Mercury, Ἀπελλῆς from Ἀχελλεῖς, Apelles, &c.

The Feminines in α or in η, as Ἀθηναῖα for Αθηνᾶα, &c. γῆ for γῆα, the earth; χρυσῇ for χρυσία, golden.

Those in ῆς and in ῆν, νῆς from νόος, the mind; ὀστέον from ὀστέον, a bone, &c.

There is also a very great number in the Imparasyllabic Declension; as κῆρ, σῆρ, ῆρ, from κέρ, the heart; σέαρ, fat; ἔαρ, the spring; τιμῆς from τιμήεις, precious; πλακῆς from πλακείεις, placenta, a cake; Ποσειδῶν from Ποσειδάων, Neptune, &c.

But there are still several others in this Declension, as those in αῶς: The Monosyllables in ῆς, Genit. οῦ: Those in ῆς, ῆρ, ὤξ, and those in ὦν, ὠν, which are circumflexed upon the last, though they are not contracted; ναῦς, a ship; βῶς, an ox; μῶς, a mouse; πῦρ, fire; πῶξ, fearful, &c.

Δᾶς, a torch, admits of a Circumflex, according to Suidas, as coming from δαῖς, though others commonly write δᾶς, δαδός, pretending that we ought to say δαῖς, with the Accent on the last.

2. Some except from the Rule all the Accusatives of the Feminine Contracts in ως and ω, which never admit of a Circumflex on the last after being contracted, as τὴν αἰδῶα, αἰδῶ, pudorem, bashfulness; τὴν μιμῶα, μιμῶ, simiam, an ape.

The same Observation they make also in the Neuter Dual of the Parasyllabic Masculines in ος that are contracted, as νόω, νῶ, minds; τῶ χρυσίω, χρυσῶ, duo aurei, two golden crowns. Several Adjectives of the same Declension and Termination, particularly the Derivatives of Names of Metals, having an Acute on the Antepenultima, require nevertheless a Circumflex after the Contraction throughout all their Cases; as χρύσεος, χρυσῆς; χρύσεια, χρυσᾶ; χρύσειον, χρυσῆν, golden, from χρυσός, gold; σιδηρεός, σιδηρῆς, of iron, χαλκεός, χαλκῆς, bracken; ἀργυρεός, ἀργυρῆς, of silver; τὰ μολιβδαία, μολιβδῶα, leaden. Likewise some others, as λιμῆς, ῆς; ἵη, ῆ; σόν, ῆν, of thread; πορφύρεος, ῆς, of purple; φοινικῆς, φοινικῆς, puniceus.

The

The same is practised in some Substantives, as ὁ ἀδελφίδης, ὅς, fratris filius, a nephew on the brother's side; θυγατρίδης, ἥς, filia filius, a grandchild on the daughter's side.

But we must except the compound Nouns, which as we shall observe in Rule 11. always draw back the Accent; thus from μῶα comes δῖμνος, of two pounds weight or worth. From ῥόος, ῥῶς, a course or stream, comes καλῖρρος, what has a fine stream. From χνό, lanugo, comes ἄχνος, fine lanugine, imberbis, &c.

Ἀθρό is irregular, for having the Accent on the very Penultima, it draws it back, when contracted, ἄθρος, thick; close.

R U L E IX.

Of Prepositions, and of Words, that have the last Syllable cut off.

1. Prepositions have the Accent on the Ultimate.
2. But when they follow their Case, then the Accent is drawn back.
3. Except Ἀνά and Διά,
4. They all lose their Accents, when the Final is cut off.
5. But a declinable Word losing its Final, does not lose its Accent, but draws it back.

E X A M P L E S.

1. Prepositions of two Syllables have also the Accent on their Final, as ἀπό, ab, from; παρά, with, from; ἐν, in, among the Poets.

But ἐν, syncopated for ἐνσι, μέτα for μέτεσι, πάρα for πάρεσι, &c. retain the Accent of their primitive Word; according to what we have said in the first Rule.

2. The Prepositions draw back their Accent on the Penultima, when they are preceded by the Case which they govern, as τῶν περὶ, concerning this; Διὸς παρὰ, from Jupiter. In like manner ὧν ἐφ' ἀπο, from whom he sprung.

3. But διὰ and ἀνά, per, do not draw back the Accent, that they may be always distinguished from the Vocative, ὦ ἀνά, ὦ Rex; and from the Accusative, τὸν Δία, Jovem, Jupiter.

4. Prepositions lose their Accent, when the Syllable whereon it is marked happens to be cut off, as παρ' ἐμῷ, from me; κατ' ἀνθρώπου, against the man.

5. But when this Elision happens to a declinable Word, the Accent which was on the last, is drawn back to the Penultima, and always continues Acute, even when this Penultima should happen to be long, because the Ultimate is no longer regarded; as in πόλλ' ἔχω, I have many things; δεινὸν ἔπαθεν, he has suffered hardships; χαλεπὰ ἐστὶ, they are difficult.

R U L E X.

Of Nouns in Ⓢ formed from the Preterperfect Middle.

1. Nouns in Ⓢ formed from the Preterperfect Middle, and joined with another Noun, elevate the Penultima when Actives.
2. And the Antepenultima when Passives.

E X A M P L E S.

1. Nouns in Ⓢ compounded of a Preterperfect Middle and a Noun, have the Accent on the Penultima, when they are taken Actively; as σπερμολόγος, a prater, a chatterer; ἀνδροφόνος, a murderer; σκηνώμης, one that

that has care of a family; *ἐπιφρόνως*, one that kills with a sword; *λαορέφως*, one that supports the people; *θεοτόκος*, the mother of God; *λιθοβόλος*, a stone-finger; *ιχθυοφάγος*, a fish-eater.

2. But when they are taken passively, the Accent is drawn back on the Antepenultima, as *ιχθυόφαγος*, one who is devoured by fish; *λιθοβόλος*, one that is struck with a stone; *θεότοκος*, born of God; *κατέσφρος*, maintained by the people.

ANNOTATION.

If they are compounded of a Preposition, they draw back the Accent on the Antepenultima, as *κατάλογος*, a catalogue or roll; *δίπολος*, twice turned. Which coincides with the general Analogy of the Compounds of the following Rule.

RULE XI.

Of Words compounded with some Particles.

Nouns compounded with α, ευ, δυε, υπό, δι, recal back the Accent on the Antepenultima.

EXAMPLES.

Compound Words frequently draw back the Accent on the Antepenultimate, and particularly those compounded of some Particles, as *ἄστροφος*, ignorant, imprudent, from *σοφός*, wise; *εὐπαις*, one that has good children, from *παῖς*, a son or daughter; *δυσεύτερος*, hard to find; *ὑπανδρος*, ε, ή, a woman subject to her husband; *δίψυχος*, double minded. In like manner *Ἀντίχριστος*, Antichrist; *σύνδουλος*, a fellow-servant; *περίεργος*, curious; *καλασκοπος*, a spy, &c.

To these we may adjoin the Compounds of two Nouns, as *φιλόσοφος*, a philosopher, from *φίλος*, a friend, and *σοφός*, wise; *δήμαρχος*, a ruler of the people; *δεκάλογος*, the decalogue. But here it will not always hold. For instance we say with the Accent on the last, *πεντακάλλης*, very beautiful; *ἀνδής*, rough, unpleasant; *εὐσεβής*, pious; *ἀσεβής*, impious; *ἀρχιληστής*, a captain of the robbers; *θαυματοεργός*, a worker of miracles. And others, which cannot be reduced to particular Rules, but must be learned by Practice.

CHAP. VIII.

Of the Accents of Verbs.

RULE XII.

General for all Tenses.

The Accent of the Verb is always drawn back as far as it can go, except some particular Rule brings it forward.

EXAMPLES.

The most general Rule that can be given for the Accents of Verbs is, that they are always drawn to the remotest Place backwards, that is, to the Antepenultimate, unless there be some particular Rule that obliges them to come forward, as when the Ultimate happens to be long; in which Case the Accent must be on the Penultimate, pursuant to Rule 2.

But if the Word happens to be a Dissyllable, then the Accent must be of course on the Penultimate, either Circumflex or Acute, according to its

its Capacity; where it is observable that υ final, which is very seldom long, is nevertheless commonly so in some Tenses of the Verbs in $\mu\iota$, as from $\epsilon\zeta\epsilon\gamma\gamma\upsilon\upsilon$, $\epsilon\zeta\epsilon\gamma\gamma\upsilon\varsigma$, $\epsilon\zeta\epsilon\gamma\gamma\upsilon$, wherefore they are penacuted.

There are only some Tenses, which naturally are accented contrary to this general Rule, and which the three following Rules will render easy to retain.

R U L E XIII.

Of the Tenses that have a Circumflex on the last.

1. The last Syllable of the second Future in $\tilde{\omega}$, with all its Derivatives, is circumflexed :
2. As also the second Aorist of the Infinitive Active :
3. Likewise the second Aorist Middle of the Imperative.
4. Together with the Passive Aorists in the Subjunctive, as also the Subjunctive Aorists of the Verbs in $\mu\iota$.

E X A M P L E S.

The second Future of the Indicative Active has a Circumflex on the last, as also the first Future of the Verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\xi\omega$, which never differs from the second. And this Accent is continued on the same, or the corresponding Syllable throughout all the Persons, in all the dependent Tenses; supposing always that they are qualified to admit of it; otherwise the Accent is changed pursuant to the abovementioned general Rules.

1. Thus we say $\tau\upsilon\pi\tilde{\omega}$, $\tau\upsilon\pi\epsilon\tilde{\iota}\varsigma$, $\tau\upsilon\pi\epsilon\tilde{\iota}$, verberabo, is, it, *I will beat*. Plur. $\tau\upsilon\pi\tilde{\upsilon}\mu\epsilon\nu$, &c. In the Optative, $\tau\upsilon\pi\tilde{\omicron}\tilde{\iota}\mu\iota$, $\omicron\tilde{\iota}\varsigma$, $\omicron\tilde{\iota}$. In the Infinitive, $\tau\upsilon\pi\epsilon\tilde{\iota}\nu$. Participle, $\tau\upsilon\pi\tilde{\alpha}\nu$, $\tilde{\epsilon}\nu\tau\omicron\varsigma$, verberaturus. Second Fut. Mid. $\tau\upsilon\pi\tilde{\epsilon}\mu\alpha\iota$, $\tau\upsilon\pi\tilde{\eta}$, $\tau\upsilon\pi\epsilon\tilde{\iota}\tau\alpha\iota$. Infinit. $\tau\upsilon\pi\epsilon\tilde{\iota}\sigma\theta\alpha\iota$.

2. The second Aorist of the Infinit. Active also requires a Circumflex, $\tau\upsilon\pi\epsilon\tilde{\iota}\nu$, in the same manner as the second Future. But the second Aorist Participle has an Acute, $\tau\upsilon\pi\acute{\alpha}\nu$, qui verberavit, *having beaten*.

3. The second Aorist Imperative Middle, is likewise circumflexed, $\tau\upsilon\pi\tilde{\epsilon}$, $\tau\upsilon\pi\tilde{\epsilon}\sigma\theta\omega$, $\tau\acute{\upsilon}\pi\epsilon\sigma\theta\epsilon$, &c. Where it is observable, that in the other Persons the Accent is shifted, pursuant to the general Rules, as abovementioned.

4. As for the Verbs in $\mu\iota$, as we have made appear, that they conform in almost every thing to the Passive Aorists in the Conjugation of their Active, so of course they agree with them in the Accent. Now the Passive Aorists have a Circumflex in the Subjunctive $\tau\upsilon\pi\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, &c. consequently the Verbs in $\mu\iota$ require it also, $\tau\iota\theta\tilde{\omega}$, $\iota\tilde{\omega}$, $\iota\tilde{\varsigma}\tilde{\omega}$, $\delta\iota\delta\tilde{\omega}$, &c.

A N N O T A T I O N.

We have mentioned nothing here concerning the Preterperfect of the Subjunctive and Optative, by reason that these Tenses are so very little used without a Circumlocution, that the Grammarians are not even agreed about their Accent. Though generally speaking, they are allowed to be accented on the Penultimate, either with an Acute or a Circumflex, according to the Capacity of the Syllable, as $\nu\epsilon\upsilon\epsilon\mu\tilde{\omega}\mu\alpha\iota$, *that I had been divided*; $\tau\acute{\epsilon}\lambda\iota\mu\tilde{\omega}\mu\alpha\iota$, *that I had been punished or honoured*; $\pi\epsilon\phi\iota\lambda\tilde{\eta}\mu\epsilon\nu$, $\tilde{\eta}\nu\omicron$, $\tilde{\eta}\tau\omicron$, *that I had been loved*; $\lambda\epsilon\lambda\tilde{\upsilon}\mu\epsilon\nu$, $\tilde{\upsilon}\nu\omicron$, $\tilde{\upsilon}\tau\omicron$, &c. *that I had been delivered*. See Book 3. Chap. 18.

RULE XIV.

Of the Tenses of the Infinitive that are accented on the Penultimate.

1. *The Perfect Infinitive,*
2. *As also the Aorist in AI, are accented on the Penultimate ;*
3. *Except the Aorist in ΑΣΘΑΙ.*

EXAMPLES.

1. The Infinitive, having several Tenses terminating in αι, in those Tenses requires an Accent on the Penultimate. And this Accent is a Circumflex if the Syllable happens to be long by Nature ; otherwise it is an Acute.

This happens 1. To all its Preterits, as to the Perfect of the Active, *τελευφέναι* ; the Perfect Passive, *τελεύφθαι*, *πεφιλήσθαι*, *to have been loved* ; the Perfect Middle, *τελυπέναι*.

2. To all and whatsoever Aorists terminating in αι, as to the first Active *τύψαι*, *ταράξαι*, *φιλήσαι*, *ἀμαρτήσαι*, *to have beaten, troubled, loved, sinned*, &c.

To the two Passives, as *τυφθῆναι*, *συσχεθῆναι*, *τυπῆναι*, *μανῆναι*.

To the second Aorist Middle, *τυπέσθαι*, *γενέσθαι*, *δέσθαι*, *συνθέσθαι*.

3. There is only the first Aorist Middle terminating in ασθαι, that is excepted from this Rule, having the Accent on the Antepenultimate, as *τύψασθαι*, *τίσασθαι*, &c.

The Verbs in μι likewise, as they follow the Passive Aorists, require an Acute in the Present, and a Circumflex in the second Aorist, in proportion to the Capacity of the Syllable ; which is only to be understood of the Active.

In the Present, as *τιθέναι*, *ἰέναι*, *ἰσάναι*, *ἐφιστάναι*, *διδόναι*, &c. In the second Aorist, as *δεῖναι*, *εἶναι*, *γῆναι*, *δέναι*, &c.

As for the Passives of these Verbs, they follow the general Rules of the other Passive Verbs in their Accent, as well as in their Conjugation. And with regard to the second Aorist Middle, it is included above in the Examples of the Aorists in αι.

ANNOTATION.

It is not improper to take Notice here of the Difference of the Accent, whereby three first Aorists, which agree in Termination, are often discriminated, as

Φιλήσαι, amaverit ; { In the Optative Active, with an Acute on the Penultimate, because the last is long, according to Rule 2.

Φίλησαι, ama ; { In the Imperative Middle, with the Accent on the Antepenultimate, by reason that the last is short, according to the said Rule 2.

Φιλήσσαι, amavisse ; { In the Infinitive Active, the Accent on the Penultimate by this present Rule ; which is a Circumflex, because αι passes for short, except it be in the Optative according to Rule 2.

But

But take notice that in *τύψαι*, and the like, the Accent is always the same throughout all the three Tenses, because having no more than two Syllables, it cannot throw it further back in the Imperative ; and as the *υ* is short, it cannot be circumflexed in the Infinitive.

R U L E X V.

Of the Accent of Participles.

1. *Ως* in the Middle and Active Participle, likewise the Ultimate of the second Aorist Active, and of the two Aorists Passive must be accented.
2. But the Participles in *σας* and *μέν* are penacuted.
3. And the Participles in *όμεν* are antepenacuted.

E X A M P L E S.

1. The Participles terminating in *ώς* with *Omega*, have an Acute Accent on the last. Such as the Preterperfect Participle as well Active, as *τετυφώς*, *ότος* ; *ημαρτηκώς*, *ότος*, &c. as Middle, *τελυπώς*, *ότ*.

The second Aorist Active requires also the same Accent, *τυπών*, *όγ* ; as also the two Aorists Passive, *τυφθείς*, *έγ* ; *τυπείς*, *έγ*.

Thus the Verbs in *μι* must have also the same Accent, *τιθείς*, or *δείς*, *έντ* ; *ισάς*, *άντ* ; *άσα*, *άσης*, &c. *όλλύς*, *ύσα*, &c.

2. The first Aorist Active terminating in *σας*, takes an Acute on the Penultimate, as *τύψας*, *φιλήσας*.

As also the Preterit Passive in *μέν*, as *τετυμμέν*, *πιφιλημέν*.

3. The other Participles Passive, which are terminated in *όμενος*, have the Accent on the Antepenultimate ; as the Present *τυπόμεν* ; the first Future *τυφθησόμενος* ; the paulopost Future, *τελυφόμεν*.

R U L E X VI.

Of some particular Imperatives.

1. An Acute upon the last makes a Distinction between the second Aorist Indicative, and the following Imperatives, *είπέ*, *έλθε*, *εύρε*, *ίδε*, *λάβε*.
2. These second Aorists, *άφικε*, *τέραπε*, and *επιλάθε*, are accented on the Penultimate.

E X A M P L E S.

1. These Imperatives ought to be accented on the first Syllable, pursuant to the preceding Rules ; but contrary to the Custom of the rest, they are accented on the last, as may be seen in the Rule, thus *είπέ*, say ; *έλθε*, come, &c. to difference them from the second Aorist Indicative of the same Verbs, *είπε*, he hath said ; *έλθε*, he is come ; *εύρε*, he hath found ; *ίδε* for *είδε*, he hath seen ; *λάβε* for *έλαβε*, he hath taken.

Nevertheless these very Imperatives draw back their Accent, when compounded, according to the Practice of other Verbs, whereof we shall treat in the following Rule, as *διέλθε*, do thou run about ; *έξευρε*, do thou find.

2. These second Aorists of the Imperative Middle ought to have a Circumflex on the last, pursuant to the third Rule, whereas they have an Acute on the Penultimate, *άφικε*, perveni, from *άφικνέομαι* ; *τέραπε*, converte or convertere, from *τρέπω*, verito, I turn ; *επιλάθε*, obliviscere, from *επιλανθάνω*, to forget.

R U L E

RULE XVII.

Of Compound Verbs.

1. *The Compound Verb frequently draws back its Accent.*
2. *But contrary to this Rule the Circumflex Accent keeps its Place, when it happens to be upon the last, or when it proceeds from a Crasis.*
3. *The Aorist and the Preterperfect retains its Accent in the Infinitive Mood;*
4. *And likewise in the Participles;*
5. *As also in the other Moods, when they happen to be Dissyllables, and the first Syllable circumflexed.*
6. *To these we may join the Verbs in MI in the Subjunctive and the Optative.*
7. *And likewise Εἰμί, excepting the Present and the Imperative.*

EXAMPLES.

1. The Compound Verbs draw back the Accent of their Simple to the Antepenultimate, as well as the Nouns, as from ἵμαι, *sedeo, I sit*; κάθημαι, the same; κείμαι, *jaceo, I lye down*; περιέκκειμαι, *circumjaceo*; γέρον, *turn thou*; πείρεσον, *exhort thou*; φάθι, *say thou*; σύμφαθι, *confess*, &c. Ἔς, *mitte, send thou*; ἄφες, *κάθες, dimitte, let go*; θές, *put thou*; καλάθες, *quit thou*; δός, *give*; ἀπόδος, *restore*.
2. But the Circumflex Accent remains oftentimes on the same Syllable, or that which is corresponding to it, as well in the Derivatives, as in the Compounds, when it happens to be on the last; thus from σελῶ, *I will send*, it remains in σελῶμαι; ἀποσελῶ, ἀποσελῶμαι, &c. Or when it proceeds from a Crasis or Contraction, as συνθλῶ, συνθλῆς, συνθλῆ, *to break*; περισπῶμαι, *to bend, to shorten*; ἐπορχῶμαι, *to leap upon*; ἐπανορθῶν, *to correct, to rectify*; προχεῖ, *he pours all out*, &c.
3. The Aorists and Preterits retain also the Accent of their Simple, first in all sorts of Infinitives, as εἶναι, *to be, to go*, ἀπιῖναι, *to retire*; εἰσεῖναι, *to enter*, (but if the Penultimate happens to be short, the Accent is changed into an Acute, as ἀπιέναι, εἰσιέναι, by reason that the Circumflex cannot be upon a short Syllable) ἀναῖσθαι, *to have ascended*; παραδιδύσθαι, παραδοθῆναι, *to be given, to be delivered*; παραδέναι, παραδόσθαι, *to give, to deliver*; ἀνῆλθαι, *they have been sent away*.
4. In the Participles, as εἰκώς, *one that hath sent*; ἀφεικώς, *one that hath sent back*; ἐμῆς, *having sent*; ἀνειμένους, *having released or dismissed*; γιγονώς, *born*; προγεγονώς, *first born*; βάς, ἀναβάς, καλαβάς, *having mounted, having descended*; συλληφθείς, *taken, comprized, conceived*, &c.
5. These two Tenses retain likewise the Accent of their Simple in the other Moods, when they are Dissyllables, and the first happens to be long; as εἶχον, *I had*; κατεῖχον, *I contained*; ἀφείκα, in the Preterperfect, and ἀφῆκα, in the Aorist, *I have dismissed*; ἤφα, *I have touched, I have fastened*; καθῆφα, the same; ἵγμαι, from ἰνέομαι, *to come*; ἐφῖγμαι, *I am come*; ἀφείλον, *I have carried away*; κατεῖπον, *I have accused*; συνῆκα, *I have understood*; προσθεῖναι, *to adjoin*; περιέσχον, *I have taken, I have comprehended*; μετέσχον, *I have partaked*. But σύννοδα, *consciū sum, I am consciū, I am guilty*, is antepenacuted, though its simple οἶδα, *I know*, be circumflexed.
6. The Verbs in μι keep also the Accent of their Simple in the Subjunctive and the Optative, as προσιθῶ, *addam or adderem*; επιδιδῶ, επιδῶ, *superaddam, superaddiderit*.

But

But take notice, that they write, ἀποθείμην, ἀποθείῃ, ἀποθείτο, according to the Conjugation of the Verbs in μι, or ἀποθείμην, ἀπόθοιο, ἀπόθοιο, according to the Barytonous Conjugation. In like manner ἀποθῶμαι, θῆται, or ἀπόθωμαι, ἀπόθη, ἀπόθηλαι; and some others that draw back the Accent, in the same manner as the Barytonous Verbs. For which Reason we meet with πρῶμαι, προῖ; and πρῶμαι, πρῶ, πρῶλαι, *præmiserim, is, it, &c.*

7. The Verb εἶμι retains its Accent in its Compounds, except the Present and the Imperative, ἀπῆν, *aberam*; ἀπῆς or ἀπῆσθα, *aberas*; ἀπέσαι, *aberit*; ἀπῶ, *absum*, &c.

But the Present and the Imperative draw it back, as ἀπειμι, *absum*, ἀπει, ἀπεις, ἀπιθι, or ἀπει, *abi*, &c.

A N N O T A T I O N.

Of the Imperative Middle of the Verb ἔω, mitto, *to send*, preserves its Circumflex in the Compounds of a Monosyllable Preposition, according to the Etymologist; as προσῆ, *admittito, receive or admit thou*; προσ, *præmittito, send before*. But it is drawn back in the Compounds of a Preposition of two Syllables, as ἄφθ, *let go*; καθθ, *send down, swallow down*, taken from the Dissyllable Prepositions κατὰ and ἀπό.

C H A P. IX.

Of Enclitics.

Enclitics are only certain Particles, which bend and lean so towards the preceding Word, as to seem to be blended with it, and of the two to result but one. Wherefore the Word that supports them, attracts to itself, as much as possible, their governing Accent.

Whence it ensues, that as the Acute cannot be followed by more than two Syllables, nor the Circumflex by more than one, whensoever this enclitical Union gives an Addition of Syllables to the End of a Word, and consequently renders the Accent incapable of bearing to the End of these Syllables, it is in that Case proper that this Word should receive, if possible, a new Accent.

Thus it comes to pass, that when the Acute is on the Antepenultimate, or the Circumflex on the Penultimate, the Enclitic which is adjoined afterwards, ought to lend its Accent to this Word, in order to be united with it; as ἀνθρώπος μὲν, σῶμά μὲν; ἀνθρώπος ἐστὶ, σῶμά ἐστι. Where it is to be observed, that μὲν, which of its own Nature has a Circumflex, nevertheless throws back an Acute (which, as Quintilian observes, is what is most predominant in the Circumflex) not only because the preceding Syllable is frequently incapable of a Circumflex, but moreover because this Accent cannot be followed by a Syllable long by Nature, such as μὲν, which in this Case is joined to the same Word.

But if the Penultimate happens to have an Acute Accent, then the Enclitic of two Syllables preserves its Accent, as ἀνθρώπου ἐστί, λόγου ἐστί, by reason that this Acute cannot bear as far as the End of these two additional Syllables.

But if the Enclitic is a Monosyllable, it is then, methinks, a disputable Point. The modern Grammarians maintain, that this Monosyllable always loses its Accent, as λόγος μὲν, ἀνθρώπου μὲν. But the Ancients have

not

not declared themselves sufficiently upon the Subject; and I do not know whether this Rule will not bear a Distinction, in order to fall into the general Analogy of the Pronunciation, which is, that if after this Acute on the Penultimate, there follows a short monosyllabic Enclitic, it really loses its Accent; as λόγ^ο τε, τύπ^ω σε, not only because the preceding Accent may very well govern these Syllables, but moreover by reason that the Enclitic cannot possibly throw back its Accent on the last Syllable of this Word, it being contrary to all sort of Reason, that there should be two Acutes consecutively, that is, two Elevations of the Voice without an intermediate Depression. Whereas if there follows an Enclitic long by Nature, after this Acute on the Penultimate, it being contrary to the Analogy of the Greek Tongue, that when there is a Depression of two Syllables after the Accent, the last should be long; methinks, in that Case the Enclitic ought to preserve its own Accent, as λόγ^ο μῦ; which still appears more reasonable, when the Final of the Word itself is long, as ἀνθρώπ^ω μῦ; because otherwise there must be four Measures of Depression after the Accent; which never happens in any other Case, neither in Greek nor Latin. But herein I submit to the Judgment of the Learned, as well as to the general and received Practice of all Impressions.

If the Accent happens to be on the last, whether Acute or Circumflex, undoubtedly the following Enclitic, whether of one or two Syllables, always loses its own Accent; by reason that the Accent of the Word being thus on the final Syllable, hath Strength sufficient to sustain the Voice as far as the Enclitic, whether it be of one or of two Syllables.

Thus much is sufficient to let us see into the Analogy of the Enclitics in general, though we shall endeavour to give still a more particular Explication of it in the following Rules.

R U L E XVIII.

Which are the Enclitics.

The Enclitics are τίς, τῶς, and τῷ, τῶ,

Πίρ, ποθέν, πῶ, ποθέ, γέ, τέ, πῶς, πῇ, πῶ, πῶ;

The Present of φημί and εἰμί, except φῆς, εἶ;

Monosyllable Pronouns, except σύ, and σφῶ *the Dual of the second Person; and among the Poets* δέ, ἐώ, κέν, *with some others.*

E X A M P L E S.

There are Enclitics almost in all Parts of Speech, as

NOUNS; as τίς, *aliquis*, τί *aliquid*, throughout all Numbers and Persons, when it is not interrogative; as also the Article τῷ, for τῶς, *alicujus*; τῶ for τῶς, *alicui*.

PRONOUNS, all the Primitives that are Monosyllables, except σύ, as

μῦ,	μοί,	μέ,	mei, mihi, me, me.
σῶ,	σοί,	σέ,	tui, tibi, te, thee.
ῑ,	οἶ,	ῑ,	sui, fibi, se, himself.
σφέ,	σφῶ,	σφῶ,	in the Dual of the 3d Person.

(For σφῶ of the second Person is not an Enclitic.)

Σφίσι, σφῶν and σφί, in the Dative Plural of the third Person.

Some adjoin here also σφῶς taken for σφέας.

VERBS, as εἰμί, ἐστ, *sum, est*, (εἶ, *es*, is excepted.)

ἔσόν, ἔσόν, *estis* or *sunt* duo.

ἔσμεν, ἔσέ, ἐσσί, *sumus, estis, sunt.*

Φημί, Φησί, *dico, dicit, (Φῆς, dicis, is excepted.)*

Φατόν, Φατόν, *dicitis, or dicunt* duo.

Φαμέν, Φατέ, Φασί, *dicimus, dicitis, dicunt.*

ADVERBS, as ποθεν, ποθέ, *from whence*; ποῦ, *sometimes*; πῶς, *how*; πῇ, *which way*; ποθί and πῶ, *in some place*; πῶ, *also*.

But when these Adverbs are used interrogatively, they are no longer Enclitics, as ποθεν ἐρχεται, *whence comes he?* πῶ ἔθανε, *where did he dye?*

CONJUNCTIONS, as πέρ, *although, indeed*; γέ, *at least, indeed*; τέ and δέ, δύν, ἔά, νύ, τοί, and such like expletive Particles, which are particularly used by the Poets, or in compound Words, as ὅγε, ἦτοι, εἴπερ, &c.

ANNO T A T I O N.

There are other Enclitics, which occur in Poetical Writings, and especially in Homer; as μεῦ, σεῦ, or τεῦ, τοί, εὔ, ἔο, μών, νύν, νύ, κέ, κέν, ἐτί, φατί, φασί, τεῦ for τῷ or τινός indefinite, with ψέ for σφέ, and perhaps some others.

R U L E XIX.

When the Circumflex is on the Penultimate, or the Acute on the Antepenultimate.

1. When the Circumflex is on the Penultimate, or the Acute on the Antepenultimate, the Enclitic gives its Accent in that Case to the preceding Word.
2. Except ἕνεκα, εἵνεκα, ἔνεκα.

E X A M P L E S.

1. The Enclitic coming after a Word that has a Circumflex on the Penultimate, or an Acute on the Antepenultimate, throws back its Accent to the last Syllable of this same Word; as δαλός σε, *your servant*; ὁ κύριός ἐστι, *it is the Lord*.

2. Nevertheless after ἕνεκα, εἵνεκα, ἔνεκα, the Enclitic preserves its Accent; as ἕνεκα σῶ, *because of you*, &c.

ANNO T A T I O N.

The Reason of this is obvious. For σῶ being governed by ἕνεκα, it ought not to be joined together in one Word with it; it being very proper, that the thing governing, and that which is governed, should be two distinct things.

Wherefore after the Prepositions, the Enclitic retaineth also its Accent; as likewise when it is preceded by a Disjunctive Conjunction; as καὶά μέ, ἢ σέ, *according to me or thee*; περὶ σῶ, ἢ μῶ, *of you or me*; ἀντὶ ἐμῶ καὶ σῶ, *for you and me*. Whereof there are innumerable Examples in Stephens's New Testaments, and in all other Books; that have been printed from the excellent Manuscripts of the King's Library; which have been faithfully copied by the rest.

R U L E XX.

When the Acute is on the Penultimate.

When the Penultimate has an Acute Accent, the Monosyllable Enclitic loseth its Accent; but the Dissyllable preserves it, as ἄνδρα σε; λόγον ἐστὶ.

N n n

R X.

EXAMPLES.

When a Word hath an Acute Accent on the Penultimate, the Enclitic of one Syllable loseth its Accent, as λόγ^ος μου, *my discourse*; ἀνδρά σου, *your husband*; μέρ^ος τι, *some part*.

But a Word of two Syllables keeps its Accent; as λόγ^ος ἐστίν, *it is a discourse*; πᾶν ὃ ἐκ ἐκ πίστεως ἀμαρτία ἐστίν, Rom. 1. *Whatsoever proceeds not from faith is sin*.

ANNOTATION.

I follow here the common Opinion, concerning which I refer the Reader to what has been said in the beginning of this Chapter.

There are some who are of Opinion, that if the Penultimate be long by Position, and the last short, in that Case the Enclitic throws back its Accent on the Ultimate of this Word, as ἀνδρά μοι, ἀνδρά τινα; but this Rule is exploded by many; and we may venture to say, that it is visibly false, and contrary to the Nature and general Analogy of the Pronunciation, because it puts two Acutes and two Elevations successively.

RULE XXI.

When the Acute or the Circumflex is on the Final.

When an Acute or a Circumflex is at the End of a Word, the following Enclitic hath no Accent; but in this Case the final Acute is not, as usually, changed into a Grave.

EXAMPLES.

When a Word is marked with an Acute or a Circumflex on the final Syllable, the Enclitic, which followeth, goes intirely without its Accent. But in this Case the Acute continues without being changed into a Grave in the middle of the discourse, as is usually practised, by reason that the final Syllable of the Word must be elevated, in order to make it bear on the Enclitic following, so as out of two to result but one only Word, at least with respect to the Pronunciation; as Θεός φησι, *God says*, and not Θεός φησι, nor Θεός φησί. In like manner, Θεῷ μου, *to my God*; εἰ σοι, *be to thee*; Θεῷ γὰρ ἵσμεν, *for we belong to God*, &c.

ANNOTATION.

I comply here likewise with the common Opinion, though it is very probable, that when after a Word circumflexed on the last, there followeth an Enclitic of two Syllables, it ought to preserve its Accent, as Θεῷ φησί, ὅς τις πινός; because this Circumflex having already had a Depression on the Ultimate of the preceding Word, it is difficult to conceive how it can have still two Syllables more of Depression.

RULE XXII.

When there happens to be several Enclitics successively.

When two Enclitics go together, the Accent of the last must be transferred to the preceding.

EXAM-

E X A M P L E S.

When two or more Enclitics follow one another, then the Accent of that which is last, is given to that which precedes; that is, an Acute or a Circumflex, according to the Nature of the Syllable, as *τύπτεσσί μέ τις*, *some body strikes me*; *Σωμά μ᾽ τίνα σώζειν δύνασθαι*.

Κύριός μ᾽ ἐστὶ, *it is my Lord*, and thus these Enclitics throwing back their Accents upon one another, the last must of course go without any, as may be seen in the last Example.

A N N O T A T I O N.

What I have here advanced, is agreeable to the common opinion, and to the Practice which is most generally received; though according to the general Principle, which I have above explained, it appears to me, that it is really the general Analogy of the Language, never to have two consecutive Elevations; wherefore I should chuse to say *Κύριός μὲ ἐστὶ*, without accenting *μὲ*, rather than *Κύριός μ᾽ ἐστὶ*, &c.

And my Conjecture may be supported by several Examples of the New Testament, in the Royal Editions of the Louvre, of Rob. Stephen and Plantin; and in Pasor's Remarks; as *Μαθηταί μὲ ἐστί*, Joan. xxi. *Μάρτυρ γάρ μοι ἐστὶν ὁ Θεός*, Rom. i. 9. *Ἰσχυρότερός μὲ ἐστὶν*, Matth. iii. 11. *Ὁ παραδιδώς μὲ σοί*, Joan. xix. 11. *Μὴ τις μὲ δόξῃ ἄφθνεα εἶναι*, 2 Cor. xi. 16. where *μέ* retains its Accent; and several others, which are not the Errors of a Transcriber, but the remains of the old Pronunciation.

And these Authorities may be further corroborated from Reason, if we do but consider well the Nature of Enclitics. For since an Enclitic implies no more, than to lean in such a manner on the preceding Word, as of the two to result but one; methinks, this Property cannot easily agree with several Words consecutively, and therefore when one of these Enclitic Words hath preceded, and is joined to a foregoing Word, the following one can no longer be considered as an Enclitic; but as a separate Word, and which therefore ought to retain its own particular Accent, in the same manner as they retain it in the Government of the Prepositions, as we have already observed. Though in this, as in every thing else, I submit to the Judgment of the Learned.

I have only one Thing still to add, that an Argument, that these Rules have been frequently forged by the modern Grammarians, or accommodated to their Fancy, is, that not only the Ancients, but even those of the elapsed Century, do not always agree with them, as appears from Vergara, a very learned Grammarian, who flourished about 150 Years ago.

II. *Whether we ought to pronounce the two Accents, which are marked upon a Word followed by an Enclitic.*

It is proper to take Notice here, that, whensoever an Enclitic throws back its Accent on the end of a Word, it ought always to be pronounced, notwithstanding the contrary Opinion of the modern Grammarians. Vergara says, that they ought both to be pronounced, as much as possible, and I believe he is in the right. But if one only is to be pronounced, methinks it ought rather to be the last than the first.

III. *When the Enclitic happens not to throw back its Accent.*

The Enclitics frequently retain their Accent, without throwing it back on the preceding Word, which happens.

1. To avoid a vicious Pronunciation; as ἔτε εἰς Καίσαρα τὸ ἥμαρτον, Act. xxv. *I have committed no crime against Cæsar*; where τὸ retains its Accent, by reason that if it cast it back, the Pronunciation would be very disagreeable.

2. To give a greater Emphasis; as ἀλλ' ἡ ῥίζα σέ, Rom. xi. *but it is the root that beareth you*; where σέ retains its Accent; ὁ ἐδόθη σοί, 1 Tim. iv. *which has been given you*; where σοί retains it also.

The Enclitics preserve likewise their Accents in the beginning of a Period, and even after a Comma, because then they are no longer Enclitics, not being supported by the preceding Word; as σοὶ δώσω, Luke iv. *I will give thee*. Νεανίσκε, σοὶ λέγω, ἐγέσθητι, Luke xiv. *Young man, I say unto thee, arise*; σοὶ retains its Accent, because it cannot be joined with νεανίσκε in the Construction, but with λέγω, which governs it; wherefore it does not lean upon the preceding Word, but agrees with the following, and therefore is not an Enclitic.

Wherefore if particular notice be had hereto, I fancy what we have above advanced will not be a little thereby confirmed, which is that these Enclitics are not always Enclitics, and that the Rules which are given thereon, are not always agreeable to the Practice of the Ancients; insomuch that we have Reason to be upon our Guard, whenever we see them repugnant to the above-mentioned natural Principle.

R U L E XXIII.

When ἔστι takes an Accent.

When ἔστι is at the beginning of a Period, its first Syllable is then marked with an Acute Accent; as also when it follows these Words, ἐκ, ἀλλά, εἰ, ὥς, καὶ, τῷτο: Ἐστὶ, μὲν; τῷτ' ἔστι.

E X A M P L E S.

When a Period begins with ἔστι, its first Syllable is marked with an Acute; as ἔστι μὲν, *est quidem*. Likewise when ἔστι follows these Words, ἐκ, ἀλλά, &c. as, ἐκ ἔστι θνητός, *he is not mortal*; ἀλλ' ἔστιν εἰπεῖν, *but we may say*; τῷτ' ἔστι; but we likewise say in one Word, τῷτέστι, *it is even this*.

But if the Final is not cut off, τῷτό ἔστι, then ἔστι hath no Accent, but throws it back upon τό, according to the foregoing Rule.

R U L E XXIV.

Of unaccented Words.

1. Ὁ, ἡ, οἱ, αἱ, εἰ, εἴ, ἐν, ἐξ, ἔχ, ὡς, ἐκ, ἐξ, are all without an Accent.
2. But ἐ takes an Acute at the close of a Period; as likewise ἐξ at the end of a Verse.

E X A M P L E S.

1. All these Monosyllables are unaccented, but the four first, which are the Nominative Masculine and Feminine of the Prepositive Article Singular and Plural, and ὡς, ut, as, have a rough Breathing, and the rest a smooth one.

2. Never-

2. Nevertheless $\tilde{\upsilon}$ takes an Acute at the end of a Period, as also $\tilde{\xi}$ at the end of a Verse.

A N N O T A T I O N.

All these Words however may have the Accent of the following Enclitic, pursuant to the preceding Rules, $\omega\sigma\pi\epsilon\rho$, sicut, as; $\epsilon\tilde{\iota}\tau\iota\varsigma$, si quis, if any body, &c.

$\Omega\varsigma$ admits also of an Accent on divers Occasions. 1. When it follows the Word to which it bears Relation; $\pi\acute{\epsilon}\lambda\epsilon\upsilon\varsigma\ \omega\varsigma$, like an hatchet. 2. When it is employed in Similitudes, as $\omega\varsigma\ \epsilon\tilde{\iota}\pi\omega\tilde{\nu}$, $\omega\ \phi\acute{\alpha}\tau\omicron$, $\omega\varsigma\ \acute{\alpha}\rho\epsilon\alpha\ \phi\omega\tilde{\nu}\acute{\iota}\sigma\alpha\varsigma$, having thus spoken, &c. 3. When it is joined with $\omega\delta\epsilon$ or $\mu\eta\delta\epsilon$. $\text{Αλλ' } \omega\delta\ \omega\varsigma$, but not even so. 4. When we say, $\epsilon\tilde{\iota}\nu\ \omega\varsigma$, it is so in some measure.

And the Reason of this is, because $\omega\varsigma$ with the Accent is taken for $\tau\acute{\omega}\varsigma$, which used to be put instead of $\epsilon\tilde{\iota}\tau\omega\varsigma$, thus, as Henry Stephen observes, and as may be seen in several Passages of Homer. Wherefore when $\omega\varsigma$ is put also for $\delta\mu\omega\varsigma$, tamen, nevertheless, it requires also an Accent, and some even insist upon its being a Circumflex, as proceeding from the reunion of two Syllables; but H. Stephen is of a different Opinion, and it is more probable, that it is a Syncope than a Contraction.

R U L E XXV.

Of Breathings.

1. The Article and the Relative, 2. the Letters $\tilde{\upsilon}$, 3. and $\tilde{\xi}$, require a rough Breathing.
4. $\tilde{\iota}$ at the beginning of Pronouns hath a smooth Breathing, as also $\alpha\tilde{\upsilon}\tau\acute{\omicron}\varsigma$.
5. All the other Pronouns have a rough Breathing, as also $\tilde{\epsilon}$, se, himself.
6. The Syllabic Augment $\tilde{\epsilon}$ hath a smooth Breathing, except $\epsilon\tilde{\varsigma}\alpha\alpha\alpha$.
7. And α in Compounds, except $\acute{\alpha}\delta\eta\varsigma$, $\acute{\alpha}\lambda\upsilon\varsigma\iota\varsigma$.
8. The Attic ϵ reduplicated, takes the Breathing of the Verb.
9. The Prepositions are marked with a smooth Breathing.
10. As likewise the Conjunctions, except very few.

E X A M P L E S.

We shall only mention a Word or two concerning the Breathings, leaving the rest to Practice, and to the reading of Authors and Dictionaries. Only observe, that the Breathing of the Nominative goes through all the other Cases, as that of the Present is generally continued in all the Tenses, and the Breathing of the Primitive through all the Derivatives and Compounds.

But we must also observe,

1. That the Article δ , η , and the Relative $\tilde{\omega}\varsigma$, $\tilde{\eta}$, $\tilde{\omicron}$, have always a rough Breathing. For $\tilde{\omega}$, which is in the room of a Vocative, is not an Article, but an Adverb. The Article hath only a Breathing in those Cases which begin with a Vowel; and only an Accent in those which commence with a Consonant, as $\tau\tilde{\omega}$, whereas the Relative hath always a Breathing and an Accent together, as $\tilde{\omega}$, &c.

2. All those Words that begin with the Vowel υ , have also a rough Breathing; the other Vowels and Diphthongs have more frequently a smooth one.

3. Among the Consonants there are four which take a rough Breathing, viz. the three Mutes ω , κ , τ , (for which there have been Characters particularly

posely invented, φ, χ, θ, wherefore there is no Occasion for our treating further of them here) and the Letter ξ in the beginning of Words, as ξύμη, *robur, strength*. But if in the middle of a Word, there happens to be two consecutively, as in πλόξω, the first takes a smooth Breathing, because it terminates the preceding Syllable; and the other hath a rough Breathing; concerning which I refer the Reader to what hath been said Book I. Chap. 8.

4. All Pronouns that begin with an ε, have a smooth Breathing, as ἐγώ, *me*; ἐγώ, *he*; as also αὐτός, *ipse, himself*.

5. All the other Vowels of the Pronouns have a rough Breathing, as ἡμεῖς, *nos, we*; ἔσθ, *ille, he*; and likewise ἑ, *se, himself*; whence its Compound εἰαυτῷ, and by Aphæresis αὐτῷ, *sui ipsius*, takes also a rough one.

6. A in Composition hath commonly a smooth Breathing; as ἀπαις, *without children*. These two however are rough; ἀλυσίς, *a chain*; ἄδης, *for αἰδης, Pluto, Hell*.

7. The Syllabic Augment ε hath also a smooth Breathing; as ἐτυπλον, ἐτελύφειν, &c. But ἔστακα, the Preterperfect of ἵστημι, *sto, to stand*, with its Derivatives, ἐσταώς, ἐσώς, *stands*, have a rough one; from thence also comes ἐστήκω, *to stand stedfast*.

8. The Attic ε prefixed to Verbs, which begin with an ο or ω, retains the Breathing of the present, as ὀράω, *I see*; ὠράκα, *I have seen*; οἰνοχόω, *pincerna sum, I am a cup-bearer*; ὠνοχόων, *I did pour out wine*.

9. Prepositions and Conjunctions have likewise a smooth Breathing, except some very few, such as ἵνα, ὅπως, ἕνεκα, &c. which must be learnt by Practice.

CHAP. X.

Divers Observations regarding the Accents and the Distinction of Words.

I. *That the Accents are useful in pointing out the Quantity, and how.*

It is proper to observe here, that as the Rules of Quantity are the Foundation of the Rules of Accents; in like manner the Accents are frequently of use, in leading us into the Knowledge of Quantity, by rising from the Effects to the Cause. For instance when the Acute is on the Antepenultimate, we may infer that the last Syllable is short, save only the Attic Words, which have been already excepted.

The last is likewise short, when the Penultimate is circumflexed; and on the contrary it is long itself, when it is marked with a Circumflex.

The last is also long, when a Penultimate naturally long, is only marked with an Acute; by reason that if the last were short, the Penultimate would have been circumflexed.

But when the last is short by Nature, and the Penultimate is only acuted, we may conclude that the Penultimate is also short, because if it were long, it must have had a Circumflex. Of all which, Examples may be seen above, without there being any necessity for repeating them here.

We can likewise find out the Quantity of the Nominative Singular by the Accent of the other Cases, or of the other Numbers, and that of a Primitive

Primitive by its Derivatives, or *vice versa*. Thus we say, that the Nouns in ἴτης, not formed from a Verb, have the Penultimate long; as πολίτης, *ε*, a citizen, because in the Plural this same *ι* is circumflexed, πολῖται. Wherefore the Feminine, which is taken from these Nouns, hath also a Circumflex, πολῖτις, a *she* citizen. Thus νεάν, juvenis, a young man, hath the last long by Nature, because we say νεάν in the Genitive, with a Circumflex on the Penultimate. And νεανίας, with νεανίσκος, *ε*, a young man, have also *α* long in the second Syllable.

II. That the Etymology oftentimes leads us into the Knowledge of the Quantity and Accents.

By the Knowledge of Etymology and of the Origin of Words, we may attain to the understanding of Quantity and Accents, and frequently even of Orthography. Thus we see that ἑαδυμος, idle, effeminate, must be written with an *α* subscribed on the Antepenultimate, and a *θ* in the second Syllable, because it comes from ἑάδιος, easy, and θυμός, heart or mind. Thus we say αὐτή with a rough Breathing, because it comes from ἡ αὐτή, hæc, *she*; τέτε, because it comes from τὴ αὐτῇ; ἔτοι, as coming from οἱ αὐτοί, &c.

But the Dialects frequently change the Accent and the Breathing, as also the Orthography, as we shall see hereafter.

III. That the Accent and Breathing help to distinguish several Words.

The Accent and Breathing are frequently of use in discriminating several Words from one another; as εἰ, *if*; εἶ, *es*, thou art; ὅ, *hic*, *be*; ὅ, quod, *which*; ἡ, hæc, *she*; ἡ, quæ, *which*; ἡ, vel, or; quam, *than*; alioqui, *otherwise*; ἦ, dixit, *he hath said*; or erat, *he was*; ἦ, sit, *he may be*; ἦ, cui, *to whom*; suæ, &c. quâ, *which way*; ubi, *where*; as also ὅτω, *in order to*, *inasmuch as*, &c.

In like manner, ἀλλά, *but*; ἄλλα, alia, *other things*; ὤμος, *ε*, the shoulder; ὠμός, cruel; ἐχθρά, hostile things; ἐχθρα, enmity; εἶσι, *he goeth*; εἰσί, they are; κριῶ, I judge; κριῶ, I will judge; σπέρθη, rack or torment; σπέρθη, ἦς, crooked; ζῶν, alive; ζῶν, an animal; κῦδος, τὸ, glory; κῦδος, ὅ, disgrace; μόνη, alone; μόνη, a mansion.

IV. That sometimes some Words happen to have the same Accents in different Significations.

Sometimes Words are not distinguished by the Accent, nor by the Breathing, and the Difference must be found out by the Sense, and by the Context; as εἰ, ubi, *where*; εἰ, cujus, of *whom*; ἦτε, eratis, *ye were*; ἦτε, sitis, *ye may be*; ἐρευνᾶτε, investigatis, *ye search*; ἐρευνᾶτε, investigate, *search ye*; γινώσκουσιν, cognoscunt, *they know*; γινώσκουσιν, cognoscentibus, *to those that know*; ἐν τῇ θλίψει (in the Dat. Sing.) ἡ θλίψις (3. Sing. Fut. Act. Indic.) σε ὁ ἐχθρὸς σου, Deut. xxviii. 57. In the affliction wherewith thy enemy will oppress thee; πείσομαι, I will persuade, or I will believe or obey, taken from πείθω; πείσομαι, I shall suffer, for πείσομαι, taken from πῆθω, from whence comes πάσχω, to suffer; ἡ πόσις, εως, a potion or draught; ὁ πόσις, υς, a husband; μὴν, nevertheless; μὴν, ἡνός, a month; ἔστησαν δύο, (Aor. 1. Act.) they presented two of them,

them, Aët. i. 23. οὗ ἐστησαν πόρρωθεν, (Aor. 2. Aët.) *who stood at a distance from him*, Luke xvii. 12.

V. Other Means of distinguishing of Words.

Now since we are upon this Subject, it will not be improper to observe, that there are several other Methods of distinguishing between Words, as by the Gender; ἄλς, ἁλός, ὁ, *salt*; ἅλς, ἁλός, ἡ, *the sea*; βάτος, υ, ἡ, *a bramble bush*; βάτος, υ, ὁ, *a sort of liquid measure*.

By the Vowel; ὠτος, υ, with an Omega, *the back*; νότος, υ, *the south wind*.

By the Consonant, νόθος, υ, *spurious, a bastard*; νότος, υ, *the south wind*.

By the Diphthongs, ἐπί, *upon*; ἐπεί, *whereas*.

But here those that follow the right Pronunciation, as pointed out and explained in the first Book, have this Advantage, that not only they contract in a very short Time the Habit of distinguishing a vast multitude of Words; but that even they render the Distinction sensible to those that hear them, by the Sound of their Voice and Pronunciation.

THE
T H I R D P A R T
OF
T H I S B O O K.
OF THE
D I A L E C T S
A N D
P O E T I C L I C E N C E S.

C H A P. XI.

Of the four Dialects in general.

WHAT regards the Particular of each Dialect, hath been already sufficiently explained in its respective Place in the preceding Books ; however it is proper to make here a Recapitulation thereof, in order to give the Reader a general Idea ; and to point out at the same time the different Countries or Provinces wherein each obtained, as also the Authors that are written in each particular Dialect.

1. The Attic is that which was used at Athens and in the adjacent Country ; those who have particularly distinguished themselves in this Dialect, are Thucydides, Aristophanes, Plato, Isocrates, Xenophon, and Demosthenes.

2. The Ionic differed very little from the ancient Attic ; but having afterwards made its Way into some Towns of Asia Minor, and into the adjacent Islands, which were Colonies of the Athenians and Achaians, (among which are reckoned Samos, Miletus, Ephesus, Smyrna, and some others) it imbibed a new Tincture, and fell very far short of that Delicacy, which the Athenians afterwards attained to. The principal Writers in this Dialect were Hippocrates and Herodotus.

3. The Doric first prevailed among the Lacedæmonians, and the Inhabitants of Argos ; it travelled afterwards into Epirus, Lybia, Sicily, Rhodes, and Crete. This Dialect hath been used by Archimedes and Theocritus (both of Syracuse) and Pindar.

4. The Æolic was spoken at first among the Bæotians and their Neighbours, and afterwards it passed into Æolia, a Province of Asia Minor

between Ionia and Mysia, which included ten Cities, all Greek Colonies. The chief Writers in this Dialect were Sappho and Alceus, of whose Writings very little has come down to us. But we find it also occasionally mingled in Theocritus, Pindar, Homer, and others.

The difference of Times hath introduced a very great Difference into these very Dialects. For instance in the Attic, there is a wide Difference between the Style of Demosthenes and Thucydides; and the Ionic Dialect, as we observed above, hath not continued invariably the same; those of Asia speaking it differently from the old Ionics of Greece, who followed the ancient Language of Athens; and the same may be said of the Dorics and of the Æolics.

But as for what regards these four Dialects in general, we shall comprize all that is proper to remark thereupon, in the four following Rules.

R U L E XXVI.

General Properties of the Attic Dialect.

1. *The Attic Dialect loveth Contractions.*
2. *As also the joining of Words.*
3. *It often changes σ into ξ, ς, and τ.*
4. *It casts away ι from αι, ει.*
5. *It changes ο into ω.*
6. *It joins εν to the end of Words.*
7. *And joins ι to the end of Adverbs.*

E X A M P L E S.

1. The Attics love Contractions, and unto their Dialect principally belong the Contract Nouns, and Circumflex Verbs, whereof we have treated in the 2. and 3. Books.

2. But they are not only fond of contracting Syllables in the same Word, they likewise blend different Words by Virtue of a Figure called Synalæphe, whereof there are seven different Sorts.

The 1st by Elision, when a Vowel or Diphthong between two Words is cut off; τ' αὐτὸ for τὸ αὐτὸ, idem, *the same*; κίς for καί εἰς, &, *ad, and to*.

The 2d by Crasis, when two Vowels or Diphthongs are blended so together as not to retain the same Sound, τ' ἀμὰ for τὰ ἐμὰ, mea, *my goods*; πρὲργα for πρὸ ἐργα, operæ pretium, *worth while*; προεἰθέμην for προεἰθέμην, *proponebam*.

The 3d by Syneræsis, when the Syllables are united, so as to retain notwithstanding all their Letters; Νηηίδες, Νηηῆδες, *the Nereids*.

The 4th by Elision and Crasis both together, when one Vowel is dropt to make Way for the Contraction of two others; ἐμοὶ ἰδόκει, ἐμδόκει, *it seemed to me*; τῷ ἄλγεσσι τῷ ἄλγεος, doloris, *of pain*.

The 5th by Elision and Synæresis; ἐμοὶ ὑποδύνει, ἐμποδύνει, mihi subit, *it comes into my mind*.

The 6th by Crasis and Synæresis; ὁ αἰπόλος, ᾠπόλος, a goat-herd; Ἐγὼ οἶδα, ἐγῶδα, *I know very well*.

The 7th by Elision, Crasis, and Synæresis; ἐν τῇ Αἰθιοπία, ἐν τ' αἰθιοπία, *in Æthiopia*.

A N N O T A T I O N.

This Synalæphe occurs also without Contraction, when the first Vowel of

of the second Word is rejected ; $\mu\eta\ \epsilon\upsilon\omega$ for $\mu\eta\ \epsilon\upsilon\epsilon\omega$, *I do not find* ; $\mu\eta\ \pi\alpha\sigma\kappa\epsilon\iota\upsilon$ for $\mu\eta\ \pi\alpha\sigma\kappa\epsilon\iota\upsilon\iota$, *not to impose* ; $\omega\ \nu\epsilon\rho$ for $\omega\ \alpha\upsilon\epsilon\rho$, *o man* ; $\omega\ \gamma\alpha\theta\acute{\epsilon}$ for $\omega\ \alpha\gamma\alpha\theta\acute{\epsilon}$, *my good friend*. But this is practised chiefly by the Poets. See Book 1. R. 9.

Several of these Contractions may occur likewise in the other Dialects. But that which the Attics make in α , is rather in η according to the Dorics, as $\kappa\eta\pi\epsilon$ for $\kappa\eta\ \epsilon\iota\pi\epsilon$, *and he said*.

The Dorics make also in ω the Contraction, which the Attics make in ϵ ; $\tau\acute{\omega}\nu\delta\upsilon\mu\alpha$ for $\tau\acute{o}\ \epsilon\iota\delta\upsilon\mu\alpha$, *garment* ; $\omega\ \gamma\acute{\omega}$ for $\acute{o}\ \epsilon\gamma\acute{\omega}$, *I* ; $\omega\ \xi$ for $\acute{o}\ \epsilon\acute{\xi}$, *qui ex*.

3. The Attics change σ into ξ ; $\xi\acute{o}\nu\ \epsilon\mu\acute{o}\iota$ for $\sigma\acute{o}\nu\ \epsilon\mu\acute{o}\iota$, *with me* ; $\xi\nu\epsilon\tau\acute{o}\varsigma$ for $\sigma\nu\epsilon\tau\acute{o}\varsigma$, *wise, prudent*.

Into ϵ ; $\theta\alpha\epsilon\acute{\rho}\epsilon\iota\upsilon$ for $\theta\alpha\epsilon\sigma\epsilon\iota\upsilon$, *confidere, to confide* ; $\alpha\acute{\rho}\rho\eta\eta\upsilon$ for $\alpha\acute{\rho}\sigma\eta\upsilon$, *mas, male, &c.* Nevertheless the ancient Attics used to put σ instead of the ϵ .

Into τ ; especially when there happen to be two $\sigma\sigma$; $\theta\alpha\lambda\alpha\sigma\sigma\alpha$, *the sea* ; $\pi\epsilon\acute{\rho}\alpha\tau\iota\omega$ for $\pi\epsilon\acute{\rho}\alpha\sigma\sigma\omega$, *to do*.

4. They sometimes cast off the Subjunctive of the Diphthongs $\alpha\iota$, $\epsilon\iota$; $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\lambda\acute{\alpha}\omega$, *fleo, to weep* ; $\kappa\alpha\acute{\iota}\omega$, $\kappa\acute{\alpha}\omega$, *uro, to burn* ; $\epsilon\tau\alpha\acute{\iota}\rho\omicron\varsigma$, $\epsilon\tau\acute{\alpha}\rho\omicron\varsigma$, *a friend*. Likewise $\epsilon\varsigma$ for $\epsilon\iota\varsigma$, *ad, towards* ; $\pi\lambda\acute{\epsilon}\omicron\upsilon$ for $\pi\lambda\epsilon\acute{\iota}\omicron\upsilon$, *more*.

ANNO TATION.

The Etymologist adds also $\omega\iota$, as $\pi\omega\acute{\omega}$ for $\pi\omega\iota\acute{\omega}$, *to do* ; but this is seldom met with, except among the Poets, no more than $\pi\omega\epsilon\acute{\iota}\tau\epsilon$ for $\pi\omega\iota\epsilon\acute{\iota}\tau\epsilon$, *ye do* ; $\pi\omega\acute{\omega}\nu$ for $\pi\omega\iota\acute{\omega}\nu$, *doing, and the like*.

5. They change $\delta\mu\iota\kappa\epsilon\acute{\rho}\omicron\upsilon$ into $\omega\mu\acute{\epsilon}\gamma\alpha$; $\lambda\alpha\acute{o}\varsigma$, $\lambda\epsilon\acute{\omega}\varsigma$, *the people* ; Μενέλαος , Μενέλεως , *Menelaus* ; $\nu\acute{\alpha}\acute{o}\varsigma$, $\nu\acute{\epsilon}\omega\varsigma$, *a temple*, and such like : Where you may likewise observe the Change of α into ϵ in the Penultimate, but this happens only when the α is long, for the Reason above mentioned R. 3.

6. They add the Syllable $\epsilon\upsilon$ to the end of several Words, giving it a Circumflex Accent, except in $\epsilon\kappa\epsilon\upsilon$, *non*, (to distinguish it from $\epsilon\kappa\epsilon\upsilon$, *therefore*) and $\epsilon\mu\epsilon\upsilon$, *imo vero*. Thus they say $\acute{o}\tau\iota\epsilon\upsilon$ for $\acute{o}$, $\tau\iota$, *quid, what* ; $\acute{o}\tau\iota\omega\epsilon\upsilon$ for $\acute{o}\tau\iota\omega$, *quem, which* ; $\acute{o}\pi\omicron\iota\omicron\sigma\epsilon\upsilon$, *qualiscumque, which soever* ; $\acute{o}\pi\omicron\sigma\epsilon\upsilon$, *each, which you please* ; $\acute{\omega}\sigma\pi\epsilon\epsilon\upsilon$, *in the same manner as, &c.*

7. They frequently join ι to the end of Adverbs ; $\epsilon\tau\omega\acute{\iota}$, *thus* ; $\nu\upsilon\acute{\iota}$, *nunc, now* ; $\epsilon\chi\acute{\iota}$, *non, and Ion. ἐκί*. Which they also practise in the Pronouns $\epsilon\tau\omicron\varsigma$ and $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, *ille*, as we have made appear elsewhere.

They also say $\nu\upsilon\upsilon\delta\acute{\iota}$ for $\nu\upsilon\upsilon\ \delta\acute{\epsilon}$, *nunc vero* ; $\acute{\omega}\psi\acute{\iota}$ for $\acute{\omega}\psi\acute{\epsilon}$ in Compounds, as $\acute{\omega}\psi\iota\mu\alpha\theta\acute{\eta}\varsigma$, *one that begins late to study*.

ANNO TATION.

Besides all this, the Attics have several Phrases and Expressions quite peculiar to themselves ; some whereof we have taken Notice of in the Syntax, and the rest must be learned by Practice.

R U L E XXVII.

Of the Ionic Dialect in general.

1. The Ionics on the contrary extend and resolve Words ; wherefore
2. They drop a Consonant,
3. Or assume an ϵ ;
4. And make two Syllables of one :
5. They change $\iota\omicron$ and ϵ into $\epsilon\upsilon$;

6. Likewise α and ϵ into η .
7. They add σ to their Datives.
8. They sometimes assume, and sometimes they drop ι .
9. They reject the Aspirates.
10. And put κ for π .
11. And change the Genitive ϵ into $\omicron\iota\omicron$.

E X A M P L E S.

1. The Ionics are quite opposite to the new Attics in this, that they delight always to extend and resolve Words; insomuch that they resolve the Contraction constantly, saying Ἑρμῆας for Ἑρμῆς , *Mercury*; νόος for νῶς , *the mind*; and always put the Nouns and Verbs contracted.

2. They frequently reject a Consonant, in order to produce this meeting of Vowels; as κρέατος ; κρέατος , *carnis*; τύπτεται , τύπτεται , *verberaris*; λείβω , εἴβω , *libo*.

3. And if they cannot reject the Consonant, they insert an ϵ , in order to effect this Gaping: Αἰνέειω for Αἰνέει , *Aeneæ, of Aeneas*; Μουσέων for Μουσῶν , *Musarum, of the Muses*. In like manner κρίνεον for κρίνον , *the lily*; ἀδελφός for ἀδελφός , *a brother*; εὐμαρής for εὐμαρής , *facile*; ἡμέες , *we*. And such like.

4. By the same Analogy they resolve α long into $\alpha\epsilon$, as ἄθλος for ἄθλος , *a battle*; as they put also $\alpha\iota$ or $\epsilon\iota$ before η in Nouns that end in this long Vowel, which is then sometimes changed into α , as ἀναγκαίη or ἀναγκαία for ἀνάγκη , *necessity*.

And finally by the same Analogy they resolve the Diphthongs, $\epsilon\iota$ into $\eta\iota$; μνημεῖον , μνημεῖον , *a monument*; ἀληθῆα for ἀλήθεια , *truth*; κλέειω for κλέω , *to praise, to shout*.

α into $\eta\iota$; ῥάδιος , ῥήδιος , *facile*; Θραῖξ , Θρηῖξ , *a Thracian*.

ω into $\alpha\iota\iota$; ᾠδή , αοιδή , *a song*.

$\alpha\upsilon$ into $\omega\upsilon$; ἐμαυῖτες for ἐμαυῖτα , *mei ipsius*; θαῦμα for θαῦμα , *a miracle* or *wonder*.

5. They change $\epsilon\omicron$ and ϵ into $\epsilon\upsilon$; πλέον , ἔν , πλεῦν , *more*; πλέονες , πλευνες , *plures*; ποιῶσι , ποιεῦσι , *faciunt, they do*.

6. They change α into η ; ταμείης for ταμείας , *a steward*; πρηγῆς for πρηγῆς , *mild*; διήκονος for διακόνος , *a minister or deacon*.

Likewise ϵ , θεύομαι from θεῶν , the same with θεάομαι , *to contemplate, to admire*; τιτῆν for τιτάν ; ἱερῆξ for ἱεραῖξ , *a spar-hawk*; λίην for λίαν , *very much*.

7. They form the Datives of the Parasyllabic Nouns in $\sigma\iota$, λόγοισι , μύθοισι for λόγοις , μύθαις , &c. See Book 2. Chap. 3. and 4.

8. They sometimes insert ι ; κενός for κενός , *empty*; εἰως for ἔως , *until*; εἰνεκα for ἐνεκα , *gratia, for the sake of*; πώα , or πώην for πῶα , *grafs*.

Sometimes they reject it; ἀπόδειξις for ἀπόδειξις , *demonstration*; μέζων , κρείσσων , πλέων for μείζων , *bigger*; κρείσσων , *better*; πλείων , *more*; θήλεια for θηλειά , *female*, &c.

9. They reject the Aspirates; ἐπορᾶν for ἐφορᾶν , *to see, to look into*.

10. They put κ for π ; κῶς for πῶς , *how*.

11. They form in $\omicron\iota\omicron$ instead of ϵ , the Genitive of the Parasyllabics in $\omicron\varsigma$; as λόγος , λόγε , λόγοιο , *discourse*.

R U L E XXVIII.

Of the Doric Dialect in general.

1. The Dorics change η , ω , ϵ , $\omicron$, and α into α .

2. They

2. They change ει into η.
3. υ into ω; and also αυ into ω.
4. They take ι out of the Infinitive.
5. And put the Feminine Singular instead of the Plural.

E X A M P L E S.

1. The Dorics make the Vowel α predominate almost every-where; thus they put

α for ε; μέγαθος for μέγεθος, *bigness*; τάρμνω for τέμνω, *to cut*; τρέχω for τρέχω, *to run*; and herein they and the Ionics agree.

Hence they put α likewise instead of ει, because that the Subjunctive is not considered in that Case; as κλείω, κλέω, *claudio*, Fut. κλάσω, or κλάξω, for κλείσω; καλεκλείσθην for καλεκλείσθην, *I was locked up*. Thus for κλείς, *a key*, they say κλάξ, from whence comes the Accusative Plural κλάδας, *keys*; but they say likewise κλαίς, taken from the Ionic κληίς, *clavis*.

Or if they do consider the Subjunctive, they change ει into αι, εἴκε, αἴκα, *fi*; αἴτε, *whether*, coming from αἴ for εἴ, *fi*; φθαίρω for φθείρω, *to corrupt*, &c. Which however is not so common.

α for η, μάν for μήν, *a month*; ποιμάν for ποιμήν, *a shepherd*; κᾶρυξ for κήρυξ, *a herald*; ἰλοίμαν for ἰλοίμην, from αἰρέω, *to chuse*; ἔφαν for ἔφην, *I have said*. Which happens not only to the second Syllable, but moreover to the rest; φάμα for φήμη, *fama*, *renown*; δάσας for δήσας, *qui ligavit*; αἰμᾶς for ἡμεῖς, *nos*, &c. And this Change is common to them with the Æolics, with this Difference, that the Æolies make α short, whereas the Dorics make it long.

α for ο; εἴκαλι for εἴκοσι, *twenty*; ᾄσσα for ὅσα or ὅσσα, *quæcumque*.

α for υ; Αἰνεία for Αἰνείς, *Anea*; χεύσα for χεύς, &c.

α for ω, in the Genit. Plur. of Nouns that follow the Feminine Article; Αἰνεῖαν for Αἰνεῶν; τιμᾶν for τιμῶν, *honorum*, &c. And elsewhere, Ποσειδᾶν for Ποσειδῶν, *Neptune*; πρῶτος for πρῶτος, *first*, &c.

2. They change ει into η with the Point underneath; καθεύδην for καθεύδειν, *to sleep*; λαβῆν for λαβεῖν, *to take*.

3. They change υ into ω; μῶσας for μέσας, *musas*; λόγως for λόγες, *sermones*, &c.

Likewise αυ into ω; ᾄλαξ for αὔλαξ, *fulcus*, *a ridge*, and by Syncope ᾄλξ; τρώμα for τραῦμα, *a wound*, from τρώω for τραίω.

4. They cast away ι from the Infinitive; λαβέν for λαβεῖν, *to take*.

5. They frequently put the Plural of the Feminine instead of the Singular; καλᾶς for καλήν, *pulchram*; σοφᾶς for σοφήν, *sapientem*, &c.

R U L E XXIX.

Of the Æolic Dialect in general.

1. The Æolics reject the Aspiration.
2. And draw back the Accent.
3. They change α into αι.
4. Likewise ων into ᾶων.
5. For εσαν they put οισαν.
6. And put β before ε.
7. They change τνω μμ into τνω ππ.
8. In several things they agree with the Dorics, and have been followed by the Latins.

E X A M P L E S.

EXAMPLES.

1. The Æolics reject the rough Breathing, and are satisfied with the smooth one, *ἡμέρα* for *ἡμέρα*, *the day*.

2. They generally draw back the Accent, *πόταμος* for *ποταμός*, *a river*; *κάλος* for *καλός*, *handsome*.

3. They put *αι* for *α* only; *καλαῖς* for *καλὰς*, *pulchras*; *μέλαις* for *μέλας*, *black*; *τάλαις* for *τάλας*, *miserable*. In like manner *πειναῖς* for *πεινᾶς*, *πειναῖ* for *πεινᾶ*, from *πεινάω*, *to be hungry*.

4. They put *ᾶν* for *ᾶν* in the Genitive Plural of Nouns that follow the Feminine, *Αἰνεᾶν*, *μυσᾶν*, for *Αἰνεῶν*, *μυσῶν*; just as in the Sing. they resolve *η* into *αο*.

5. They put *οισα* for *εσα*, *τύπλοισα* for *τύπλεσα*, *qua verberat*; *Μοῖσαν* for *Μῦσαν*, *Musam*, &c.

6. They put *β* for *ε* instead of the Aspiration; *βεῖδον* for *εῖδον*, *a rose*; *βρυτήρ* for *εὔληρ*, *a bridle*. Whence the Poets say *ἡμεῖς* for *ἡμαρτον*, *I have transgressed*, from *ἁμαρτάνω*, *to sin*, changing the Breathing; where there is also a Transposition of *ε*, and a Change of *α* into *ο*.

7. They change two *μμ* into two *ππ*; *ὄππαλα* for *ὄμμαλα*, *the eyes, the sight*.

8. They agree in a great many things with the Dorics, and have been almost intirely followed by the Latins, as we have observed in the Latin Method. Infomuch that if the Writings of those who used this Dialect had been transmitted down to us, we should in all Appearance discover therein a very great Agreement with the Latin, not only with regard to the Words, but moreover with respect to the Phrase.

ANNOTATION.

We may therefore observe, according to Strabo, that properly speaking there are only two principal Dialects; the Æolic being reducible to the Doric, and the Ionic to the Attic. For the Ionians, as we have observed already, were of the Attic Province. Whence to this very Day we give the Name of *Ionian Sea* to that, which is between Greece and Italy.

CHAP. XII.

Of the Poetic Licences.

After having treated of the principal Dialects in general, it is proper to take Notice of the Licences commonly used by Poets, which are much greater in the Greek than in the Latin Tongue; which made Cicero say 2. de Oratore, that they spoke a sort of strange Language quite particular to themselves, whereof those, that were not previously instructed in it, scarce understood any thing.

1. They lengthen the short Syllables, which is called *ἐκλασις*, *extension*, or *διαστολή*, *diastole*, *lengthening*.

2. They shorten the long Syllables, which is called *συστολή*, *systole*, *shortening*. Whereto we may reduce as well the change of long Vowels into short ones, as the Resolution of Diphthongs, though it be made not only in order to shorten, but likewise to multiply the number of Syllables, which is called *διαίρεσις*, *diarexis*, or *division*.

3. They

3. They cut off, add, or transpose the Letters or Syllables, as we have already hinted in the 9th Chapter of the 1st Book, and as we shall shew here more particularly, in a Method adapted for the facilitating of the reading of Poets as well as of Orators.

I. Of the Method used by Poets in the lengthening of Syllables.

1. By changing the short Vowels into their proper long ones, and α likewise into η , as we have seen on several Occasions.

2. By making long the three common Vowels, α , ι , υ .

3. By changing $\epsilon\alpha$ or $\epsilon\epsilon$ into η ; as $\phi\epsilon\eta\tau\omicron\varsigma$ for $\phi\epsilon\acute{\epsilon}\alpha\lambda\omicron\varsigma$, *putei*, from $\tau\omicron$ $\phi\epsilon\acute{\epsilon}\alpha\rho$, *a well*; $\kappa\epsilon\eta\varsigma$ for $\kappa\epsilon\acute{\epsilon}\alpha\varsigma$, *flesh*.

4. By changing the short Vowels, ϵ , $\omicron$, and likewise α or υ into Diphthongs.

Either into $\epsilon\iota$; $\epsilon\rho\mu\epsilon\acute{\iota}\alpha\varsigma$ for $\epsilon\rho\mu\acute{\epsilon}\alpha\varsigma$, *Mercury*; $\imath\mu\epsilon\acute{\iota}\omicron$ for $\imath\mu\acute{\epsilon}\omicron$, *mei*, of *me*; $\eta\mu\epsilon\acute{\iota}\epsilon\varsigma$ for $\eta\mu\acute{\epsilon}\epsilon\varsigma$, *nos*; $\epsilon\acute{\iota}\alpha\rho$ for $\epsilon\acute{\alpha}\rho$, *ver*, *the spring*; which is taken from the Ionics.

Or into $\epsilon\upsilon$; as $\delta\epsilon\upsilon\omicron\mu\alpha\iota$ for $\delta\epsilon\acute{\omicron}\mu\alpha\iota$, *indigeo*, *I want*; $\epsilon\acute{\upsilon}\alpha$ for $\epsilon\acute{\alpha}$, *fine*, *let*, *permit*; which comes from the *Æolics*.

Or into $\omicron\iota$; as $\gamma\epsilon\lambda\omicron\iota\omega\upsilon\upsilon$ for $\gamma\epsilon\lambda\acute{\omicron}\omega\upsilon$, *ridens*, *laughing*; $\eta\gamma\eta\omicron\iota\sigma\eta\iota$ for $\eta\gamma\eta\acute{\omicron}\sigma\eta\iota$, *ignoravit*, *he did not know*.

Or into $\epsilon\iota$; $\epsilon\lambda\omicron\iota\acute{\omicron}\varsigma$ for $\epsilon\lambda\acute{\omicron}\acute{\omicron}\varsigma$, *hurtful*; $\epsilon\iota\lambda\eta\lambda\upsilon\theta\alpha$ for $\epsilon\lambda\eta\lambda\upsilon\theta\alpha$, *I am arrived*.

Or into $\alpha\iota$; $\alpha\epsilon\tau\acute{\omicron}\varsigma$ for $\alpha\epsilon\tau\acute{\omicron}\acute{\omicron}\varsigma$, *aquila*, *an eagle*.

Or into $\alpha\upsilon$; $\alpha\upsilon\acute{\omega}\varsigma$ for $\acute{\alpha}\omega\varsigma$, *the aurora*; $\alpha\upsilon\tau\acute{\alpha}\rho$ for $\acute{\alpha}\tau\acute{\alpha}\rho$; which comes from the *Æolics*.

5. By reduplicating the same Consonant, as δ , $\epsilon\delta\delta\epsilon\iota\sigma\epsilon\iota$ for $\epsilon\delta\epsilon\iota\sigma\epsilon\iota$, *he was afraid*; λ , $\epsilon\lambda\lambda\alpha\beta\epsilon\iota$ for $\epsilon\lambda\alpha\beta\epsilon\iota$, *he hath received*; μ , $\acute{\alpha}\mu\mu\omicron\varsigma$ for $\acute{\alpha}\mu\omicron\varsigma$, *unhappy*; and in like manner the rest.

6. By inserting another Consonant, $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\omicron\mu\omicron\varsigma$, for $\pi\acute{\omicron}\lambda\iota\varsigma$, *a city*; and $\pi\acute{\omicron}\lambda\epsilon\mu\omicron$, *war*; $\epsilon\iota\gamma\gamma\delta\epsilon\pi\omicron\varsigma$ for $\epsilon\iota\gamma\delta\epsilon\pi\omicron$, *latifonus*, where the γ is inserted purposely to make a distincter Sound in the Pronunciation of the Word.

II. Of the Method used by Poets in the shortening of Syllables.

1. By changing the long Vowels into short ones, and likewise η into α .

2. By shortning the three common Vowels, α , ι , υ .

3. By resolving η into $\epsilon\alpha$ or $\alpha\alpha$; as $\eta\gamma\eta\upsilon$, $\epsilon\acute{\alpha}\gamma\eta\upsilon$, *fractus sum*, from $\acute{\alpha}\gamma\eta\upsilon\mu\iota$, *to break*; $\eta\sigma\theta\eta\upsilon$, $\acute{\alpha}\acute{\alpha}\sigma\theta\eta\upsilon$, *laesus sum*, from $\acute{\alpha}\tau\omega$, *lædo*, *to hurt*.

Or α long, into $\alpha\epsilon$, as $\acute{\alpha}\theta\lambda\omicron$ or $\acute{\alpha}\epsilon\theta\lambda\omicron$, *a combat*; and likewise ω into $\alpha\omicron$; $\phi\acute{\omega}\varsigma$, $\phi\alpha\omicron\varsigma$, *lux*, *light*.

4. By putting two Points on the top, and dividing the Diphthongs into two Syllables, as $\acute{\alpha}\acute{\iota}\sigma\theta\omega$ for $\acute{\alpha}\acute{\iota}\sigma\theta\omega$, *to hear*, *to breath*; $\acute{\alpha}\acute{\upsilon}\tau\omega$ for $\acute{\alpha}\acute{\upsilon}\tau\omega$, *to cry out*; $\epsilon\acute{\upsilon}\mu\epsilon\lambda\acute{\iota}\eta\varsigma$ for $\epsilon\acute{\upsilon}\mu\epsilon\lambda\acute{\iota}\eta\varsigma$, *fraxineæ hastæ peritus*; and in like manner the rest.

But $\epsilon\iota$ is sometimes resolved into $\epsilon\epsilon$; as $\epsilon\epsilon\rho\gamma\omega$ for $\epsilon\acute{\iota}\rho\gamma\omega$, *to shut up*, *to inclose*; or into $\eta\acute{\iota}$ $\kappa\lambda\eta\acute{\iota}\varsigma$ for $\kappa\lambda\epsilon\acute{\iota}\varsigma$, *a key*.

In the improper Diphthongs, α is changed into $\alpha\acute{\iota}$, as $\acute{\alpha}\acute{\delta}\acute{\iota}\eta\varsigma$ for $\acute{\alpha}\delta\acute{\eta}\varsigma$, υ , *Pluto*; or into $\alpha\epsilon\iota$, as in $\acute{\alpha}\acute{\delta}\omega$, $\acute{\alpha}\acute{\epsilon}\acute{\iota}\omega$, *to sing*.

η is changed into $\eta\acute{\iota}$; $\lambda\eta\varsigma\acute{\eta}\varsigma$, $\lambda\eta\acute{\iota}\varsigma\acute{\eta}\varsigma$, *a robber*.

ω into $\omega\acute{\iota}$; $\lambda\acute{\omega}\omicron\upsilon$, $\lambda\acute{\omega}\acute{\iota}\omicron\upsilon$, *better*, &c.

5. By rejecting one of the Vowels; as $\imath\delta\acute{\eta}\sigma\omega$ for $\imath\delta\acute{\eta}\acute{\eta}\sigma\omega$, *I shall know*; $\eta\delta\acute{\epsilon}\alpha$ for $\eta\delta\acute{\epsilon}\acute{\iota}\alpha$, *sweet*, *agreeable*; $\delta\omicron\acute{\rho}\acute{\iota}$ for $\delta\alpha\acute{\rho}\acute{\iota}$, formed from $\delta\acute{\omicron}\epsilon\upsilon\acute{\iota}$, by Metathesis, which comes from $\delta\acute{\omicron}\epsilon\upsilon$, *hasta*, *a spear*.

Whcreto

Whereto we must reduce the Omission of the temporal Augment, according to the Ionics, as ἐγείρομην for ἡγείρομην, from ἐγείρω, *to awake*; ἄγον for ἦγον, *I have conducted*; ἔλον for εἶλον, *I have taken*, &c. See Book 3. R. 21.

III. *Of Addition or Pleonasm.*

This Addition is made *in the beginning*, either by adding a Vowel, as ἀάσχος for ἄσχος, *intolerable*; ἔην, Ion. for ἦν, *eram* or *erat*; ἦην for ἦν, *eram*; ἤειρα for εἶρα, *I have intangled*; from εἶρω, *to intangle*.

Or by adding an augmentative Particle, as εἶρι, ἄρι, ζα, and others, which we have made mention of, Book 6. Chap. 2.

Or *in the middle*, viz. after the first or any other subsequent Letter; either by adding a Vowel, as φαάνθη for ἐφάνθη, *apparui*. Likewise in the 3d Person Plural of the Passives in ται or το. See Book 3, R. 61. In the Patronymics in δης, Πηληϊάδης for Πηλεΐδης, *Achilles*.

Θείιος for θεῖος, *divine*; ἥλιος for ἡλιος, *the sun*, (where the rough breathing is changed according to the Æol.) τεῖν or τεῖν, for τίν or σοί, *tibi*.

Πηδῶ for πηδῶ, or πηδάω, *to leap*; ἀλωόμενοι for ἀλώμενοι, or ἀλαόμενοι, *wandering*, from ἀλάω, *to wander*.

Θώκος, *a seat*, for θῶκος; ὅς for ὅς, *cujus*; βεβολήατο for βεβλήατο, 3d Person Plur. Ion. of βάλλω or βλέω, *to cast*.

Ὅμοιός for ὁμοῖος or ὁμοῖος, *like*; λόγοιιν for λόγων, *sermonibus*.

Πολιότης for πολίτης, *a citizen*; κρήνην for κρήνον, *perisce*, from κρεάνω, *to finish*.

Or by adding a Consonant; as ἔσπω for ἔπω, *to say*; ἔσαν for ἔσαν, instead of ἦσαν, *erant*.

Or by adding a Syllable, as ἰτηλέον for ἰτέον, *eundum*.

Or *at the end*, by adding a Vowel, ἦε for ἦ, *vel, or*; ἦπειρή for ἔπει, *after that*; τίη for τί, *for what*.

Λαγῶ for λαγώ, from λαγώς, *a hare*. And in like manner all the Genitives of the Parasyllabics in ως or ων.

Τιάνεσι, or Τιάνεσσι, for Τιῶσι, *to the Titans*; and in the same manner all the other Plural Imparasyllabic Datives.

Or by adding a Syllable, as φι, whereof we have made mention Book 2. Chap. 7.

δε, *to the prepositive Article*, Book 2.

σι, *to the third Person Singular of the Ionic Subjunctive*, Book 3.

μεναι and μεν, *to the Infinitive*, Book 3. Rule 45.

δι, σι, δε, σε, ξε, δε,θεν, according to the Attics, *to Nouns taken adverbially*, Book 6. Chap. i.

The Poets likewise diminish or lessen Words.

IV. *Of the diminishing of Words, called Aphæresis.*

This happens *in the beginning*, either by cutting off a Vowel, as the Syllabic Augment; λάβεν for ἔλαβεν, *he hath taken*; ἦν for φῆν, or ἐφην, *he hath said*; νέρθε for ἐνερθε, *below*.

Whereto we may refer the Synalæphe, when a Vowel is cast away, as εἶρω for εἶρω, *to find*.

Or by cutting off a Consonant, φῖν for σφῖν, *ipsis, sibi*; αἶα for γαῖα, *the earth*.

Or

Or by rejecting a Syllable, δέχθαι for δεδέχθαι, *to have received*; ἄλτο, *Hom. formed from ἄλλο for ἡλλο, he hath leapt.*

In the middle, either by cutting off a Vowel, as α from the Perf. Active, δέδιμεν for δεδίαμεν, from δεῖδω, *to fear*. Likewise κατέθανε for κατέθανε, *he is dead*; ἐπλέο for ἐπείλεο, *erat or fuit*; εἴκην for εἰκέτην, (the 2. Aor. of εἶκω) *they are like*; γένηο for ἐγένεο, *he hath been*; σέεται for σείεται, *he promises*; σῦτο for ἐσῦετο, *he was moved or carried*; ἐγείρο for ἐγείρεο, *he was stirred up*; ἐγείρο for ἐγείρε, *excitare, rise up*; ἀγείρομεν for ἀγείρομεν, *gathered together*; and these we meet with even among the Orators.

Διακριθεῖτε for διακριθείητε, *be separated*; ἐρύο for ἐρύοντο, *they were delivered*, from ῥύω; or else, *they were drawn*, from ῥύω, without the Augment; ἐπεπείθμεν for ἐπεπείθομεν, *we have obeyed*; γεύμεθα for γευόμεθα, *we taste*; ἀρχμεν for ἀρχόμεν, *beginning*; ἀρμενος for ἀρόμενος, *fitting*; ἔλαμν for ἔλαμνον, *we did wash*.

Or by casting away a Consonant, ἔριπον for ἐριπλον, *they did throw*; φάρυξ for φάρυγξ, *the throat*.

Or by rejecting a Syllable; ἐξαίλο for ἐξαίελο, *choice or chosen*; μώνυξ for μονόνυξ, *solidus ungulas habens*, where ω makes up for the length of the Syllable rejected.

Or by dropping two Syllables, πίπτω for πεπεράτω, *it is determined*, from περάω, *to determine*; κύντερος for κυνώτερος, *bolder, more impudent*.

At the end, either by dropping a Vowel; ἄρ for ἄρα, *therefore, indeed*; βασιλῆ for βασιλῆα, *Ion. regem*; γλῆν for γλήνη, *the apple of the eye*.

The like is practised with regard to the Prepositions, ἀνά, παρά, κατά, which reject their final Vowel, even before Consonants; but in that Case αν for ἀνά changes its ν, as we have observed in the 6th Book, Chap. 2.

Or by omitting a Consonant, as πάλι for πάλιν, *again*.

Or by cutting off a Syllable, as Ἀπόλλω for Ἀπόλλωνα, *Apollinem*; κριθ for κριθμον, or κριθή, *barley*.

Or even two Syllables, as ῥα for ῥάδιον or ῥαδίως, *easily*; ἀνα for ἀνάστηθι, *refurge, rise*.

Sometimes this Aphæresis occurs at the beginning and at the end of a Word, at the same time, as σώω for ἐσώωζε, *he did preserve*, or for σώωζι, *do thou preserve*.

V. Of Transpositions and Changes.

These Changes which are called Metatheses or Transpositions, occur

1. In the meer disposition of the Letters; which is often done, either to lengthen the Vowel; ἀταρπός, βάρδιστος, ἐκπαγλ, ἔμμορα, ἐσσυμαι, &c. for ἀτραπός, *a path*; βράδιστος, *very heavy*; ἐκπλαγος, *terrible*; μέμορα, *I have divided*; σίσυμαι, *I have moved*.

Or to shorten it; ἐπαρθον, ἔδρακον, κραδία; for ἐπαρθον, *they have destroyed*; ἔδρακον, *they have seen*; καρδία, *the heart*, and such like.

Or to augment or diminish the Syllables; δαρός for δόρεος, from δόρυ, *a spear*.

2. In the change of the Declension, taking a Case in the Analogy of the Imparisyllabic Declension for the Parisyllabic, or vice versa, as ἀλκί for ἀλκή, *strength, power*. See Chap. 8. of Book 2.

3. Changing the common and received Analogy of a Word; κεκλήγων,

οἶος, for κικλήγας, ὅτος, *resounding*. In the same manner the undeclinable Particles, ὑπαί, παρὰ, ἀπὸ, &c.

4. In the change of the Analogy of the Conjugations, as γρέφω, γροφάω, *to turn*; πείτομαι, πείδομαι, *volo, to fly*.

As likewise when the Circumflex Verbs are changed into Barytons, πλέω, ὦ; πλώω, *to sail*; ζάω, ὦ; ζώω, *to live*; χῶω, ὦ; χῶω, *to make angry*; χέω, ὦ; χῶω, *to raise a bank of ground*.

Or when the Verbs continuing circumflexed, they change their characteristical Vowel, as γηρέω, and γηράω, *to grow old*. See Book 3. Chap. 22.

5. Changing one Diphthong into another; τραπήω for τραπείω, taken from τραπῶ, the second Aorist of the Subjunctive of τρέπω, *to turn*; or a Diphthong into a Vowel, χέρῃ for χερσίονι, *pejori*, where there is besides a Syncope. See Book 2. Chap. 10.

Or finally one Consonant into another; ἔχμεν for ἔχμεν, instead of ἔχμεν for ἔχιν, *to have*. See Book 3. Chap. 12. R. 45.

In all these Changes it is observable, that there is almost always some Foundation in the relation of Letters, and in the Affinity subsisting between one another, which hath been sufficiently by us explained in the first Book.

The Poets moreover make Transpositions and Changes in the Construction, either with regard to the order of the Words, as ὧ ἐπὶ for ἐπὶ ὧ, *super quo, concerning which*; or with respect to their Government, μετὰ τοῖς δε for τῶν δε, *therewithal*. As likewise with regard to the extraordinary Words, which they make use of, or for the Phrase and Expression peculiar to themselves; all which may be easier learnt by the reading of the Poets of the first note, than by any Discourse which we might make here.

But we must not finish without saying something concerning the Liberties they assume in the Structure of their Verses.

C H A P. XIII.

Observations on the Liberty of the Greek Versification.

This would be a very proper Place for treating of the Greek Poetry, of their Feet, Measures, Cadences, and kinds of Verses. But as they agree herein for the most part with the Latins, who have borrowed all these things from the Greeks, and as we have moreover treated thereof very amply in the Latin Method, I think it unnecessary to make a Repetition of them here.

We may observe only that their Verses commonly take their Demonstration, either from the Feet whereof they are composed, or from the Measure that regulates them.

As for those that are denominated from the Feet, they are of as many Sorts as there are different Feet, such as Iambic, Trochaic, Dactylic, Anapestic, Coriambic, &c.

As for the Measure, some are Hexameters, others Pentameters, Trimeters, Diameters, &c. That is to say, they are compounded of six, five, three, or two Measures. Concerning which see the Latin Method.

But

But we must observe, that the Greeks allow themselves much greater Liberties in the Structure of their Verses, than the Latins do.

For they do not adhere to the same Rules of Position with the Latins, whether of a Vowel before a Consonant, or of a Vowel or Diphthong before the Vowels, as may be seen above Chap. 1.

They never cut off a Vowel before another Vowel in a subsequent Word, unless they put an Apostrophe.

They do not reject the μ before a Vowel, as the Latins do. Besides it may be strictly said, that they have no such Letter at the end of a Word, because it is never found there but when another Letter hath been dropt, as im' for imé , &c.

They make a more frequent use than the Latins of the Synalæphe, that is to say, the Contraction of two Syllables into one in the same Word.

Their Verses are frequently without any Cæsura at all.

The Spondaic Verses, that is to say, Hexameters that have a Spondee in the fifth Foot, instead of a Dactyle, occur much oftener among the Greeks than among the Latins.

They have *acephalous* or headless Verses, which commence with a short Syllable instead of a long one; as

Ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἰκούσιν. Il. 23.

As soon as they got to their ships, and to the Hellespont.

Where we find an Iambus instead of a Spondee in the beginning; by reason that, in the Opinion of some, the Commencement of their Verse was equally indifferent to them as the end.

They have also cropped Verses, $\mu\upsilon\sigma\alpha\rho\iota$, *without a tail*, that is to say, which have not their just Measure or Quantity at the end, as

Τρῶες δ' ἐξέϊγθησαν, ὅπως ἴδον αἰόλον ὄφιν. Il. 12.

The Trojans were frightened when they saw this spotted serpent.

Though some will have it, that the $\circ$ is long there by Virtue of the Accent, and this is the Opinion of the Commentator of Hephestion.

Some even go so far as to say, that the rough Breathing produceth this Effect, as

Ἔως ὃ ταῦθ' ὠρμαίνει καλὰ φρένα καὶ καλὰ θυμόν.

Whilst he revolved these things in his mind.

Where ἔως is drawn into one Syllable, and δ becomes long by Virtue of the Aspiration. And this is also the Opinion of Eustathius.

They have likewise redundant Verses, ὑπέρμετροι , *that have over and above their measure.*

In fine, the Liberty of their Versification is so vast'y great, that every thing seems to be allowed them. In which respect the Latins are tied down by much severer Laws, as Martial witnesseth, when he apologizes for not having been able to put *Earinus* in his Verses.

Dicunt Ἑαρινόν *tamen Poetæ,*
Sed Græci, quibus est nihil negatum,
Et quos Ἄγεε, Ἄγεε, *deceat sonare :*
Nobis non licet esse tam disertis,
Qui musas colimus severiores. Lib. 9. Epig. 12.

Which is not however so much owing to the Defect of their Versification, as to the natural Fecundity of their Language, which is endowed with a prodigious Facility of diversifying things in a thousand Forms, either in the Inflexions of their Nouns and Verbs, or in the Derivation and Composition of Words, or finally in the Structure of their Verses, which always preserve their Beauty, and seem to have a particular Faculty of joining all the Embellishments of Art with the Majesty of Eloquence.

Graius ingenium, Graius dedit oro rotundo
Musa loqui, præter laudem nullius avaris.

Hor. in Art. Poet.



F I N I S

I N D E X

INDEX

Of TITLES and MATTERS contained in this Book.

PREFACE.

BOOK I.

Of Letters and Syllables.

C HAP. I. The general Division of this Work.	page 1	Chap. IX. Of the change, addition, and the cutting off of Syllables	16
Chap. II. Of Letters in general	2	Chap. X. Of the Contraction of Syllables	<i>ib.</i>
Chap. III. Of the Division and Mutation of Letters	3	Chap. XI. Of the change of the last Syllables on the meeting of two Words	18
The pronounciation of <i>ητα</i>	<i>ib.</i>	Of the Apostrophe	<i>ib.</i>
The pronounciation of <i>ω</i>	4	Of <i>υ</i> added to Words ending in <i>ο</i> or <i>ι</i>	20
The pronounciation of <i>υ</i>	<i>ib.</i>	A List of the Letters, with their most considerable changes	<i>ib.</i>
Chap. IV. Of Diphthongs	5	Chap. XII. Of some other Particularities with regard to Reading and Writing	33
Chap. V. Of Consonants	7	Chap. XIII. Of the Connexions or Abbreviations of Letters	34
Chap. VI. Of Letters considered arithmetically	11	Table of Connexions of Letters or Abbreviations, to make Writing more elegant	<i>ib.</i>
Table of the Combination of Numbers	12		
Chap. VII. Of Syllables in general	13		
Chap. VIII. Of the Properties of Syllables	14		
Of Accents	<i>ib.</i>		
Of Breathings	15		

BOOK II.

Of Words, and first of Nouns.

C HAP. I. Definition and Division of Words	35	Chap. III. Of Declensions, and first of the first Declension of Parisyllabics	<i>ib.</i>
Chap. II. Of Nouns in general	<i>ib.</i>	General Rule for the Declension of Parisyllabics	37
Manner of declining the Article	36	Of	

I N D E X.

Of Feminines in α and η, which Grammarians call the <i>second Declension of Simples</i> 37 Of Masculines in ΑΞ, or in ΗΞ, whereof Grammarians make the <i>second Declension of Simples</i> 38 Table of the first Parisyllabic Declension, with its Dialects 41 Contracts of the same <i>ib.</i> Chap. IV. Of the second Declension of Parisyllabics 42 The Attic Manner of Declining, which Grammarians call the <i>fourth Declension of Simples</i> 43 Table of the second Parisyllabic Declension, with its Dialects 44 Contracts of the same <i>ib.</i> Chap. V. Of the Imparisyllabic Declension, which Grammarians call the <i>fifth of Simples</i> 46 Of the Vocative <i>ib.</i> Chap. VI. Of the other Cases of the Imparisyllabic Declension 48 The formation of the Genitive <i>ib.</i> Of the Dative Plural 53 Chap. VII. Of Imparisyllabic Contracts 55 Nouns in εὐς, which Grammarians call the <i>third of Contracts</i> 56 Nouns in ις and ι, by Grammarians called the <i>second of Contracts</i> <i>ib.</i> Nouns in ης, and Neuters in ες and ος, by Grammarians called the <i>first of Contracts</i> 56 Of Feminines in ως and ω, which Grammarians call the <i>fourth of Contracts</i> 58 Of Neuters in ας pure, or in εας, which Grammarians make the <i>fifth of Contracts</i> <i>ib.</i> Contracts that vary from the Analogy of the preceding 59	Chap. VIII. Of Irregular Nouns, and first of those that change their Gender <i>ib.</i> Irregulars in Declension <i>ib.</i> Of Defectives 61 Of Undeclinables augmented by φι or φιν 62 Chap. IX. Of the Motion or Variation of Nouns; and first of Nouns Adjective <i>ib.</i> Irregular Adjectives 64 Of the Variation of Substantives <i>ib.</i> Chap. X. Of Comparatives and Superlatives 65 Of their Terminations <i>ib.</i> Manner of forming these Comparatives 66 Chap. XI. Of Numerals 69 Observation on the Cardinal Numbers 70 Of Ordinals 71 Of abstractive Numbers <i>ib.</i> Of Multiplication-Numbers <i>ib.</i> Chap. XII. Of Pronouns; and first of Primitives 72 Table of the three Primitive Pronouns, with their Dialects 75 Of Derivatives, whether Possessives, or Gentiles 76 Of Demonstratives and Relatives <i>ib.</i> A Table of the Demonstratives <i>ἐκεῖνος</i> and <i>ἐκεῖ</i>, and the Relative <i>αὐτός</i>, with their Dialects 78 A Table of the Article, and of the Relative <i>ὁς</i>, with their Dialects 79 Of Compound Pronouns 80 Annotations on these Pronouns <i>ib.</i> A Table of <i>ὅς</i>, with its Dialects 81
---	---

I N D E X.

B O O K III.

Of Verbs, and first of those in Ω .

- C**HAP. I. Of the Nature and Properties of a Verb 82
 Of the different kind of Verbs 83
 Of Conjugations *ib.*
 Chap. II. Observations to learn easily to conjugate 84
 Of the Characteristic *ib.*
 Of the Termination 85
 Of the third Person Plural 86
 A Table of Conjugation of the Verb Active 88
 Chap. III. Of the Augment Syllabic, and Temporal 90
 Of the Syllabic Augment *ib.*
 Of the Temporal Augment 92
 Exceptions of the Rules of the Temporal Augment 93
 Of Verbs that do not change ϵ into η , but make a Diphthong of it *ib.*
 Of Verbs that retain α 94
 Chap. IV. Of the Augment of Compound Verbs 95
 Chap. V. Of Attic and Ionic Augments 97
 Of ϵ changed into η , according to the Attic Form *ib.*
 ϵ prefixed to the Temporal Augment; η resolved into $\epsilon\alpha$; $\epsilon\iota$ put for $\lambda\epsilon$ or $\mu\epsilon$ *ib.*
 Of the Attic Reduplication in the Perfect 98
 The third Syllable of the Attic Perfect made short *ib.*
 Of the Plu-perfect of these Verbs 99
 Of the Ionic Augment *ib.*
 Poetic Observations 100
 Chap. VI. Observation on the Persons of the Dual Number *ib.*
 A Table of the Dual Number 101
 Chap. VII. Of each Tense in particular, with its Dialects 102
 Present *ib.*
 Imperfect *ib.*
 Chap. VIII. Of the first Future, and first Aorist 103
 Formation of the first Future *ib.*
 Exception for Verbs that have a Liquid before α *ib.*
 Of Verbs in ω pure, that cast off σ 104
 Of Polysyllables in $\iota\zeta\omega$, which also reject σ *ib.*
 Futures in $\epsilon\upsilon\sigma\omega$ or $\alpha\upsilon\sigma\omega$ 105
 Of Futures that receive an Aspiration 106
 Formation of the first Aorist *ib.*
 Exception for the Penultima 107
 Exception for the Characteristic of the first Aorist *ib.*
 Chap. IX. Of the second Future, and second Aorist 108
 Formation of the second Future *ib.*
 Of Verbs that change the Characteristic of the Present 110
 Of Verbs in $\zeta\omega$ or $\sigma\sigma\omega$ *ib.*
 Formation of the second Aorist 111
 Of the third Person Plural in $\sigma\alpha\nu$ 112
 Chap. X. Of the Perfect and Plu-perfect 113
 Characteristic and Termination of the Perfect *ib.*
 Of the Penultima of the Perfect *ib.*
 Formation of the Plu-perfect 114
 Of the Ionic and Attic Persons of this Tense 115
 Chap. XI. Of the Formation of other Moods; and first of the Subjunctive and Optative *ib.*
 Of the Optative 117
 Of the first Aorist Æolic 118
 Chap. XII. Of the Imperative and Infinitive *ib.*
 Of the third Person Attic *ib.*
 Of the Infinitive 119
 Chap. XIII. Of Participles 120
 Chap.

I N D E X.

Chap. XIV. Of the Verb Passive, and its Terminations 122 The Passive Terminations <i>ib.</i> Of the third Person Singular and Plural <i>ib.</i> Of the Formation of the other Persons <i>ib.</i> Of Passive Aorists 123 A Table of the Conjugation of the Verb Passive 124 Chap. XV. Of each Passive Tense in particular; and first of the Present and Imperfect 126 Present <i>ib.</i> Imperfect 127 Chap. XVI. Of the Passive Futures and Aorists <i>ib.</i> Formation of the first Future <i>ib.</i> Formation of the second Future 129 Formation of the two Passive Aorists <i>ib.</i> Of the third Person Æolic 130 Chap. XVII. Of the Perfect, Plu-perfect, and Paulo-post Future 131 Formation of the Perfect Passive <i>ib.</i> Of the third Person Plural Ionic, of the Present, Imperfect, Perfect, and Plu-perfect Indicative, and likewise of the third Person Plural of the Optative 134 Formation of the Plu-perfect Passive 136 Formation of the Paulo-post Future 137 Chap. XVIII. Of the Moods, and of Participles <i>ib.</i> The Subjunctive <i>ib.</i> The Optative 139 The Imperative 140 The Infinitive 141 Participles 142 Chap. XIX. Of the Middle Verb in general <i>ib.</i> A Table of the Conjugation of the Middle Verb 144 Chap. XX. Of the particular	Tenses of the Middle Verb, with their Dialects 145 Formation of the two Futures Indicative <i>ib.</i> Of the Formation of the two Aorists 146 Of the Formation of the Perfect Middle <i>ib.</i> Of the Plu-perfect 149 Chap. XXI. Of the other Moods, and of the Participles <i>ib.</i> Subjunctive <i>ib.</i> Optative <i>ib.</i> Imperative 150 Infinitive <i>ib.</i> Participles 151
--	--

Of the second kind of Verbs in ω , that is, of Circumflex Verbs.

Chap. XXII. Of the Nature of Circumflex Verbs, and of the manner of conjugating them *ib.*

The manner of contracting these Verbs 152

A Table of Circumflex Verbs Active 154

Chap. XXIII. Some Observations on the Tenses capable of Contraction in Circumflex Verbs 156

That several change their Characteristic, and therefore vary in their Contraction *ib.*

That Dissyllables in $\epsilon\omega$ are not contracted throughout *ib.*

The Contraction of α changed into η *ib.*

On the Optative 157

On the Infinitive 158

Chap. XXIV. Of the Tenses of Circumflex Verbs, which have the same Analogy with the Barytons *ib.*

Of the Penultima of Circumflex Futures *ib.*

Of the second Future, second Aorist,

I N D E X.

Aorist, and Perfect Middle of Circumflex Verbs	159
Of the other Tenses and Moods	160
Chap. XXV. Of the Passive and Middle Circumflex	<i>ib.</i>
Table of Circumflex Verbs Passive	162
Of the Perfect Passive of Circumflex Verbs	164
Of the second Person in <i>σαι</i>	<i>ib.</i>
Of the Circumflex Verbs Middle	<i>ib.</i>
Chap. XXVI. Observations on the Dialects of Circumflex Verbs	<i>ib.</i>

B O O K IV.

Of the Conjugation of Verbs in μ .

CHAP. I. Of the Nature and Division of Verbs in μ 166 Formation of the Verbs in μ 167 Table of the Conjugation of Verbs in μ 168 General Observations on the Dialects of Verbs in μ 170 Chap. II. Of the Active Tenses in particular with their Dialects <i>ib.</i> Of the Indicative of the Present Tense <i>ib.</i> Formation of the Imperfect 171 That Verbs in μ borrow some Tenses from Circumflex Verbs 172 Formation of the second Aorist 173 Chap. III. Of the other Moods, and of the Participles 174 Of the Subjunctive <i>ib.</i> Of the Optative 186 Formation of the Imperative 187 Formation of the second Aorist of the Imperative <i>ib.</i> Of the Penultima of the Infinitive 188 Of the Termination of Participles <i>ib.</i> Chap. IV. Of the Passive and Middle of Verbs in μ 189 The Indicative Present <i>ib.</i> The Subjunctive 190 The Optative 191 The Imperative 192 The Infinitive <i>ib.</i> The Participles <i>ib.</i>	Chap. V. Of the Tenses of Verbs in μ, that conform to the Analogy of the Barytonous Conjugation <i>ib.</i> And first of the Active <i>ib.</i> Of the first Future <i>ib.</i> Of the first Aorist <i>ib.</i> Of the Preter-perfect 193 Of the Participle of the Perfect formed by Syncope <i>ib.</i> Of the Passive first Future 194 — First Aorist <i>ib.</i> Of the Penultima of the Preter-perfect <i>ib.</i> Of the Middle Verb 196 Of Irregulars in μ <i>ib.</i> Chap. VI. Of Derivatives from $\epsilon\omega$, with a smooth breathing; and first of $\epsilon\mu\iota$, <i>sum</i>, I am 197 A Table of Conjugation of the Substantive Verb $\epsilon\mu\iota$ 198 Indicative Present with its Dialects 199 Of the Imperfect <i>ib.</i> The Subjunctive 200 — Optative 201 — Imperative <i>ib.</i> — Infinitive <i>ib.</i> — Participle <i>ib.</i> — Middle <i>ib.</i> Chap. VII. Of $\epsilon\mu\iota$, $\eta\mu\iota$, <i>eo</i>, <i>vado</i> 202 Of the Formation of $\epsilon\mu\iota$ <i>ib.</i> Of $\eta\mu\iota$, <i>eo</i>, <i>vado</i>, I go 205 Chap. VIII. Of Verbs derived from Primitives in $\epsilon\omega$, with a rough breathing <i>ib.</i> And first of $\eta\mu\iota$, <i>mitto</i> <i>ib.</i>
---	--

I N D E X.

Chap. IX. Of ἸΗΜΑΙ, ἸΗΜΑΙ, and ἸΕΙΜΑΙ. Ἰημαι, <i>concupisco</i> 208 ἸΗΜΑΙ, <i>sedeo</i>, to sit <i>ib.</i> Chap. X. Of Irregulars in μι,	that are not derived from a Verb in ἔω or ἴω 210 Of κείμαι, <i>jaceo</i> <i>ib.</i> Of ἴσθμι, <i>scio</i> 211 Of φημι, <i>dico</i> <i>ib.</i>
---	---

B O O K V.

*Of Defective Verbs, and of the Investigation of the Theme,
or Resolution of Verbs.*

CHAP. I. Of Defectives, that have only the present and the Imperfect; and first of Verbs in ω pure 213 Defectives in ω impure 215 Chap. II. Of Defectives in μι, that seldom have but the Present and the Imperfect of the Moods 218 1. Derivatives from a Verb in αιω <i>ib.</i> 2. From a Verb in εω 220 3. From a Verb in ωω 221 4. From a Verb in ιω <i>ib.</i> Chap. III. Of the other sort of Defectives, which are unusual in the Present, and in the Imper- fect 223 Verbs scarce or unusual <i>ib.</i> Chap. IV. Of Verbs in μι, that are unusual in the Present 227 Chap. V. Of Defectives, that have only the third Person 228	<i>The Resolution of Verbs, or Investigation of the Theme.</i> Chap. VI. Of the Nature and Manner of the Investigation of the Theme 229 General Rule for the Investiga- tion of the Theme 230 Chap. VII. Of the Derivative Verbs, that borrow their Tenses from their Primitives 232 Chap. VIII. Of Verbs that bor- row their Tenses of others syno- nymous, or of Verbs of the same Signification; whereof some may be regarded as their Primitives, or as their Derivatives 241 Chap. IX. Of Verbs, which not- withstanding they form their Tenses from themselves, never- theless admit of some extraordi- nary change proper to be ob- served 250
---	---

B O O K VI.

*Of Indeclinable Particles, and of the Derivation, Composition,
and Affection or Propriety of Signification of Words.*

CHAP. I. Of Adverbs 255 Of Interjections 257 Chap. II. Of Prepositions 260 1. Their Division <i>ib.</i> 2. Of the Force of Prepositions in Composition 261 Of inseparable Prepositions <i>ib.</i> Of the Force of several Preposi- tions in Composition 262	A List of the Prepositions, which contains a more extensive View of their Force in Com- position 263 Of the Change of Prepositions in Compounds 267 Chap. III. Of Conjunctions or Connexions, σύνδεσμοι 269 Chap. IV. Of derivative Nouns, and
---	--

I N D E X.

and first of those that are derived from other Nouns 270 1. Patronymics <i>ib.</i> 2. Gentiles <i>ib.</i> 3. Possessives 271 4. Diminutives <i>ib.</i> 5. Augmentatives 273 6. Denominatives 274 Chap. V. Of Derivatives from Verbs 275 1. From the Active <i>ib.</i> 2. From the Passive <i>ib.</i>	3. Diverse Terminations that bear a Relation to the three foregoing 277 4. Three Terminations more derived from the same Person, viz. <i>τος, τεον, and τυς.</i> 278 5. From the Perfect Middle 279 Chap. VI. Of Compound Words, and particularly of Nouns 281 1. Compound of two Nouns <i>ib.</i> 2. Words compound with a Verb and a Noun 283
--	---

B O O K VII.

Of the Greek Syntax.

1. Introduction to Syntax 285 2. Changes incident to Syllables, by Reason of the Construction 286 3. Of Pointing 287 Chap. I. How far the Greek Concord differs from the Latin 288 To distinguish Attraction from Government <i>ib.</i> Of the Relative 289 Of the Infinitive 290 The manner of supplying the Gerund in Greek 292 Difficulties relating to the Government of the Infinitive 293 Of Participles 294 Of a Neuter Plural joined to a Singular 295 Chap. II. How far the Greek Tongue differs from the Latin with respect to the Government; and first of the Prepositions; and of local Interrogations 297 The Government of Prepositions <i>ib.</i> A List of Greek Prepositions with their particular Grace and various Governments <i>ib.</i> Of the Questions of Place 313 Chap. III. Of the Government of the Genitive 314 Nouns that govern, or are governed in the Genitive <i>ib.</i> Annotation on the Superlative 315	Remarkable Expressions with the Comparative <i>ib.</i> The Government of Adverbs 316 The Reason of the Government of these Adverbs 317 Several Nouns that are put in the Genitive 318 Nouns of Time, that are put in the Accusative, or in the Ablative <i>ib.</i> The Matter and the Price in the Ablative 319 Several Verbs that govern a Genitive <i>ib.</i> Chap. IV. The Government of the Dative 322 The Government of the Accusative 324 Chap. V. Of the Passive Verb 326 That in the Greek there are three absolute Cases <i>ib.</i> The Manner of resolving the absolute Construction 328 Whether the Nominative can be an absolute Case 329 Whether the absolute Case ought always to be referred to a different Person 330 Chap. VI. Observations on different Governments <i>ib.</i> 1. Different Governments joined together <i>ib.</i>
---	--

I N D E X

2. Variety in the Sense by Reason of the Difference of Government	330
3. Difference of Government in Verbs compounded with Prepositions	331
4. The Expressions changed by Virtue of the Government	<i>ib.</i>
Chap. VII. Observations on figurative Construction	332
1. Ellipsis	<i>ib.</i>

First List, of several Nouns understood in Greek Authors	333
Second List, of Verbs, or Participles understood	336
Third List, of Prepositions understood	337
Zeugma	338
2. Pleonasm	339
3. Syllepsis	340
Relative Syllepsis	<i>ib.</i>
4. Hyperbaton	341

B O O K VIII.

Containing particular Remarks on all the Parts of Speech.

CHAP. I. Remarks on the Nouns, and first of the Irregularities of Construction, vulgarly fancied by the Grammarians	342
Chap. II. Whether the Greeks have an Ablative Case	344
Chap. III. Construction of Numerals	348
Combination of Numbers	349
Divers Particles made use of in the expressing of Numbers	<i>ib.</i>
Chap. IV. Remarks on the Article	350
Chap. V. That the Article is often taken for the Demonstrative and the Relative, or vice versa; as also for τις; and the Reason of these Changes	353
Chap. VI. Remarks on the Pronouns, and first of Reciprocals and Relatives	354
Of the Possessives	355
Chap. VII. Of some Nouns derived from Pronouns, And first of the Relatives of Quality, οὗτος and τοῦτος	<i>ib.</i>
Of οὗτος and τοῦτος	357
Chap. VIII. Remarks on the Verbs	358
1. That we must consider the Nature of the Verbs	<i>ib.</i>
2. Of πείνω and ἐπείλω	359
Chap. IX. That we must consider the Nature of the Tenses	360

1. Of the first Aorist	<i>ib.</i>
2. Of the Perfect and Aorists	361
3. Of the Middle Aorists	362
Chap. X. That we are to consider the Nature and Disposition of the Moods	<i>ib.</i>
1. Of the Indicative, the Subjunctive, and the Optative	<i>ib.</i>
2. Of the Imperative and Infinitive	363
3. That the Infinitive is not put for the Subjunctive	364
4. The Infinitives and Participles of all Tenses	<i>ib.</i>
5. Of Verbals in εἶναι	365
Of two more remarkable Expressions, and more difficult to resolve	<i>ib.</i>
Chap. XI. Remarks on the undeclinable Particles, And first, of οὐτι	366
1. That οὐτι is always a Relative	<i>ib.</i>
2. οὐτι μὴ, nisi.	369
3. οὐτι, quam	370
Chap. XII. Of the Prepositions	<i>ib.</i>
2. Variation of the same Phrase caused by Prepositions	371
3. The Signification of a Word changed by a Preposition	<i>ib.</i>
4. A remarkable Signification of ἀπὸ	372
5. Peri-	

I N D E X.

- | | |
|---|--|
| <p>5. Periphrasis of ἀμφὶ and περί <i>ib.</i></p> <p>6. Difficulty concerning these Periphrases 373</p> <p>Chap. XIII. Of the Particle ὡς, <i>ut</i> 375</p> <p>Chap. XIV. Of the Negative Particles 376</p> <p>Of Μὴποτε 377</p> <p>Chap. XV. Of the Particle αὖ <i>ib.</i></p> <p>2. αὖ, with the Infinitive and the Participles 378</p> <p>3. αὖ, in Interrogations 379</p> <p>4. αὖ, Expletive or redundant, and Elliptic or understood <i>ib.</i></p> <p>5. Remarkable Force of the Particle αὖ in abridging 380</p> | <p>Chap. XVI. Of some other Particles that are necessary for Connexion or Transition in Discourse</p> <p>1. Of those that connect Things <i>ib.</i></p> <p>2. Of those that import Distinction <i>ib.</i></p> <p>3. Of those that are made use of, in the Continuance of the Discourse 382</p> <p>4. Of those that are made use of to express a Doubt <i>ib.</i></p> <p>5. Of those that are used in Inferences or Conclusions 383</p> <p>6. Of Adverbative Particles <i>ib.</i></p> |
|---|--|

B O O K IX.

Of Quantity, Accents, Dialects, and Poetic Licenses.

Of the Quantity of Syllables.

- | | |
|--|---|
| <p>CHAP. I. Some general Rules of Quantity 385</p> <p>1. Observations on the Mutes and Liquids <i>ib.</i></p> <p>2. Of long or short Syllables in general 386</p> <p>Chap. II. Of the particular Rules of Quantity <i>ib.</i></p> <p>And first of the three common Vowels before the Penultima <i>ib.</i></p> <p>General Rule of the three Vowels, α, ι, υ <i>ib.</i></p> <p>Chap. III. Of the three common Vowels of the Penultima 390</p> <p>Chap. IV. Of the three common Vowels at the End of Words 394</p> <p>Chap. V. Two Observations concerning the Quantity of Nouns and Verbs 396</p> | <p>Chap. VI. On the Nature and Division of Accents, of their general Analogy, and that they are not to be confounded with Quantity 397</p> <p>Chap. VII. The Rules of Accents, and first of Nouns 401</p> <p>Chap. VIII. Of the Accents of Verbs 410</p> <p>Chap. IX. Of Enclitics Of Breathings 415</p> <p>Chap. X. Divers Observations regarding the Accents and the Distinction of Words 422</p> <p>Chap. XI. Of the four Dialects in general 425</p> <p>Chap. XII. Of the Poetic Licenses 430</p> <p>Chap. XIII. Observations on the Liberty of the Greek Versification 434</p> |
|--|---|

End of the Index.

BOOKS lately published and sold by GEORGE FAULKNER, Printer and Bookseller, in Effex-Street, Dublin.

T HE Universal History, in Seven Volumes, Folio, (which may be bound in Nine) with Maps, Cuts, Notes, Chronological and other Tables, Price (neatly bound)	9	2	0
Ditto in Twenty Volumes, Octavo, bound	5	10	0
The Works of J. Swift, D. D. D. S. P. D. in Eight Volumes, Octavo, neatly bound	2	0	0
Ditto, in 12mo. neatly bound	1	1	8
Pope's Works, Three Volumes, 12mo.	0	6	6
Chambers's Dictionary, Two Volumes, Folio	4	11	0
Voltaire's Letters concerning the English Nation	0	2	2
Thought on Religion, and other various Subjects, by M. Pascal, Octavo	0	4	4
The Pantheon	0	2	6
The Winter Evening Tales, containing Seventeen delightful Novels	0	2	2
Clark's Sermons, Five Volumes, Octavo	1	5	0
Tale of a Tub, with Cuts	0	2	8
Military Memoirs and Maxims of Marshal Turenne, interspersed with others, taken from the best Authors and Observations, with Remarks. By A. Williamson, Brigadier-General	0	1	8
David Simple	0	2	8
Joseph Andrews	0	2	8
The History of Peter I. Emperor of Russia: By John Motley Esq; Embellished with curious Frontispieces, an accurate Map of the Russian Empire, and several other Copper Plates, representing a Prospect of the City of Moscow, a Plan of the City of Peterburgh, the Fortrefs of Cronstot, and the different Habits and Customs of the several Nations subject to that Empire, &c.	0	9	9
The Plain Dealer	0	2	2
History of England and Ireland, by Way of Question and Answer	0	2	2
Rollin's Method of teaching and studying the Belles Lettres, Four Volumes	0	11	6
The Batchelor of Salamanca, or the Memoirs of Don Cherubim de la Ronda; containing many delightful Novels, Two Volumes. By Mr. Le Sage, Author of Gil Blas, and the Devil upon Two Sticks	0	4	4
The Contempt of the Clergy, very proper to be read by the Laiety	0	1	1
The French King's Bona Fide	0	1	1



BOOKS lately published, &c.

Rudiments of ancient History, from the earliest Account of Time to the Birth of Christ, being an Abridgment of Universal History	o	2	8
Gordon's Geographical Grammar	o	5	o
Father Paul on Ecclesiastical Benefices and Tythes, with an Account of his Life, Octavo	o	4	4
The Capacity and Extent of the Human Understanding, exemplified in the extraordinary Case of Automathes, a young Nobleman, who was accidentally left in his Infancy upon a desolate Island, and continued Nineteen Years in that solitary State, separate from all Human Society. A Narrative abounding with many surprizing Occurrences, both useful and entertaining to the Reader. Neatly bound	o	2	2
The Expedition of Cyrus, or the Retreat of the Ten Thousand Greeks. Translated from Xenophon; with Critical and Historical Notes. By John Hawky, A. B.	o	5	5
The History of Lewis XI. King of France. In which is comprehended a general View of the Affairs of Europe in the XVth Century; and a clear Account of the true Causes of those Disputes which have occasioned most of the long and bloody Wars that have happened since, &c. &c. By M. Duclos, of the Royal Academy of Inscriptions and Belles Lettres. Faithfully translated from the French Original, which was suppressed at Paris. In Two neat Pocket Volumes, bound	o	5	5
The Memorable Things of Socrates, written by Xenophon. In Five Books. Translated into English. To which is prefixed, the Life of Socrates, from the French of Monsieur Charpentier, a Member of the French Academy. And the Life of Xenophon, collected from several Authors, with an Account of his Writings	o	3	3
Select Trials at the Sessions-house at the Old-Baily, for Murder, Robberies, Rapes, Sodomy, Coining, Frauds, Bigamy, and other Offences. In Four Volumes	o	8	8
The Life of King David, Three Parts, Octavo. By the Author of Revelation examined with Candour	o	5	5
An Apology for the Life of Colley Cibber, Comedian, with an Historical View of the Stage during his own Time	o	2	8
The Life of Mr. Theophilus Cibber	o	1	8
Skelton's Works, Two Volumes	o	4	4
Truth in a Mask, by ditto	o	2	2

BOOKS lately published, &c.

The Modern Husbandman ; or, the Practice of Farming, as it is now carried on by the most accurate Farmers in England as well as in Ireland. By William Ellis of Little Gaddesden, near Hempstead in Herefordshire. Three Volumes, Octavo			o	16	3
A Translation of Horace, with Notes, &c. By the Rev. Mr. Philip Francis, M. A. Four Volumes 12mo.			o	13	o
Baron Polnitz's Travels and Memoirs. Five Volumes			o	12	o
Matho : Or, the Cosmotheoria Puerilis. Two Vols.			o	5	5
History of Birds, with Cuts. Two Volumes			o	6	6
Proper Heads of Self-Examination for a King. By M. de Fenelon, Arch-Bishop and Duke of Cambray			o	2	2
N. B. This Book was prohibited from being printed in any Country of Europe, excepting England.					
Turkish Spy. Eight Volumes			o	17	o
Prior's History of his own Times, with several Poems, and Pieces in Prose			o	5	5
The Perseis ; or, Secret Memoirs for a History of Persia. Being a true and impartial History of all the Sovereign Princes and Courts of Europe ; as also of the principal Ministers of State in the Field and Cabinet, &c.			o	2	2
Biographica Classica : The Lives and Characters of all the Classic Authors, the Grecian and Roman Poets, Historians, Orators, and Biographers. Two Vols. Very proper to be read by Ladies as well as Gentlemen, as it will enable them to talk upon any of the above Subjects			o	4	4
The Satires of Juvenal. Translated into English Prose, with explanatory and classical Notes, relating to the Laws and Customs of the Greeks and Romans, for the Use of young Gentlemen and Ladies			o	2	8
Jacob's Law Tables, being a compleat System and Abridgment of the Law. Very proper for Justices of the Peace, Landlords and Tenants			o	2	8
Memoirs of the extraordinary Life, Works, and Discoveries of Martinus Scriblerus. By Mr. Pope			o	2	2
Advice to Servants. By Dr. Swift, D. S. P. D.			o	1	1
Chaucer's Tales. Two Volumes. Modernized by Mr. Dryden, Mr. Ogle, Mr. Brooke, &c.			o	5	5
Lord Orrery's Letters relating to the Civil Wars of Ireland. Two Volumes			o	10	10
Familiar Letters upon most Occasions. By the Author of Pamela			o	2	2
Memoirs of Signeor Gaudenzio Di Lucca			o	2	8
Life of Marianne. By the celebrated M. Marevaux			o	7	1
Fables for the Fair Sex			o	1	1